

other disability swept away before Britain can make good her claim to freedom of conscience. Catholics have not been over-exacting in the past as to their rights and privileges, and have for the time being been content to waive the question of Protestant succession. But this, too, must go in time, and the stirring words of the Bishop of Galloway may be taken by those in authority as an intimation to this effect.

A HIGHLAND BISHOP ON CATHOLIC DISABILITIES

In moving the resolution solemnly protesting against the continuance of the remaining Catholic disabilities in Britain the Bishop of Galloway addressed the National Catholic Congress as follows:

It is undeniably right and fitting that in a Congress of Catholics, in which the general interests and well-being of the Catholic body, and not less our relations and duties to the public life of the country, are reviewed and discussed this resolution should find a place on the programme. The subject has no mere local or confined interest; it touches equally all Catholic subjects of the King-Emperor and seriously affects our position as citizens of the empire. Indeed the only feature that can surprise any thoughtful stranger or foreigner who may be present is the revelation that in this powerful and enlightened country a state of things exists, a principle of suspicion and even hostility is maintained towards Catholics, such as at the present day is unknown in any other country in the civilized world. Foreigners may be left to their inward wondering; but we must speak out plainly. There is even a duty, obviously more incumbent on us at the present moment, to express ourselves clearly and strongly on this subject. The Protestant dissenters in all their innumerable forms and vocabularies from the seventeenth century Puritans in England to the "wee Frees" in the Highlands of Scotland, are thumping the alarm drum and holding protest meetings at which violent and vituperative language has been freely employed against any concession to Catholics; and at last two youthful M. P.'s have been stumping the country from Cornwall to the Firth or Forth to fan the flame of bigotry and intolerance. Our silence in the circumstances would be almost a criminal disloyalty to our religion and could be reasonably construed as a cowardly and contemptible cringing. We protest with all our energy against the Catholic Disabilities still remaining on the Statute Book. Nor need anyone wonder if we speak strongly. By discriminating against us the law brands Catholics as unreliable and almost dangerous persons, and although educated and candid Protestants have learned to know better, yet among the ignorant and the prejudiced that law tends to bias their minds against us in all the relations of ordinary life. Those who, like myself have lived their lives amidst that class will know how true this is; and when one sees his poor Catholic people in search of work hunted away from the doors because the inmates "could not think of having a Catholic in their service," his resentment against laws that have fostered such hostility is surely excusable. But though the meetings held within the past few weeks have been remarkable for the inveterately abusive and insulting language so familiar in conventicles of the Liverpool type, recently disclosed to the world, and though words of distinct menace, not only towards Catholics but even towards the august person of the Sovereign; have been openly spoken and written by those whose education and responsible position ought to have saved them from descending to the style of the low brawler, I have no wish or intention to retort in such like vulgarities.

MR. REDMOND'S EFFORTS

We all have a most grateful recollection of Mr. William Redmond's successful effort last year introducing and passing through its second reading a bill for the Removal of Catholic Disabilities; but probably, until they read the terms of Mr. Redmond's bill, comparatively few Catholics remembered that the Statute book retained anything else against us than the grossly insulting passages in the Accession Declaration. Memory is at best a somewhat fallible faculty and we have been willing also to forget very much for the sake of peace and good will. Besides, full one hundred years have rolled past since another member for County Clare, the immortal O'Connell, began his momentous agitation that culminated in the Catholic Relief Act of 1829.

Since the passing of that Act the position of Catholics has in many respects distinctly improved; but I think the unbiased observer will admit that Roman Catholics have abundantly proved themselves deserving of whatever measure of confidence, respect or fair treatment has been accorded to them. Their illustrious services, in every sphere of action open to them and in every part of His Majesty's wide Dominions, have been generously yielded and again and again acclaimed; in the clash of arms, whenever the honor or interests of the Empire were at stake, Catholic swords and Catholic bayonets were as swift and sure as any on the field; in the Council Chamber Catholic members have yielded to none in zeal and disinterested effort for the good of the general community; nay more, men whose loyalty was questioned at home and whose conspicuous talents were blighted in the atmosphere of constant suspicion and distrust surrounding them here, found in the healthier air and freer confidence of the Colonies the opportunity of vindicating their loyalty and shaming their calumniators by devoting their zeal, their energies, their enthusiasm to the task of building up and consolidating the Greater Britain beyond the seas. And yet there are men who, in these days, have been speaking of us as if we were undesirable aliens secretly plotting against the throne and the Protestant people of the Empire. I think I hear someone remark: "No respectable or educated or fair-minded Protestant speaks in that strain." I hope I will not be understood for a

