THE PUTUMAYO ATROCITIES

Canon Hensley Henson, of the Established Church, is, if we may judge by his language to suit the temper of his congregation. In Westminster Abbey ne recently preached a sermon denouncing the English directors of that trading company, whose agents had been guilty of crimes against the rubber gatherers which has startled humanity. Very interesting is the following synopsis of the Canon's discourse taken from the New York Sun of August 18:

London, Aug. 5 .- There have bee London, Aug. 5.—There have been sermons of all sorts preached in Westminster Abbey, some good, many mediocre, but until yesterday there has never been a sermon on a "blue book."

To a congregation composed chiefly of American tourists and visitors from the

atrocities. It is a long time since such plain words were heard from the most famous and in some ways the most dis-creet pulpit in England, and the worshippers were clearly a little startled by the impact.

It was a courageous utterance and, ooken in the "central shrine" of English speaking Christendom, the indict-ment should make a deep and wholesome impression. The text was the famous Blue Book—"this black record of painful and violent crize," the preacher called it—and his hearers were led by way of a historical sketch of the methods of scription of what has happened on the Putumayo. Canon Henson drove the responsibility home with a fulness of detail, a particularizing of names rarely

heard nowadays in churches.

He boidly demanded that the employers of the malefactors ("They are," he said, "here among us") should be arrested and brought to trial. This he called the irreducible demand of justice. He pleaded for immediate action if the last remnants of the decimated tribes last remnants of the decimated tribes are to be saved. He thinks there should be a large extension of the plan of appointing officials to act as protectors of the native races on the fringes of European civilization and that the great Powers, "the executives of civilization," should agree by some humane international agreement to take them out of their desperate situation.

He also suggested some change of

mercial law to make it impossible for those who profit from oppression to escape by throwing the blame upon their agents. Finally in a characteris-tic passage he asked church people to tic passage he asked church people to help in the only way open to them by sending contributions to the fund started by the Duke of Norfolk for es-tablishing a Roman Catholic mission on tablishing a koman Catholic mission of the Putumayo. He gave us the interest-ing news that the mission is to be en-trusted to English Franciscans. "When Indians are perishing," he cried scornfully, "is that a time to be

debating the merits of churches ?" The sermon was remarkable not so much for its generous rhetoric as for the patient and lawyerlike marshalling of the facts, and perhaps the strangest hearing for the Abbey pews was the

quotation from the prospectus of the Peruvian Amazon Company and the de-nouncing of the English directors by name which followed. A fine phrase lingers in the memory. of the report that it will form part of that literature "in which perplexed and undone races confess their mysterious and inscrutable anguish."

ARCHBISHOP McNEIL

We take from the St. John Globe, edited by the highly respected Senator Ellis, the following graceful tribute to the new Archbishop of Toronto :

With the deep note of regret over the izes all references to Archbishop Mc Neil is intermingled an appreciation and a satisfaction of the recognition of his worth by his appointment to the most This appreciation is not confined alone attempt to impose Episco This appreciation is not commet anone to the members of his congregation but is expressed by many citizens in Vancouver, among whom His Grace, as a citizen of a growing community, was actively interested in the development of various enterprises that tended to the commentary and the commentary of th ward the upbuilding of British Columbia During the two years of his residence in Vancouver he has undertaken and accomplished much in the religious, educational and practical life of his Endowed with enthusiasm and energy, his work has never been theoretical. Where he found but three churches, he leaves seven; the schools have been increased from one to three with a fourth nearly ready for comple tion; at his instigation the Sacred Heart Dames went to Vancouver and he was endeavoring to secure the Order of Benedictines for educational purposes, a work now left to be carried forward by his successor, Archbishop Casey, as also is the work at the Catholic Colony for Farmers. Deeply interested in ature and in the present welfare of the Catholic immigrants, Archbishop Mc-Neil secured the services of a priest t ttend to the needs of the incomer ; he be utilized exclusively as a Catholic farming colony. Here he intended to erect a church as well as schools. He was also greatly interested in the subof suitable provision for helpless and neglected children. The Aid so ciety, devoted to this especial form of charitable work, he recognized on a broad basis. All this has been quietly accomplished, and will form, says a recent issue of the B. C. Western Catholic, "an enduring memorial of two years of spade work."

One of the fundamental principles of religion is growth. Our devotion is not very warm if increased love and strictness do not keep pace with it.

