that your

Irish Catholic to be permitted to do his own business in his own way Orangeism throws logic to the winds. "I am restantly convinced," writes Sir Frederick Pollock in the letter in which he explains his conversion to the Home Rule Cause, "that its ideas are still not of equality, but of ascendancy." Of course Orangeism is now, as in the past, for ascendancy, and it is to peretuate this ascendancy that it pretends to believe Ireland does not need Home Rule because it is too prosperous.

COLUMBA

#### NOTES AND COMMENTS

In the course of an article on Fasting, occasioned by the recurrence of the Lenten season, the Presbyterian seems to regret that such a wholesome penitential practice should have been eliminated entirely from the Presbyterian conception of religion. At the Reforma tion, it says, "some venerable and valu able practices were dropped which might well have been retained." It is something to have brought the good people to admit that there was anything in the pre-Reformation Church that was " valuable." That it was all " venerable" could scarcely be denied. But Presbyterianism was built solely upon repudiation of the old order as being an irrefutable witness to the perfidy and apostasy of the new. So far as Scotland was concerned the aim was to wipe the old Church completely from the face of the land. Hence the more radical character of the change there as contrasted with some other countries. So long as any semblance of the Church remain Presbyterianism could have no security of tenure. That is the key to the subsequent ecclesiastical history of Scot-

THE REMARKABLE thing is, however, that amidst the all but universal wreck one of the few wholesome practices that did survive was fasting, and it remained in some form down to the present generation almost. It may, indeed, be practised as a preparation for certain great occasions, in the more remote corners o Scotland still. To speak of the " fast" in connection with the Lord's Supper was a common thing with Scottish-born Presbyterians a generation ago, but in this country it does not seem to have gone beyond the mere expression. In Scotland, however, during the last century it was a regularly recognized and practiced institution. We have frequently heard something like a sneer from Presbyterians at the Catholic precepts of Fasting and Abstinence on Fridays, during Lent, or at other seasons of the ecclesiastical year. It is only charitable to suppose that such people never read their bibles, and were minstructed in the "Confession of Faith" or the "Larger Catechism." Either this, or, as is equally probable the terms of both are deliberately set aside and relegated to the limbo of the

IT MAY be instructive to here quote from these charters of Presbyterianism what they have to say on the law and practice of fasting. The Westminster Confession of Faith was formally adopted as the creed of the Presbyterian churches of Scotland and Ireland, in the Assembly of Divines held at Westminster in 1647. It was subsequently (1649 and 1690) "ratified and established by Acts of Parliament as the public and avowed Confession of the Church of Scotland," and to this day, though generally disregarded in the spirit, renains in the letter the doctrinal standard of English-speaking Presbyterians. Every candidate for their ministry subscribes to it still, though to do so with a mental reservation as to its fundamental principles would appear to be not merely allowable, but the natural and normal thing expected of him.

THIS, THEN, is what the Confession

Faith has to say about Fasting : "Solemn fastings and thanksgivings upon special occasions which are, in their several times and seasons, to be used in a holy and religious manner . . . as parts of the ordinary religious worship of God" (Confession xxi. 5). In the "Larger Catechism" (sec. 108), "religious fasting" is combined with "receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath instituted and required in the second commandment. These admonitions are general, and leave as an open question what may constitute "fasting." But in the "Directory for the Public Worship of God"-part and parcel of the Confession of Faiththe reader is no longer left in doubt on this point. The clause there "Concerning Publick Solemn Fasting," will bear quotation in full, as additional evidence of the long distance latter-day Presbyterians have drifted from their original moorings. And, remembering that the Confession was imposed upon the people as "God's undoubted truth and verity," the credulity of its dupes becomes no less evident than the presumption of its

THE CLAUSE in the Directory reads: "When some great and notable judgments are either inflicted upon a people,

or apparently imminent, or by some ex-

or apparently imminent, or by some extraordinary provocations notoriously deserved; as also when some special blessing is to be sought and obtained, publick solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people." (Italics ours).