moment as suggesting such an unworthy reflection on any respectable non-Catholic. I myself have a fairly wide circle of Protestant friends and acquaintances to whom all such offensive language and morbid sentiments are utterly abhorrent; you have had in Leeds a splendid illustration of friendliness and gentlemanly bearing from the Lord Mayor to the humblest citizen; certainly respectable and self-respecting Protestants are not found in the ranks of those who traduce and vilify Catholics and their religion; truth and justice alike demand that we should gratefully acknowledge the ever widening circle of those who treat us with fairness and frankly admit the good they see in us.

When we search for the original cause of those penal enactments we find no thing but panic; when we investigate the reasons of their continuance we find again nothing but panic. History tells many strange and droll tales, and so many incredible facts are recorded in its pages that it has passed into a well-known proverb: "Truth is stranger than fiction;" but surely one of the very strangest historical facts is that to which my resolution points.

REQUESTS FOR MASSES

As long as Catholic Disabilities remain in the Statute Book, let not Britons boast themselves the champions of liberty and religious toleration or the jealous foes of religious persecution. Those who were the most vehement for the abolition of religious tests in the appointment of school teachers are to-day the loudest in demanding the retention of the religious test clause in the King's Declaration, and that no further relaxation of Catholic Disabilities be conceded. The application of the religious test in this country is unworthy of a great nation and an enlightened people, is odiously conceived, is indefensible on any principle of just or fair treatment of loyal subjects of the realm, is a shameful persecution. Yes, I say deliberately that this is legalised persecution of religious belief. By law Catholics are deprived of the right of disposing, by Will or other Deed, of any portion of their lawful property for the benefit of their own or relatives' souls after death. When any such Will or Deed is presented to the Probate Court the request for Masses is promptly cancelled as illegal, because of its "superstitious purpose," forthwith! If such a law is not an odious and petty persecution, then I fail to conceive what would be persecution. Had the testator bequeathed any sum to a Home for stray cats, his wishes would have been religiously enforced by law; did a Jew, Mohammedan, a Buddhist, a Parsee, a Shintoist, bequeath property for the promotion and maintenance of the most Antichristian doctrines and practices, that will be sanctioned and respected. I say nothing of the special disabilities on members of religious orders: too transparently a religious persecution. The insulting and violent terms in which the Royal Declaration denounced, condemned and anathematized the religion of twelve million legal subjects of His Majesty is so frankly disowned by all sober-minded men of every denomination that it is to be hoped we have heard the last of it; but there yet remain those Disabilities which are virtual denial of common citizenship to Catholics. Why this continued hostility? Why are we especially singled out and placed under a ban? I read just the other day in a letter of a Protestant clergyman to one of his own Church journals: "Sects have sprung up all around like mushrooms. One sect has split up into others till we have about two hundred and fifty Christian communities registered in England." He omitted, perhaps wisely, to enumerate the Scottish varieties. But both at home and in the Colonies we have also many recognised non-Christian communities. Members of any one these Christian or non-Christian sects are eligible for any office under the Crown as far as the law is concerned; all are at liberty to display their distinctive religious emblems and insignia in any public place, and may lawfully dispose of their property for the performance of their respective religious rites—Christian or Pagan. Why should their be this odious discrimination against us alone?