As the earth can not bring forth fruit or flower without wind, though it

NOTES AND COMMENTS

A clique of Toronto Orangemen have organized what, with singular audacity, they call an 'Irish Rifle Club." Apparently the impression desired to be made upon the public mind is that the traitorous and incendiary spirit of Belfast Unionism finds sympathy and support in this country, and that these valiants constitute but the vanguard of a host of heroes who are ready to do and die in defence of its treasonable and benighted principles.

As To the valor of this Toronto con tingent it is perhaps better not to say much. We have a strong suspicion, born of some familiarity with Irish history, that a handful of pike-boys entrenched behind a hillock would put them in the running for an Olympic Marathon-but let that pass. What is more to the point is that in the event of disturbance in Ireland (in the possibility of which we place no credence) the Government of Canada would have something to say as to the movements of this "Irish Rife Club." Canada has some responsibility in the matter of international law.

NEITHER DO WE believe that the sentiments of this Toronto contingent are shared by any considerable body of Canadians. The authorities, therefore, can afford to indulge their tin-pot patriotism, and, with a view to headirg off the introduction into Canada of the more belligerent phase of English Suffragism, even put the "Irish Rifle Club" into training to match them in a trial of skill at stone-throwing or window-smashing. Belfast Orangement long enjoyed pre-eminence in either pastime—that is when they had to deal with a mere handful of inoffensive and law-abiding Catholics, or with women and children. And that was not so long

AN INTERESTING passage in Ward's recently published "Life of Cardinal Newman" relates to the great Oratorian's feeling for Ireland, and his realization of and resentment toward the age-long policy of England towards her This is embodied in two letters to his nephew, Mr. J. R. Mozley, at the very eight of the coere on policy of the Gladstone government in 1881. The Cardinal did not favor Home Rule under the aspect the struggle took at that time, which he seemed to think would, if brought about, strike a blow at England's international prestige, "serious as it is retributive." But he had, nevertheless, the fullest sympathy with Ireland's aspirations to self-government, which, as stated in the same letter, he "had long thought was bound to come in some shape." And he fully grasped the essential truth, brought home to him during his residence in Ireland as Rector of the Catholic University, twenty years before, that "the question between the countries is not one of land or property, but of

owards the sister kingdom been more tersely expressed by an Englishman than in the letters we have referred to. "Our rule," he says, "has been marked by a persistent forcing on them of Eaglish ways. Why has not England acted towards Ireland as it has treated Scotland? Scotland had its own religion, and after a short time the nacy on it was given up, and so indulgent has been England to Scotland, that even the Queen, the head of the Anglican Church, goes to kirk and listens to Presbyterian preachers. On the contrary, not only great sums have been poured through the centuries into Ireland from England by the State and by the people, to force Protestantism on the Irish, but there were persecuting laws of which I say nothing, because the question you have asked is one of prop-

SELDOM HAS the crux of Irish feeling

THE CARDINAL then goes on to contrast with England's policy in some other countries, the persistent bleeding of Ireland for the benefit of the English church-establishment in Ireland. "The Irish people consider," he says, "the sums which the Anglo-Irish Establishment took year by year from the Irish population, as the property of their own Church, which Church was proscribed by English law. In asking back [for educational purposes] a small portion of these confiscations (I think one or two of the Anglican Irish Archbishops in my day left behind them towards £500,000 apiece, on their death) they have surely not acted unreasonably. The sums given for Protestant education were as prodigious as those for religion."

EVER MINDFUL of his own nationality as an Englishman, the Cardinal places his finger upon the very source of Ireland's distrust. And while depreciating the bitterness which undoubtedly fruit or flower without wind, though it has rain and dew, so it is impossible for the Christian to bring forth fruit, though he receive the dew and rain of sound dootrise, unless he receive the breathing of the Holy Spirit.—St.

Chrysostom.

against the majority of his countrymen ne goes far to appraise its true character as patriotic, not revolutionary. "Cromwell and others have, by their conduc to the Irish, burned into the national heart a deep hatred of England, and, if the population perseveres, the sentiment of patriotism and the latent sense of historical wrongs will hinder even the more rational and calm judging, the most friendly to England, from separating themselves from their countrymen.'

He adds: "They are abundantly warm-

hearted and friendly to individual

Englishmen; of that I have clear

remarks) it will; be observed that as

experience in my own case, but what I believe, though I have no large experience to appeal to is, that there is not one Anglophobist in the nation. . . . I knew, when in Ireland, one of the leaders of the Smith O'Brien movement in 1848: his boast was, that from Henry II's time the people had never condoned the English occupation. They had by a succession of risings, from then till now, protested against it."