"A!religious fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint) but also from all worldly labour, discourses, and thoughts, and labour, discourses, and thoughts, and from all bodily delights, etc., etc." "Besides solemn and general fasts en-joined by authority, we judge that at

other times congregations may keep days of fasting, as divine providence shall administer unto them special occasion; and also that families may do

From all of which, in the light of the present, it may be seen that Presbyterian precept is no less variable than Presbyterian dogma, and that the lament of its official organ, The Presbyterian, may apply to post-reformation scarcely less than to pre-reformation times.

THE REV. MR. CRUMMY, a Methodist light in Winnipeg, who officiated at a fake marriage in that city which has reseived much publicity in the daily press was, says the Christian Guardian, "unwittingly drawn into the limelight recently by performing a marriage cere-mony in which the 'bride' was playing a trick on the 'groom.' " "Altogether," continues the Guardian, " it was a disreputable affair," and then asks, " As a matter of fact, are we not, as Protestants, too lax in our regulations about these sacred matters?" This is a safe remark and indicates, apparently, that the editor's eyes are opening somewhat And yet, the Guardian has joined in the hue and cry against the Ne Temere Decree, which has no other purpose than to protect society against such abuses and profanations. It is not too late yet for our contemporary to go upon the penitent bench, and to acknowledge the truth.

THIS ADMISSION of the Guardian's might be taken as a hopeful sign were it not discounted somewhat by the organ's moralizing. "What protection," it asks, " has a Protestant minister against trickery and false swearers? Most any minister can recall instances where he had his suspicions of irregularity." "Suspicions of irregularity ?"—is it not his bounden duty to follow up such suspicions and to take every precaution to ensure regularity and good faith in those seeking to enlist his services in matter so important to the individual and to society in the abstract. That so many ministers, have, avowedly, not been in the habit of doing so, is responsible for the vast majority of clandes tine mixed marriages, and all the evils that follow in their train. We suspect that the whole offence of the Ne Temere lies in the fact that, coming from the Father of Christendom, it partakes of the nature of a reproof to the laxity and indifference of the Protestant clergy in this regard. But, 'tis never too late to

UNDER THE heading " Shall we recall our Foreign Missionaries?" the Rev. Edwin Hobbs, B. D., tells some homely truths in the columns of the Canadian Congregationalist. Quoting from what he calls " an appalling address " by the secretary of a Canadian missionary society, he points out that " not only is avowed heathenism in an overwhelming majority, and Mohammedanism making rapid strides under British protection but Europe in general and Great Britain in particular, should be classed among mission fields. The people of the mother country are steeped in poverty, and its apper classes in vice. The Christian Englishman is inferior to the heathen Sikh or Ghurka."

An appalling indictment truly, which we do not understand Mr. Hobbs to altogether share, but, notwithstanding his qualifications, the outstanding fact emains that the Protestant zealots of the mother country, or, for that matter, of the United States and Canada, are convicted, not for the first time, of the unparalled folly of wasting their substance in the vain endeavor to weaken the faith of Catholic countries, while heathenism and infidelity, poverty and crime stalk past their very thresholds

A STRIKING instance of this folly is that forlorn hope, the " McAll Mission," which is nothing less than an attempta feeble and emasculated attempt-to Protestantize France. At the annual neeting of this society in Toronto recently, Archdeacon Cody drew a lurid picture of the decline of religion in France, all of which he attributed to the influence of the Jesuits acting as a lever to the Holy See. It may be admitted that religion has declined in France, once and for so many centuries known by the honorable title of "eldest daugh ter of the Church." None will so readily admit this as Catholics. But this decline is to be attributed to the very forces of socialism and infidelity against which the Jesuits have waged undying warfare. And, if it is any consolation to Archdescon Cody, he may to his

heart's content reflect upon the part such meddling, incendiary, foreign-subsidized movements as the McAll Mission, working hand in-hand with the forces of infidelity, have had in bringing about this unhappy state.