FEAR OF THE POPE

Well, the Rev. Doctors, College Professors, and others who have been leading the latest campaign against us, have not failed to supply us with the reason. Would you believe it? It is the fear of the Pope. Some people see the Pope everywhere. I noticed that at a meeting in Edinburgh on July 11 to protest against the change in the King's Declaration, the Hon. Agar Robartes, M. P., stated that "at the last reforming conference for the Government like a navy, and on every platform he put the same question: Who is to rule? the people or the Peers? but, like a fool, he forgot the Pope!" I need not question the correctness of form in which the hon. gentleman describes his own mental condition. This constant scare of the Pope is pitiable in some, contemptible in others, and discreditable to people of common sense. The grounds of this fear of the Pope are too ridiculous to be taken seriously at the present day, but they are being re-stated in these last few weeks from platforms and pulpits not by ignorant or paid agitators, but by ministers of Christian churches, college professors, men educated and trained in British and German Universities, and so I may be excused for referring to some of those presented by such high authorities to the multitude. The Protestant people are gravely informed "that the Pope claims temporal as well as spiritual jurisdiction in this country," "that the Pope claims the power of licensing anyone to take a false oath, in other words to perjure himself," "that he teaches that not only are all non-Catholic doctrines untenable and untrue, but also that all non-Catholics are damned, body and soul" (words of the Hon. N. Primrose at the Edinburgh meeting referred to and punctuated by the applause of his audience,) "that Catholics are not to be trusted because they believe those things and because the Pope grants them in advance permission to tell lies, or (less rudely stated) permission to take oaths with the mental reservation of not keeping them." The bald statement of such accusations ought to be their sufficient

refutation to the minds of all honest men. That the Pope claims temporal power and the right to license lying, and that all Catholics are bound to believe in that power is a terrifying, and therefore for the multitude, a fascinating picture. Thousands of times has the disgusting charge been convincingly refuted and renounced with abhorrence by all Catholics; no matter, it is repeated to-day as confidently and as boldly as at first starting by men who easily get a hearing from the unthinking crowd. That accusation and the mistrust of Catholics engendered by it are the foundations on which Catholic Disabilities rest; indeed they are two correlative acts on one another.

MR. GLADSTONE AND CATHOLICS

But I may further inform you that those who are stirring the masses in these days have produced an important witness in court. They claim to have the authority of the late illustrious statesman, Mr. Gladstone, with all the weight of his undeniable learning and great talents against us. For, did not he put on record his testimony that Catholics who owned spiritual allegiance to a foreign Power, viz. the Pope (here he is again!), could not be loyal subjects of a British Sovereign? I think you have all heard this before, and I also think you know that the ink of that peevish and ill-considered sentence was scarcely dry ere Mr. Gladstone himself was obliged publicly to recall what he had said in his haste, and on re-assuming the reins of Government and seeking to secure the frontier of the Empire, he promptly nominated to the most important and delicate command under the Crown a Catholic who had just given to the whole world a most illustrious testimony of his allegiance to the Pope. By appointing the Marquis of Ripon to be Governor-General of two hundred and fifty millions of British subjects in India, he by his own deliberate act publicly exposed the baselessness of any question of the loyalty to Catholics. I think Mr. Gladstone was an unfortunate witness for the other side; he completely demolished the case against us.

I am sure I weary you, but I will only refer to one other point. Whenever we complain, we are taxed with ingratitude after all the concessions granted to us. I will give you the answer of Cardinal Newman. "We are ungrateful for favours received? What favours? The Frenchman's good fortune and nothing else. When he boasted the King had spoken to him, he was naturally asked what the King said, and he replied that his Majesty had most graciously cried out to him, 'Fellow, stand out of my way.'" Favours, indeed! Has anything ever been given to us in a gracious or generous spirit? Has it not always been wrung out of an unwilling majority?

I hope I have not wounded the susceptibilities of any non-Catholics, as I think you will bear me witness that I have said nothing against Protestantism in any of its various forms, neither have I reflected on Protestants as a religious body, but I have complained, and justly too, of their unfair and unmanly treatment of us and of our religion. I was amused at the naive remark of a guileless Presbyterian minister at a Presbyterian meeting last week: "He was not in favour of the persecution or condemnation of one Church by another; his opposition was not against Rome as a Church but against Roman beliefs and Papal authority!"—a pretty clean sweep, you will say: a whole-hogger, I think. I have not thought it necessary to enter into a minute examination of the Disabilities themselves; I have thought it enough to expose the unjust and inconsistent spirit of those restrictions, the wretched character of the defence offered for them; the unreasonableness of continuing such boycotting at the present day.

ARCHBISHOP HOWLEY

RETURN FROM ROME OF THE BELOVED PRELATE OF ST. JOHN, Nfld.

St. John Telegram, Aug. 15.