OF THE numerous addresses tendered to the Cardinal on his elevation, the first in point of time and, to his own mind, not the least in significance, was that of the Irish members of Parliament. In his reply, made without preparations he referred to his own connection with Ireland as founder and first rector of the Dublin Catholic University. No country, he said, could have treated him more graciously. From the hierarchy, from the clergy, secular and regular, and from the laity he had received nothing but kindness, and those who worked with him had given him, throughout the seven years of his rectorship, the most loyal and loving support. He hailed them as representatives of an ancient and faithful Catholic people for whom he, on his part, had a deep and lasting affection. And the memory of this, their loyal and generous tribute, would, with God's blessing, remain forever a cherished possession of the English Oratory. The whole reply but re-echoed his after expressed desire that "the cruel injustices which had been inflicted on the Irish people should be utterly removed." In the sequence of events, then, it was singularly fitting that when it was sought to fasten upon Newman some sort of responsibility for the errors of Modernism, his most effective defence should have come from an Irish Bishop in the person of the saintly and learned Dr. O'Dwyer of Limerick, who spoke, it may be added, with the sympathy and author-

decay, it is consoling to reflect that a considerable body of its adherents, in creasing inclination to come back to the in the changed attitude of many to the Blessed Mother of God. But a few years ago, the mere idea of reverence towards her august person and office was a thing not to be thought of. This was strange and unnatural, and where faith in her Divine Son existed, could not last. Devotion to the Mother is so bound up to devotion to the Son, that as the two were so united in their earthly life, so they cannot long remain apart in the heart of the true believer.

THESE THOUGHTS occur to us on reading some remarks in a Lutheran journal of Christiania, Norway, a translation of which we find in an English exchange. To emphasize the affirmation we have just made it is sufficient to reproduce this here. It is in itself the best proof of what has been said, and is at the same time a touching instance of the power exercised by the Blessed Virgin in overcoming her foes by her sweetness, and as Cardinal Newman expresses it, of revenging herself upon them by interceding for their conversion :

"We believe that the Virgin was a pure woman, but perhaps we do not render her all the honour which is her iue as the Mother of Jesus.

"The early Christians honoured her much more than we do. Do not many Christians feel disdain in their hearts when they hear the Virgin Mary spoken of? And still she was bailed full of of? And still she was halled full of grace among women. Never will any other woman be born that can be com-pared to her. No other woman will ever be favoured with so many blessings. ever be favoured with so many blessings. She occupies a unique position in Christendom. . . She herself predicted that all generations would call her blessed. We should, therefore, do our part in giving her homsge. It stands in the Bible. In her mankind received a new birth. It is through her that Redemption came into the world. We must not forget that between her and the Son of God there existed a union

The stayer wiss whether the weapons be brawn or brains. The best work is done by hard work.—Archbishop Spald-

wealth can not purchase pleasures of the highest sort. It is the heart, taste and judgment which determine the happiness of men and restore him to the highest form of being. Money can not buy health, life, love or a happy hereafter. A great fortune is not necessary for the attainment of faith, hope or charity; and he who has these can not be unhappy.

ST. THOMAS OF CANTERBURY

ERMON PREACHED IN THE CHURCH OF ST. THOMAS, CAN. TERRURY, ENGLAND, BY RIGHT REV. JOHN S. VAUGHAN, D. D., BISHOP OF SEBASTOPOLIS

God has established two kingdoms and two sovereignities upon earth, each dis-tinct from the other and independent of the other and He has made each perfect the other and He has made each perfect and complete within its own sphere. There is, in the first place, the "kingdom of this world." end then there is "the kingdom of Jesus Christ." It was of this last that our Lord spoke when He said: "My kingdom is not of this world." In short, there is the civil power and the spiritual power, to each of which we owe certain duties, as was clearly laid down by Jesus Christ Himself when He said, "Render to Cæsar the things that are Cæsar's, and to God self when He said, "Render to Casar the things that are Casar's, and to God the things that are God's." Now, the great difficulty has always