BUT THAT France is to any corresponding degree being Protestantized is a senseless delusion. Infidelity will absorb and is absorbing the puny forces of Protestantism in France notwithstanding American money and sectarian fanaticism. The issue as of old lies between the Catholic Church and atheism. The latter may appear to triumph for a time, but time is on the side of the Church and, whether in this generation, or in this century, France will come back to her own. Meanwhile the McAll Mission, backed by the eloquence of Archdescon Cody, may rejoice, if they will, in the fleeting triumph of Moloch They probably little realize the nature of the unholy war in which they are engaged. Some day, let us hope in all charity, they will awake to its realities.

## DEATH OF A RELIGIOUS

In the death of Rev. Mother Ignatia Lynn, the community of Loretto, Toronto, has lost one of its most dearly loved and venerable members, as well as one of the main links connecting the present with the early history of the institute in

the early history of the institute in America.

Her death was preceded by a long-period of illness, which was the immediate cause of her resignation of the chief Superiorship nearly two years ago; so that the end, while deeply deplored by her many devoted Sisters and warm friends, iwas not unexpected, and she gladly welcomed its approach. When the final moment arrived she met it with that childlike trust and confidence that had characterized her in all the events of her long and useful career. Every spiritual help and consolation that Holy Church could offer was hers during, spiritual help and consolation that Holy Church could offer was hers during, and at the termination of her long ill-ness. She was surrounded by most de-voted nurses. In her service no fatigue was ever reckoned, so that quite truly it could be said of her, that, having borne the yoke of Our Lord from her youth, she deserved that others should

hare it with her in her age.

Very Rev. Dr. Kidd, Administrator of the diocese, attended her death-bed, administering the last sacraments, and in

ministering the last sacraments, and in her extremity, aiding her to unite her sufferings, with those of Our Divine Lord. His presence consoled her much and edited all around.

The solemn funeral services were largely attended by members of the clergy from the city and other parts, also a number of relatives and members of the Alumnae. Monsignor McCann, a life-long friend of the deceased, celebrated the Mass of Requiem, with Rev. Father Coyle as deacon, and Rev. Father Williams as sub-deacon. Besides the members of the local clergy and Christian Brothers, there were present: Rev.

members of the local clergy and Christian Brothers, there were present: Rev. Dean Dunne of Chicago, Rev. Dean Mo-Gee and Father Egan, of Stratford, and Rev. Father O'Loane, of Guelph. The burial services was read by Rev. J. B. Dollard, assisted by Rev. [Dr. Roche. Numerous telegrams and spiritual offerings from Bishops, priests, and heads of religious orders, both here and at a distance, testify to the great esteem in which the Reverend Mother was held; also to their sympathy for the bereaved also to their sympathy for the bereaved mbers of the community, in return for which, they beg to express their sense of deep appreciation.

of deep appreciation.

To record, even in a summary way,
the main incidents of Rev. Mother the main incidents of Rev. Mother Ignatia's life, would involve us in a history quite beyond our limits and aside from our present purpose. But, considering her long residence here—a period nearly as long as the existence of the community in America. It was not be community in America. It may not be out of place to give a short sketch of her career, confining ourselves chiefly to her life in religion. All that goes before, only leads up to and provides a background for this great over-ruling packground for this great over-runng event; and certainly everything in the ife of this devoted nun gave evid of the completeness of her sacrifice and of her absorbing loyalty to the interests f her holy state

Rev. Mother Ignatia Lynn was born seventy-seven years ago in Port Credit. She was the daughter of Samuel Good-She was the daughter of Saintes Good-enough Lynn, a convert from Anglican-ism, who was the son of Rev. James Lynn, Rector of Coldwaite, England, and Alicia Goodenough, daughter of an An-glican Bishop of that name.

glican Bishop of that name.