A very large congregation assembled at the cathedral last evening at Vespers to receive the Papal Blessing. His Grace the Archbishop occupied the pulpit and delivered a most interesting description of his recent visit to Rome and the audience which it was his privilege to be granted by His Holiness, Pope Pius X., who is a wonderfully preserved Pontiff for his years, who is enjoying good health and a cheerfulness of spirit quite the reverse of what we often read in the newspaper dispatches and the sensational telegraph messages from correspondents. The reception accorded the Archbishop was most touching and sympathetic, evincing as it did a warm interest in all that concerned the welfare of the Church in Newfoundland. His Grace then went on to explain the reason of the recent change in the administration of the Church in this country as follows: "Our Holy Father, Pope Pius X., having laid down as the guiding inspiration of his Pontificate, the sublime words of St. Paul (Eph. 1. 10) 'in statuere omnia in Christo' ('to re-establish all things in Christ') has already, in the short period of seven years, during which he has occupied the throne of Peter, done much towards the accomplishment of this great object. Among the many reforms which he has introduced into Church discipline, one of the most far-reaching was the remodeling and consolidating of the work of the Great Congregation of the

PROPAGANDA FIDE

This world-wide Institution was founded in the beginning of the XVII. Century by Popes Gregory XV. and Urban VIII., for the purpose of educating students for the most uncivilized and primitive parts of the world. The administration of those distant Churches was entrusted to a Congregation of Cardinals who had most ample powers to dispense with such of the restrictions of regular Church Law, as might be found unfitted for the application of Canonical Government, such as are in vogue in the long established Churches of the Old Countries of Europe. These Countries thus placed under the management of the Propaganda were called Missionary

Countries, and they comprised all parts of the world except the Countries of Southern Europe.

So great has been the growth of these new countries, owing to the advance of modern civilization and the increased facilities of communication that great cities and populous communities began to arise everywhere and to vie in extent, in riches, in commerce, and population with the older countries of past centuries and as a consequence the work of the Congregation of Propaganda developed to such an enormous degree that it was found impossible that it could any longer efficiently fulfil all the duties required of it. Hence Pope Pius X., by his Decree of June 29, 1908, Sapiienti Consilio, removed from the jurisdiction of the Propaganda several of the more populous and prosperous countries of the New World. Among the rest our Church in Newfoundland, which a few years before (Feb. 1904) had been erected into an Ecclesiastical Province, was separated from the Propaganda and subjected to the regular canonical law of the Church. Thus our Church is no longer a Missionary Church, but a regular hierarchy.

There remained however one more act to complete our Ecclesiastical State. When the Apostolic Delegation was erected in Canada in 1893, the Church of Newfoundland being then in an informal condition was excluded from participation in the Benefits of this Delegation.

In the month of May last year, 1909, the hierarchy of Canada was summoned by His Excellency the Apostolic Delegate, Monsignor Sharretti, to meet at Quebec to hold the first Plenary Council of the Canadian Church. The Prelates of Newfoundland were not included in the citation. I wrote immediately to His Excellency, asking that the invitation should be extended to us, as I considered it would be of the greatest advantage to the Church of Newfoundland that her Bishops should have the right to participate in that great and important Ecclesiastical assemblage, and have an active voice in the Canonical Legislation to be instituted therein. His Excellency immediately replied, regretting that it was not in his power to summon us as we were excluded from his jurisdiction. He promised however to refer the matter to Rome and to forward my petition immediately to the Cardinal Secretary of State of His Holiness, warmly seconding my request.

I am now able to state that the prayer of the petition has been granted. I have recently received from His Eminence Cardinal De Lai, the Decree of the Consistorial Council announcing that the Holy Father has been pleased to grant the prayer of the petition. It may however be well to explain that while the Church of Newfoundland is subjected to the jurisdiction of the Apostolic Delegate of Canada, it is not amalgamated or incorporated into that Church. It still maintains its autonomy, and while participating in the current of Ecclesiastical life prevailing the great Church of the Dominion, it still remains independent so that "the Delegate Apostolic of Canada" shall have the double qualification of Delegate Apostolic for Canada" and for Newfoundland.