Now, the great difficulty has always been to keep these two powers within their respective boundaries. The king and the governing powers of a country are seldom satisfied to restrict themsel-ves to what by right belongs to them. but are always striving to extend their dominion and to encroach upon the pre-rogatives of the Church. Hence there ever impatient of the jurisdiction an assert herself and to defend her rights against every antagonist. Why? Well, against every antagonist. Why? Well, because she has received her commission from God Himself. She is His witness in this world, His duly accredited am baseador, so that to hand over her authority to another would be to betray her trust and to fail altogether in her sublime mission. In all spiritual matters the Church is supreme. She is resopnsi-ble to God, and to God alone. Within the spiritual sphere kings and emperors and the mightiest ones of this world are her subjects and her children, and must bey her and kneel before her for abso lution and acknowledge her authority. It matters nothing how exalted their position may be, nor how great and powerful in the eyes of men. If they wish for heaven, if they desire to escape hell and save their souls, they must hearken to the voice of the Church of God, for "who despiseth her, despiseth God Himself." In her spirituality she is supreme ruler over kings. Isaias foretold centuries ago that "kings should minister to her" (lx., 10), and that should minister to ner (ix., 10), and that "kings should walk in the brightness of her rising" (ix., 3). And, again, "kings and queens shall bow down before her, with their face towards the earth, and shall have the Gentiles for her inheritance, and the uttermost parts of the earth for her possession;" and, flually, the inspired writer declares that in this Church of the Messias "the Lord God would set up a kingdom, which shall never be destroyed," and "against which

the gates of hell shall never prevail."

If we have any knowledge of men, we shall have no difficulty in realizing that WHILE PROTESTANTISM as a religion shows every sign of disintegration and decay, it is consoling to reflect that a He came to bring "not peace, but the sword." This enmity has existed from various denominations, exhibit an init will continue to the end. beliefs and devotions of their Catholic that the Church can never be really forefathers. This is particularly seen overcome in this contest, because Christ has promised to protect her at all times has promised to protect her at all times and against every adversary. She may be attacked and wounded and injured, yes, but she can no more be destroyed than God Himself can be destroyed, since He has guaranteed to defend it to the very end of the world. It is, of course, a most unequal con-

It is, of course, a most unequal con-test, for while the world is armed with material weapons, the Church has nothing to oppose to them but patience and long suffering and an idomitable will. She may be tyrannized over, and persecuted, and robbed and insulted, and driven from one country to another, but her very sufferings make her more powerful and stronger, while the blood very seed of the Church.
One of the marks of the true Church

is her complete independence of the -her freedom from State control. Where the civil power usurps the authority of the Church, that Church is not, and cannot be, the Church of God. Look, for example, at the Church God. Look, for example, at the Church of England. As its very name indicates, it is purely local, a national Church; in short, "the Church of a single country—of England." And, like all national churches, it is a creature of the State. It is not in its nature to be Catholic. "National" and "Catholic" are contradictory terms. nature to be Catholic. "National" and "Catholic" are contradictory terms. It can never claim for itself the promise which we find fulfilled in the Catholic Church alone, viz.: "I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." It is separated from the unity of the body, an isolated fraction in a corner of the earth," as St. Ang. "in a corner of the earth," as St. Aug-nstine said of the Donatists. It has left the Commonwealth of God, and therefore it must needs fall back on the Commonwealth of Cæsar. It has de-Commonweath of Casar. It has certed the tiara, and must in consequence take up with the crown. "We have no king but Casar," is its constant cry. It has rejected the keys, so that if it is to live at all, it must be grafted on the sceptre.

It is not, in the proper sense of the word, a Church at all; it is an establishment. For it has lost its liberty. It is ruled by the State. It is under the dominion of the State, and it has no

king but Cresar.

Its prayer book is an act of Parliament of two or three centuries ago, and its head is the sovereign, whose ever he or she may be. Hence we are not surprised to hear that Queen Eliza-beth boasted that she "tuned the pulof this Establishment ; that King Charles, in his time, forbade discussions on predestination, that King George forbade discussions on the Trinity; that Queen Victoria permitted different opinions to be held regarding the necessity of holy baptism, and that our present King, George V., by the voice of his Ministers, undertook only a few weeks ago to determine on what conditions the Anglican communion is to be given to

members of the Established Church. Though its Bishops admit that to marry a deceased wife's sister is forbidden, and recent decree (Banister vs. Thompson) of the State makes it positively unlawful for a clergyman to refuse communion to those who have contracted such unions. Though many dislike such a condition of things, and protest against it, yet the

Let us travel back in thought to those far-off days when the first of the Plantagnets, Henry II., was on the throne of England. The entire population was England. The entire population was then less than the present population of London alone. And though they were all Catholics and acknowledged the supreme authority of the Pope in spiritual matters, yet the King and the barons often found the spiritual authority in the page of the present with ity irksome, since it interfered with and hampered their freedom. So, at and hampered their freedom. So, at times, when they were made to feel the restraining power of the Church, they were apt to forget what was due to God and what werethe limitations of the civil power, and would break out into open

We have an instance of this in the case of King Henry and St. Thomas Just as Henry VIII. began his reign by showing the greatest affection for Blessed Thomas More, and then, grow ing angry, proceeded to encompass his death, so his namesake, Henry II., began by manifesting the greatest con-sideration and regard for Thomas, whom he treated as a bosom friend until, being resisted in a matter of conscience, he, too, forgot all his former affection knights.