She was one of the first to enter the
Loretto Boarding School in Toronto, and
had not reached her fifteenth year when had not reached ner niteenth year when she took upon her the serious obliga-tions of religious life, and this at a period of severe hardship in the struggl-ing foundation. Much could be said of her life preceding this event—of her sacrifice in leaving a home where every comfort abounded to subject harcelf at comfort abounded, to subject herself at so tender an age to the discipline and hardships of her new life—of the sacri-fice of her father in parting with his favorite daughter—of his noble hospitality when the Community was obliged to leave one house for another, which was not in readiness, he left his home at their disposal, going himself, in company with his two sons, to a hotel for the

But we are attracted rather by the remembrance of the child, the devout novice, the zealous teacher, and the venerable and holy nun, who came from that home. We are told that her generous nature shrank from no duty, however painful or discouraging. It was clear to all who knew her at this, and at subsequent periods of her life, that Rev. Mother Teresa, her saintly Superior, was her highest earthly ideal. She did all was her highest earthly ideal. She did all
that lay in her power to mould her
character after this great pattern, and,
considering their difference of temperament, the task could never have been
an easy one. There are few in the
Community to-day who have not, at some
point of their religious life come under
her direct authority, either as local point of their religious life come under her direct authority, either as local superior, mistress of novices, or chief superior, and all eagerly bear witness to her sweet spirit of forbearance and charity in her dealings with them.

A truly maternal tenderness for those under her care, and a simple directness of manner, singularly free from mere sentiment, were predominating points in

her character.

The Sisters of the Institute abroad, in (reland, England, Germany, and Italy, who entertained Mother Ignatia several

who entertained Mother Ignatis several years ago and to whom she endeared herself with her many loving ways, will learn of her death with deep regret.

She is survived by one brother and two sisters—Mr. John Lynn, of Montreal, Mother Mary of the Angels, of Loretto Abbey, and Mrs. M. Doran, of Los Angeles, California.

### A WESTERN CATHOLIC . INSTITUTION

On April 24th, 1910, the first sod was turned for the building of a new hospital at Prince Albert. The Institution was to be in charge of the Sisters of Charity from St. John, N. B. Countless were the difficulties that hampered the were the difficulties that hampered the progress of the construction, and it seemed sometimes as if it would never be handed over to the owners. However, thank God, on Dec. 21st. His Lordship, Bishop Pascal, was able to solemnly bless the new institution and say holy Mass for the first time in the little chapel. For a few days the doors of the hospital were thrown open to the public for inspection. All seemed delighted with the neat and comfortable appearance of the new building, the future home for many a poor afflicted sufferer. On Dec. 25th, the first patient arrived, followed soon by a few more. Every one received the very best of care Christian charity is able to bestow. Still the dear Sisters felt that stow. Still the dear Sisters felt that they had not enough work, that too many beds were empty, and no doubt many a fervent prayer was sent to God's throne for "More Patients." For several months, God seemed quite deaf to all entreaties. But at last the fall of 1911 came and with it the usual outbreak of typhoid fever. In a few weeks the hospital was crowded to its utmost capacity. The Sisters had longed for more work. This request was granted to their heart's content, especially when all the lay-helpers caught the stow. Still the dear Sisters felt that granted to their heart's content, especially when all the lay-helpers caught the fever, and one of the Sisters also was stricken by the disease. Another Sister at the same time got a violent attack of rheumatism and thus the nursing staff was reduced to its most almole or second.

rheumatism and thus the nursing staff was reduced to its most simple expression. However God kept up the courage of the remaining forces in a wonderful manner. Our people were amazed when they saw, many for the first time in their life, to what lofty heights Christian charity will soar, when given an opportunity to display itself. The wards were crowded with beds, additional ones had to be placed in corridors and on landings, so that finally there was not a spot not occupied by some poor suffering creature. Sighs, and moanings were heard from floor to floor, and amidst that "heap of tortured humanity" the Sisters moved unceasinghumanity" the Sisters moved unceasing-ly, ever bright and cheerful, forgetful of their own fatigues and weariness, tire less in their efforts to bring comfort to all, a little ray of hope and sunshine to many an agonizing soul. God alone knows all the good the dear Sisters have done during these few months. Their never thing devotedness and charity are not done to the coorded in letters. are, no doubt, recorded in letters of gold in the book of life. How empty many a life must appear, when compared with the life lead day after day by

these angels of charity.