It has pleased Our Holy Father to remove from the Church of Newfoundland, and to promote to a higher dignity the worthy Bishop McNeill, of Bay St. George. I have received from Cardinal De Lai formal instructions to proceed in conjunction with the Suffragan Bishop of Harbor Grace, to the proposal of three names to be submitted to the Holy Father for the selection of one of them to fill the vacancy caused by the removal of Bishop McNeill. The selection of these names will be made during the coming week, and knowing as we do from Sacred Scripture, and the Constitution of the Holy Church, that the words of St. Paul (Acts x. 28) "The Holy Ghost places the Bishops to rule the Church of God," the hymn to the Holy Ghost "Veni Creator, Spiritus," with the appropriate prayer will be sung this evening immediately before Benediction, and all the Congregation are earnestly requested to offer up prayers between this and the day of selection that the Holy Spirit may guide our deliberations and inspire our action, so that a priest may be selected who may be endowed with the virtues and talents that will make him worthy to assume the duties of the spiritual government of that distant and arduous mission. May the blessing of God be with you all. Amen.

ABSTAINERS IN PARADE

ARCHBISHOP O'CONNELL ON THE DANGER OF EXCESSES IN PROHIBITION

Most Rev. William H. O'Connell preached the sermon at the formal opening of the fortieth annual convention of the Catholic Total Abstinence Union of America last Wednesday, August 10. Archbishop Falconio, the Apostolic Delegate, was to have celebrated the Mass, but was unable to arrive in time. Msgr. Spaline, rector of the Cathedral, officiated instead. "The worker in the cause of temperance is an apostle and a soldier," said the Archbishop. "An apostle, because by preaching Christ's truth, which is a law ordaining all things towards their true end, he condemns abuse of any gift of God and of all created things as a crime against the Creator; and he is a soldier armed for his country's good because the curse of drunkenness when it lies upon a land works destruction and devastation.

"The priest whose mission in life is to save souls sees in the vice of intemperance and drunkenness the very devil himself, conspiring against all virtue and even religion itself, and the citizen whose desire is to build up a republic of strong men, healthy of body and sound of mind, realizes well the menace which drink is to soul, mind and body. Every man of every creed or no creed at all, who knows aught of human life in all its varied relations towards church, towards country, in the family, in the workshop, in the city streets, must come to this certain conclusion, that among the evil habits which bring an obvious curse upon those addicted to them the habit of drunkenness is at the very head of

the list and is generally responsible for nearly every other form of crime.

A HARD PROBLEM

"It is hard in the face of all the devilish ruin which liquor has wrought, to deal with this question calmly and dispassionately. The wife condemned to a life of drudgery without hope, to a cheerless home, to the existence bereft of everything that a devoted wife and mother lives for, not by any fault of her own, but by the drunkenness which gives birth to her squalor and despair, the drunkenness of a bad husband, and worse children, can scarcely be expected to talk calmly and judiciously of that which has robbed her of every hope in life.

"Thrice blessed of God are those who have never known the danger, who neither by temperament, nor tastes, nor companionship, have been allured to dwell under its baneful influence. What can they know of the hell which imprisons the man addicted to drink?

"The rigorous tenets of a Puritanism, which is impracticable because false, whatever its good intentions, leads always in the end to a radical laxity which throws off all restraint as an intolerable burden.

ALL EXCESS IS EVIL

"The woman, who, hatelot in hand, attacks the bar and the buffet, with the unrestrained harangues of a fury let loose, only succeeds in making herself ridiculous and in bringing the real question into disrepute.

"Two wrongs in the moral order never succeeded in making a right and never will. No crime of intemperance will ever be remedied by a violation of order and justice, and if excess in drink is met only by excess and vituperation, the result is sure to be nil.

"If scoldings and anger and vituperation and blame could rid the world of drunkenness the world would have been free of it long since. If prisons and poverty could rid the world of intemperance it would be an easy question to settle. If civil laws and temperance unions were all-powerful the matter would be a simple one, but though all of them may prepare the way they can never really do the work.

"And all this I say, again, and again, first, because it is the simple truth, and secondly, because, influenced by the false atmosphere about them, even Catholic laymen devoted to the cause of temperance are sometimes in danger of forgetting. The spirit of the age is rationalistic and humanitarian. There is on all sides a concerted attempt to flout the supernatural in human life and to substitute for it merely human methods and measures. We see the results of this all about us. In the relief of the poor, in the remedies offered for social disorders, in the organized effort to deal with every form of human ill the avowed position is that of rationalism and humanitarianism.