Thomas was a man of God. He realized his responsibilities and what he owed to God. He was placed in the most prominent position in the Church of this land, and he felt that many eyes were fixed upon him and that he was obliged to give a good example. Things went on well enough for a

began to burst with disastrous fury.

The King was so furious at the Archbishop refusing to obey him in certain purely spiritual matters, such as the removing of an excommunication and the trial of ecclesiastics, that he determined to bring the whole matter to a head by drawing up a list of observations, known as the "Constitutions of Clarendon" and "the royal customs," and commanding that Thomas and the Bishops should take an oath to observe them. Here we have a deliberate attempt on the part of the world to usury the prerogaives of the Church. The said constitutions were contrary to the free exercise of the Church's liberty. In conscience the Bishops could not take such an oath. What was the result? If they refused, they would seem disloyal. If they accepted, it would mean that they handed with the such that they handed the such that they have the such that they handed the such that they have the such that the such that they have the such that they have the such that the such th all the rights of the Church to the King The council sat till late disputing. Then they gave the only answer that true Catholic Bishops could have given. They declared that they would observe these customs, but only "saving their order." That is to say, only in so far as it might be lawful. In dead silence, white with anger. Henry rose and left white with anger, Henry rose and left

It would take too long to parrate the various ways in which the King sought to avenge himself on the unfortunate Archbishop. Again and again they crossed swords, but neither would yield. The Archbishop on one occasion wrote and reminded the King of the oath he liberties of the Church. he writes, "that at Westminster, where our predecessor gave to you unction an or the altar a written oath to maintain ecclesiastical liberties." But the only effect was to infuriate the King yet more, till he grew sick at the very mention of the name of him whom once he

ad so loved.

After this Thomas went into exile, as his life was not considered safe in this country. But after allowing time for the King's anger to abate, he finally came back and took up his abode with the monks who served the great Cathedral of Canterbury.

Though he received several warnings to seek safety in flight, as his life was being plotted against, yet he remained at his post, fortifying himself by prayer and penance for the martyrdom which he feit sure he would sooner or later be called upon to suffer. Nor was this feeling unreasonable. In fact, while Thomas watched and prayed in Canter-Thomas watched and prayed in Canter-bury five men were already arranging his death at Saltwood Castle, a few miles away. They were all King's men and knights. The King broke forth into one of those terrible paroxysms of anger that were wont to overtake him anger that were wont to overtake him when he was crossed or in any way thwarted, and he exclaimed with much vehemence: "Ah! what sluggish knaves are these of my kingdom! What! Is there not one that will rid

me of this troublesome priest?'
The four knights were not slow to take the hint. Already tney are on their way to the Cathedral, and messengers who had seen them, and the armed band that accompanied them, arrive in haste to tell the Archbishop of his danger, for they knew that their presence meant mischief.

Presently a servant rushes in. " My lord, they are arming!" "What mat-ter?" says Thomas. "Let them arm." He advances into the church, and as the Archbishop, still facing the door, draws back a step there bursts in the four-knights, followed by soldiers and armed

"Where is Thomas Becket?" cries a furious voice.

furious voice. "Where is the traitor to the King?"

"I am here," Thomas answers; "the Archbishop, but no traitor."

One of the soldiers, seemingly more humane than the others, strikes him with the flat of his sword across the shoulders, crying, at the same time: "Flee! Flee for your life, or you are a deed man!"

cannot dislodge him. They strike him with their axes and swords just where he stands. As the blood courses down from head and shoulder he is heard to "Into Thy hands, O Lord, I my spirit." Then as he sinks commend my spirit." Then as he sinks slowly forward on his face before St. Benedict's alter, his faithful friend, Grim, hears him say: "For the name of Jesus and the defense of the Church I am ready to die."

Then his indomitable soul went to Cad Whee he had served so faithfully.