The winter of 1911-12 has been exceedingly severe and owing to this fact the little hospital was ever filled to its utmost capacity, so much so that the need of larger quarters was keenly felt. A few days ago, we had the happiness of extending once more "A Welcome to Prince Albert" to Rev. Mother Mary Thomas, Superior General of the Insti-tute. She it was that two years ago launched the new establishment and no sooner had she stepped into the hospital that she recognized at once the necessity of enlarging the building. This, wall expect will be done during the com-

ing season.

However a larger institution means difficulty. What a pity it is that so much work must ever remain undone, when so many a young and promising life is sacrificed on the alter of worldly demand for r pursuits. The scarcity of religious vocations is certainly indicative of a de of that strong and lively faith orease of that strong and lively faith which a few decades ago filled the novitiates with recruits for all kinds of works of zeal and charity. But to-day that life appears to many too austere. It has lost all attraction for the heart of our properties of the strong properties.

lost all attraction for the neart of our young materialistic generation.

Any young lady having an inclination for the religious life, and bound to get the highest value for her life, would find a hearty welcome amongst the Sisters of the Immaculate Conception. The Sisters are in charge of the Holy Family Hos-pital and the St. Patrick's Orphanage in Prince Albert, besides numerous Insti-tutions in their native diocese, St. John, N. B. The Mother house is at St. Vin-cent's Convent, Cliff Street, St. John, N.

cent's Convent, Cliff Street, St. John, N.
B. Any one wishing more information, may correspond with Rev. Mother Mary Thomas, Sup. Gen.
Having been intimately acquainted with the community, for a number of years, I am in a position to say that the religious spirit of the community is in a really ideal condition.

really ideal condition.

Grant God that the prayers of the good Sisters for more workers in their chosen part of God's vineyard may be heard and answered beyond the most sauguine expectations.

REV. W. BRUCK, O. M. I.

Information Bureau for Non-Catholies

The Rev. Henry A. Gabriel, S. J., of Santa Clara, Cal., has opened recently a Datholic information bureau, the object being to work for the progress of Chris-tian Unity by inducing non-Catholics to seek first hand information about the

seek first hand information about the teaching, practise, ritual and history of the Catholic Church in all its details.

The bureau consists of a board of directors, and a limited number of auxiliary members, all of whom must be instructed, practical and exemplary Catholics. There are no dues, but the work is supported by spontaneous dona-tions. Father Gabriel is the general director of the bureau and chairman of

the board. He has his office in the fac-ulty building of Santa Clara Call ulty building of Santa Clara College, where he can be seen by Catholics and non-Catholics at any convenient hour of

the day.

This work appeals particularly to the intelligent Catholic laity, and they are devoting themselves enthusiastically to its spread. P. J. Dunne, of San Jose, an honorary member of the Catholic Missionary Union, is the secretary of the organization, and by his skilful and progressive methods he has assisted Father Gabriel in pushing it to the success it has attained.

The value of giving publicity to the The value of giving publicity to the work of the information byreau is that it sets up as a model for others to follow. The Catholic Convert League, organized about ten years ago, has spread over the country, and has given many Catholics an opportunity for doing very effective work along these lines.

#### DAILY BIBLE READING

HOLY FATHER APPROVES PRAC TICE OF CARRYING NEW TEST

It is not an unusual thing now for the devout layman to slip into his coat pocket a handsome edition of the New Test ament just as he would carry his rosary, and while on the cars or at other leisure moments, as a priest reads his breviary he opens his New Testament for a few moments of prayer and devout reading.

One can see in the growth of thi movement many spiritual advantages. Constant reading of the Scripture famil-Constant carried and the words of our Lord. There was no biography ever written that is more attractive, nor is there any doctrine more elevating than is found in the Divine Word.

in the Divine Word.