A CARPET OF FLOWERS

Montreal Star

It will be over a carpet of natural flowers that the Holy Eucharist will be carried through the streets of Montreal at the procession during the Eucharistic Congress. Not a square inch of the pavement will be left bare and tons of flowers will be used for the purpose, being spread on the ground all along the way, a few yards in advance of the canopy covering the papal legate carrying the consecrated host.

In anticipation of the event, the Sacred Heart league started a movement, in April last, for the raising of flowers, and thousands answered to the call from Nova Scotia to the Rockies. Everywhere in North America where there is a Catholic centre a few families have raised flowers for the Eucharistic Congress, the finest of which will be used to decorate the grounds and the balance to carpet the streets.

In some localities the propaganda of the Sacred Heart League did not take soon enough to allow the people to be shipped to Montreal; in some other places the distance does not allow a safe shipment of such perishables as natural flowers. In these cases, the contributions were sent in cash and though the committee has plenty of time, the cash receipts for flowers already amount to over six hundred dollars from the outside.

WISE SAYINGS

To simple minds, like deep ones, facts are evident.

One who confides in me betrays me in my disgrace.—"The Centurian"—Father Galway.

Truth which is not charitable proceeds from a charity which is not true.

The entire difference between education and non-education (as regards the merely intellectual part of it) consists in accuracy.

A bishop means one who sees, a pastor means one who feeds.—"Sesame and Lilies"—Ruskin.

Our inner nature never dies, a painless death, as the outer sometimes does. The only one who never makes mistakes is the one who never does anything.—Roosevelt.

Men, not money, make a country great, and joyless children do not make great men.

Ah me! Heaven is nearer to us than we often dream on earth.

How little we have the making of ourselves and how much greater the need that we should make of that little the most.—"The Making of an American,"—Jacob Rie.

Find your work and do it. But who was ever content with this?

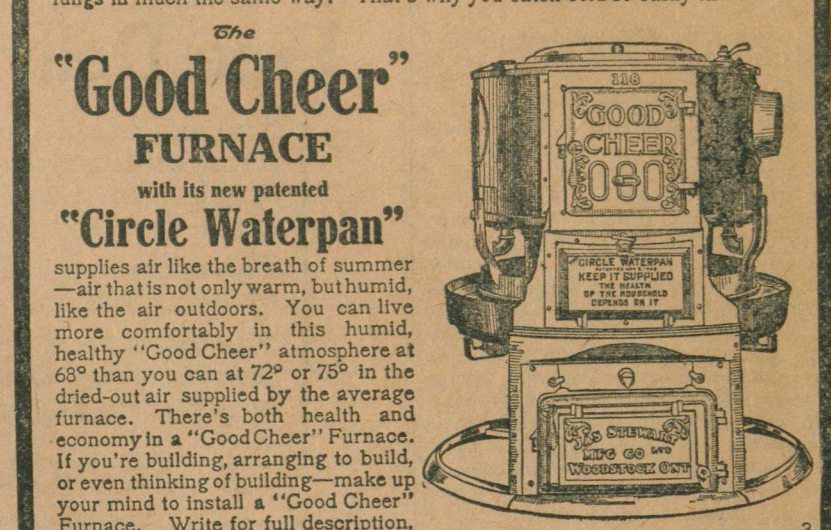
All this modern enthusiasm about humanity is simply a beggar's garb for the hideous idols of the godless. You know there is no charity but in the Church of God.

Progress consists not in miles of gaslit streets or millions of bricks piled squarely against the sky, but in human souls taught to know their dignity, and the vast universe of their inheritance.

There is no use arguing against the inexorable Law. The gold must be fire tried.—"Luke Delmege."—Canon Sheehan.



The ordinary Furnace with its apology for a waterpan holding only a few quarts, is utterly unable to keep the air it heats half as humid as outdoor air. This dry air shrinks the wood work, loosens the joints of the furniture, dries and shrivels up the house plants, and worse still, affects your skin, throat and lungs in much the same way. That's why you catch cold so easily in winter.



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IS THE MOTIVE LOVE OR HATRED?

Parish Calendar, Lawrence, Mass.

Sometimes in the heat of controversy queer things are said about their opponents by the leaders of religious movements. One of the worst things ever alleged against the Jesuits was the taking of a diabolical oath, which never had any existence in fact, yet within the last few weeks it has been referred to by the Protestant Episcopal Bishop of Eastern New York, residing at Albany, who expressed a hope that it may have been abolished.