Then his indomitable soul went to God, Whom he had served so faithfully and so well. The earthly king, who can destroy the body, had done his worst and had shed innocent blood, but the infinite King of Kings, Who can cast both body and soul into hell, had become more than ever his friend and had drawn his faithful servant into His own bright and eternal home, where he now bright and eternal home, where he now rejoices and will rejoice for ever more.

CATHOLIC IMMIGRATION

The Hon. James A. Flaharty, Supreme Knight of the order of Knights of Columbus will shortly tour the councils of Western Canada, and will visit Winnipeg on the special invitation of State Deputy Deegan. The Winnipeg knights are making elaborate preparations for the reception of their distin-guished guest, and it is probable they sion in the laying of the foundation stone which will shortly be built at an estimated cost of \$150,000 for the use of the Catholics of the city of Winnipeg.

The Brandon Council, Knights of Columbus have announced tion to join in the work of the western councils in connection with Catholic Immigration, and have appointed Mr. F. E. Carey as chairman of a special committee of local knights. Other committees covering the sections of Jaw, Lethbridge, Saskatoon, and Prince Albert are in course of formation.

The Catholic Information Bureau in Winnipegiwill soon be an actual reality. All prominent Catholics in the city have announced themselves in favor of it. The matter of financing the scheme will not be difficult. The pre onderance of opinion in the location of he bureau appears to be in favor of the Industrial City Bureau recently estab

The Catholic Immigration Association of Canada have received the con-gratulations and blessing of the Aposto lic Delegate at Ottawa. He highly ic Delegate at Ottawa. He highly approves of the work being done. His Eminence Cardinal Bourne. The Bishop of Hesham & Newcastle, Bishop Legal, Bishop Matthieu, Archbishop Langevin. The Archbishop of Quebec, and the auxiliary Bishop of Quebec are warmly in accord with the good work that her been done with the first that has been done with the first edition of the new Catholic Immigration Map of Western Canada which is nov ctically exhausted. A second edition very much more improved form will be eady by the early spring.

INTERVIEW WITH HIS HOLINESS

The following is a translation of an authoritive notice which appeared in the Osservatore Romano, Rome, August 8th, 1912, and repeated in European PRECIOUS PAINTING SHOWN TO THE

HOLY FATHER PIUS X

This was the original portrait of Sir This was the original portrait of Sir Thomas More, Lord High Chancellor under Henry the Eighth, which was painted by the celebrated German master Albert Dürer, and which has been conveyed from Quebec in Canada to Rome by the well-known English to Rome by the well-known Eughan artist, Mr. J. Purves Carter, special artist, Mr. J. Gellery and Artistic expert to the Gallery and Collection of the University of Laval estimable artistic work in English art galleries, as of those of the United States and Canada.

The portrait has recently been discovered in Canada in the possession of an old English family to whom it belonged for more than three centuries, and who had brought it with them to Canada, when establishing themselves The Holy Father received Mr. Carter, who was accompanied by Mr. J. F.

Canada, in the most parental manner.

Both gentlemen were presented
by the Vice - Rector of the
Canadian College in Reme. His Holiness was much interested in the precious portrait.

ous portrait.

Subsequently, His Eminence Cardinal
Merry del Val, Secretary of State, was
shown the painting, and manifested an
equal degree of admiration for the very
precious discovery of Mr. Carter, which is intended to be taken and exposed in Paris, Berlin, and London.

FRENCH PROTESTANT CHURCHES

SUFFER FROM ANTI-RELIGIOUS LAWS-SEEK RELIEF

The troubles of the Catholic Church in France are well known, but now come the French Protestants with griev-

Before the Separation law the Protestant churches, excepting those that were free, received a share of the pub-Like the Catholics, they have now lost this income. It is estimated there are nearly 500,000 Protestants in France, 50,000 of whom are in Paris. These churches are very poor. The French law does not recognize the right of church corporations to demand legacies and funds that are left to them by will, and it is only when the heirs are willing to turn money over to them that they benefit by wills.

The Evangelical Lutherans now ask for a law permitting the churches to refor a law permitting the churches to re-ceive legacies that have first been authorized by the French Cabinet. The Evangelical Reformed Church goes further in asking the exemption of state authorization in case of a gift or legacy for current expenses.

It is doubtful if the relief asked for will be granted, as French infidels see a bugaboo even in these reasonable requests, the fact being that the French church war is really a war against re-ligion, not against Catholicity, as pre-

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