And when we come to look, we find that this practice is very highly commended by the Holy See, says The Missionary. Leo XIII., in order to encourage the constant reading of the Scriptures, granted to all the faithful who devoutedly read them for at least a quarter of an hour every day an Indulgence of three hundred days.

three hundred days.
Our Holy Father Pius X. recently addressed the members of the St. Jerome Association in the following words—

Association in the following words—words that should enourage every Catholic to read the Scriptures:

"Gladly do I give my blessing, and that with both hands and a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the gospel, the stronger our faith becomes. The gospels are writings that are valugospel, the stronger our faith becomes. The gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want, and what pleases them. Tell them the simplest Bible stories, and you will have the most attentive listeners and have the most attentive listeners, and effect blessed results. Your purpose is to spread the gospels; you are doing a

"Some people think that the peasants with their plain everyday way of thinking would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to iraw the correct lessons from the Scriptures, often even better than many of

"But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer books and broks of ter how many prayer books and books of devotion there may be, none is better than the gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial blessing to all who preach the gospel, who read and hear it whether on a Sunday or a week day. I bestow my blessing on all the members of the St. Jerome Society and all who co-operate in the sacred work of spread-ing the gospels.—Pilot. ing the gospels.—Pilot.

## GOOD FRIDAY

Three gibbets on a lonely eastern hill, Three writhing, tortured victims; and

jest, And jeering laugh, and flercest cries of hate,
The throes of Him Who filled the middle

space To right and left but hung the common type
Of outlawed human kind who menace Law, And therefore to the Law did make amends.
For them who cared? A rascal more or

Men kept no holiday to see such die. But not for any petty deed of theft, Or week-day crime of whatsoever k Was He condemned to hang upon the

But that He made Himself the Son of God.
A false Messiah this; a man possessed,
Who divers wonders miracles did work,
But by the power of Hell. A king for-

sooth! A Teacher of the Law! A Man of God! Such blasphemies as these He dared pro-

claim,
And in the Holy Place preached He set Himself above the great High

Priest, And all the learned men of Juda's land. And all the learned men of Juda's land.
A sinful Man Who with His kind did
herd,
A rebel 'gainst both Cæsar and His
God. A thousand dupes did hang upon His

words, And foolish women cried to see Him pass;
The enemy of Juda's proud beliefs
They hailed as saint, aye more than
that, as God.
But yesterday the foremost men of state,
The two High Priests, and all the learned

on this most heinous charge did Him condemn.

And so we keep a holiday to-day.

The shops are closed, the market-place

And so we keep a nothing to-day.

The shops are closed, the market-place is bare,
And hungry dogs prowl through 'the silent streets.

Come, let your groans ring forth, behold He dies.

So perish all who mock at Israel's God.

## RECOGNIZING THE CHURCH'S INFLUENCE

The Rev. Dr. Campbell, who is regarded as the foremost English champion of the higher criticism, has been telling the readers of The Christian Commonwealth (London) of the impressions he received during a recent visit to the United States. He starts out with the statement that the New Theology has not made as much headway in this country as it has in England. "There are more literalists there than here," is his testimony. But this ad-"There are more literalists there than here," is his testimony. But this adherence to the old fashioned beliaf in the Bible is offset, if we are to believe Dr. Campbell, by a "great deal of real liberalism" in doctrinal matters, which is another way of affirming that the doctrinal teachings of the Protestant sects in the United States have been whittled down to the vanishing point. An American audience is described as being convulsed "with a roar of laughter" at the mere suggestion of the existence of a personal devil.

Dr. Campbell incidentally adds; "I

Dr. Campbell incidentally adds; found socialists very antagonistic to religion." On the other hand, he testi-fies that the influence of the Catholic Church in the United States is growing steadily. He says that what struck him most was "the growth of the influence of the Roman Catholic Church since I was last in the States, nine years ago. The press shows more deference to Romanism ( Dr. Campbell should be Romanism ( Dr. Campbell should be above using an epithet which he ought to know is insulting to Catholics.—Ed. F. J. ) than it does to Protestantism. Boston, once more the home of Puritan-Boston, once more the home of thread-ism, is now under Catholic domination. On Thanksgiving day the President of the United States, although not himself a Catholic, attended Mass at the Cathoa Catholic, attended Mass at the Catholic Cathedral. Protestants attribute this increase to immigration, but a Roman Catholic Archbishop assured me that it is largely due to direct conversions also. The fact certainly needs accounting for."