We scarcely pick up a newspaper that does not record a movement somewhere along the lines of Christian unity. Yet though the position, strength, antiquity, of the Catholic Church is admitted when necessity compels its being noticed at all, we find that in all the estimates of the Christian missionary work of the world, the work of the Catholic missionary is absolutely ignored. Those fields already occupied by the Catholic Church are, everywhere except at home the most desirable fields for the American Protestant missionary, and his work consists largely in misrepresentation of Catholic teachings to an extent hardly creditable to well informed minds.

Here is a sample of what is being taught in Presbyterian Sunday schools taken verbatim from the Presbyterian Juvenile organ, "The Children's Friend," published in Richmond, Va., by the Presbyterian Committee of Publication.

LESSON ON CUBA

"1. Did Cuba have any religion before we sent missionaries to that island? Ans. Yes. Spain took the Roman Catholic Church to Cuba.

"2. How long has the Roman Catholic Church been established in Cuba? Ans. For four hundred years.

"3. Why should we try to change the Cuban from Catholic to Protestants? Ans. Because the Roman Catholic Church does not really give the Cubans a chance to become Christians.

"4. What does the Roman Catholic Church fail to do in Cuba? Ans. It does not give the Bible to the people.

"5. Does the Roman Catholic Church object to the Cubans having the Bible. Ans. Yes they take it out of their hands, burn it and punish those who read it.

"6. How do the priests speak of the Bible? Ans. They say it is a wicked book and that those who read it are defiled.

"7. Can any Church be a true Christian Church without studying the Bible? Ans. No; for God has given us the Bible to teach us how to love and obey Him.

"8. Does the Roman Catholic Church teach the Cubans to trust in Christ for salvation? Ans. No; it teaches them to trust in the priests, and to pay money for the forgiveness of the priests.

"9. Do the Cuban Roman Catholics pray to God, as the Bible teaches us to do? Ans. No; they pray to the Virgin, to saints and to images; they care very little about Jesus.

"10. Do the Cubans know that God loves them and wants them to be happy? Ans. No; they think of Him only with fear and dread and ask the Virgin Mary to stand between them and God.

"11. Do they know that eternal life is the gift of God through His only Son, whom He gave to die for us? Ans. No; they think that they will be lost forever unless they can pay the priest enough money to pray them out of punishment.

"12. Are the priests kind to the people? Ans. No; the priests are for the most part greedy and cruel and wicked.

"13. What must we do to help those poor islanders? Ans. Send them kind, loving men and women to teach them out of the Bible that God is Love."

And their alleged doctrine of love, as indicated by the foregoing, begins with a slander and ends with a lie.

Alcohol and Fatigue

Half a dozen drinks of whiskey in a day will produce the same effect of fatigue on brain and body, as a day's hard work. That is the opinion of Dr. William J. Wick, of Chicago. It is a conclusion based on experiments. He says:

"Alcohol actually tires the muscles, the nerves and the brain. A man who has rested an entire day, vigorous and fresh, was put at hard labor. At the end of the day he was subjected to physical and nerve tests to prove the extent of fatigue. Then he rested another day and was given six drinks during the day, doing no work. The second examination showed his body and nerves had undergone the same fatigue as on the day he worked."

Alcohol hurries the action of the heart and gives a sense of stimulation. But, later, comes the reaction. Then is felt the weight of weariness in proportion to the previous exaltation.—Catholic Columbian.

We chase happiness in a thousand different places, but find that which is real and abiding only in service. The greater the service, the greater the happiness. The end, is only incidental, valuable chiefly as it is translated into other service.—Osman C. Hooper.

"SHE MADE HOME HAPPY"

(Henry Coyle, from the Youths' Companion.)

"She made home happy!" These few words I read Within a churchyard, written on a stone; No name, no date, the simple words alone

Told me the story of the unknown dead. A marble column lifted high its head Close by, inscribed to one the world had known; But ah! that lonely grave with moss o'er grown Thrilled me far more than his who armed led.

"She made home happy!" Through the long, sad years The mother toiled, and never stopped to rest

Until they crossed her hands upon her breast, And closed her eyes, no longer dim with tears,

The simple record that she left behind Was grander than the soldier's, to my mind.

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