There is no need for going far afield to look for the increased and every day increasing influence of the Catholic Church. We don't believe it is wholly assignable to either of the two causes

signable to either of the two causes conversions would have the immediate effect of producing the result of which Dr. Campbell speaks. The cause can be traceable to the appreciation of the part the Church is taking in defending what constitute the foundations of the Nation's strength. She has her face against the divorce evil, and thereby guarded the home and the family, and in so doing has helped to stay the progress of a social plague which, if unconversions would have the imp in so doing has helped to stay the pro-gress of a social plague which, if un-checked, would ruin any country. She has fronted the spectre of a Godless socialism, and made it known that she who has triumphed in the past over malign forces stronger than socialism, will come to no terms with the latter if it attempts to make war upon the principles of justice. She stands the un-flinching guardian of Christian truth at a time when there is a disposition on the part of its professed defenders to sacri-fice it. Her proud boast, always the same, she is making good, whilst the Pro-testant sects are lowering the standards

under which they once fought.

Many non-Catholics, taking note of all this, are forced to pay the Catholic Church the tribute of their respect. We believe that this has had much to do with the increased influence of the Catholic Church in this country.—N. Y. Freeman's Journal.

## THEY WON'T LISTEN TO ME '

If you imagine that non-Catholics will not listen to religious talk from you, you are mistaken. Many among them think that Catholics don't want converts, and they are gladly surprised when they find us positively eager to inform them of Catholic truth. Seldom do missionaries fail to gather a good audience of non-Catholics for public lectures by simply advertising for them. Seldom will you fail to get a hearing privately for God's Catholic truth if you simply for God's Catholic truth it you ask for it. Every living soul lives for ask for it. Every living soul lives for ask for it. Every living soul lives for ask for it. you speak to them, the grace of Goo within them co-operates with His mes-senger outside. Will you not be that messenger? Are you quite worthy to be a Catholic if you are not courageous enough to give a reason for the faith

that is in you? If you say that you friend is deeply prejudiced, I answe that that shows his deep sincerity How did the first settlers on our West ern prairies find out the richest soil

How did the first settlers on our Western prairies find out the richest soil? By marking the spot where the weeds grew the tallest. Protestants of religious nature often cannot help hating our faith because they believe it to be an abominable system of lies. Multitudes of these have been quickly converted just by being informed of what the Church actually teaches. Nor dare we say that non-Catholics taken as a body, are too wicked to be converted a sort of blasphemy against our common humanity, an error refuted by the least information of the actual state, and especially by the testimony of converts themselves.

Let us thank God that here in America favorable conditions for making converts are multiplied. The whole nation is inclined to religion, the non-Catholic people, although held by particular modes of erroneous belief, are yet concerned about real religious truth. Prejudice against the Church grows weaker and weaker. The love of liberty and the passion for knowledge no doubt lead to skenticiar and license, but also

weaker and weaker. He love of the style and the passion for knowledge no doubt lead to skepticism and license, but also they open men's hearts to reason and revelation. When Catholic truth is proposed intelligently and in a kindly spirit converts are surely made. The true re-ligion could hardly desire a better field for its apostolate than our great Repub-

Ior its apostolate than our great Repub-lic. There are literally thousands of villages and towns scattered over this entire country and in English-speaking Canada, which will furnish our missionaries with audiences of religious-minded, earnest non-Catholics. Even where the attendance of non-Catholics in comparatively small its consultais comparatively small, it generally embraces the leading men and the community. The more thoughtful, the more religious, the more disputations, the sceptics, the lawyers and doctors, the politicians, the school teachers, the the politicians, the school teachers, the journalists—these classes never fail to be well represented. The whole American nation is anxious about religion. We have often known Protestant men and women of respectability to come to the mission an hour before the time of beginning so as to secure good seats, and that in sections in which antagonism vehemence. But so does religious earn vehemence. But so does reinguous earn-estness, even among those who are tend-ing towards rationalism. For a mission-ary opening the main thing to be desired is fondness for religious discussion, be-cause that is seldom dissociated from sincerity of character. And that state of mind is everywhere to be met with in our country.—The Missionary.

Courtesy is the crowning grace of cliture, the badge of the perfect gen-tleman, the fragrance of the flower of



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The farmer who has his Independent Telephone has the world's market at his call, commission merchants call him up. Buyers and commission merchants call him the hard of the money-making chances, because his telephone is instant and handy.

But the money value is only ONE value of your

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# Raise The Crop That Never Fails

Just sit down and write us for full particulars of the best business proposition you are likely to hear this year. Let us tell you, in plain words, how very little money will start you in the profitable business of poultry-raising The Peerless Way. Let us show you why it will pay you well to adopt the Peerless methods, to make use user will sell 200- of the advice and aid of the Peerless Board of

user will sell 200the Peerless Board of Experts—pay you well, and profit you speedily. 000 fowl this year Scores and hundreds—twenty thousand people in fact.—all over Canada. are following The Peerless Way to their profit. More than eleven million dollars' worth of eggs were sold in Canada last year. Yet with all this output prices stdy high for every sort of good poultry and eggs. The market is far bigger than the present product—and it grows bigger day by day. Poultry-raising is the best business for any farmer, any farmer's child. Pays better for the time and money invested. Profit is surer. Isn't overcrowded—and never will be. CALLES TRANS Let us ship you this. We will trust you with it. show you how to succeed, and give you a 10-year guarantee.

Poultry ought to be a side-line on every farm -

Your credit with

us makes it very

easy to start -

Your credit is perfectly good with us. You can equip your-self-fully for successful poultry-raising, and you don't need ready more you do it. We thus true; and we will make the true will never feel the outlay. In fact a Peerless Outli pays for itself and quickly, too,

Within a month or so from this very day, you could have a poultry-for-profit business well under way. The poultry-crop is the one crop that never fails. Every farmer certainly ought to make poultry a side line, at least—it is a certain profit for him. no matter how bad a year he may have with his other crops. And the Peerless customer need feel no worry about finding a market for all he wants to sell in the way of poultry or eggs. We look after that for him. We find him a buyer who pays the best market prices in spot cash. under way. Write and ask us to

prove to you that success with poultry, The Peerless Way, is possible for anybody of good sense in any part of Canada. Get the facts about it. They are facts that will probably be new to you. Send for new to you. Send for them—it's for your own benefit we suggest that you send for them at once, without another day's delay. Just use a post card, if you haven't e stamp handy—put your name and address on it—say 'Show me'—that's all that's necessary.

LEE Manufacturing Co., Ltd. PEMBROKE ONTARIO, 89.

and service free Besides finding a buyer for our customers' poultry-products, (which we do free of any cost to you) our Board of Experts (which we do free of any cost to you) our Board of Experts stands ready always to advise, counsel, help with practical suggestions free,—entirely so, to Peerless users. These practical men have developed the greatest poultry business in Canada—The Poultry Vards of Canada, Limited. Long experimenting in the hatcheries of this great plant brought the Peerless to perfection, and proved it as the one successful incubator for use in every section of the Dominion.

More than 20,000

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More than 20,000 PEERLESS users are successful \_\_\_ Poultry-raising with the difficulties taken out of it—that is the reason why The Peerless Way has proved profitable for over twenty thousand people, scattered all over Canada. Send right away for interesting offer and FREE very valuable information. You will know why The Peerless Way is the way to get profit from poultry, once you have read the big and plain-spoken free book we want you to ask for. With the book will come an offer to outfly you for poultry profit on terms to you means.

you to.

We carry ample stocks in our big distributing Warchouses at Winnipeg, Regina, Calgary, for the convenience of our Western friends. Address all letters to Head office, Pembroks, Ont. They