

watching the soda
at the drug stores,
to prevent the de-
viling generation.

THE LODGE

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CHARITY
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English audi-

Among other labels which have been
uttered against the Holy Father it has
been stated that he turns a deaf ear to
petitions for help from his own relatives.
On the contrary, he is charity
personified, and with the strong love he
has always shown for his own people, it
is absurd to suppose, that now that he
occupies the most exalted station on
earth, he has ceased to be what he was
as parish-priest in Treviso, Bishop of
Mantua and Cardinal-Patriarch of
Venice. No appeal that bears the mark
of genuineness, no matter from what
source, is ever dismissed, and if the
benefactions of Pius X. were known
to the world it would cease to marvel
at the strong hold he has upon the
affections of not only his own family
but of all who are in any way associated
with him. As to the miserable calumny
referred to, which had its source in the
infamous sheet published as the organ
of the atheistic Socialists, it is sufficient
to say that it has been indignantly
denied by the person who was made the
occasion of it.

CHARITY

THE TRUTH is that the Holy Father
has never departed from the rule he
laid down for himself when he mounted
the Papal chair, that is, that because
he was himself called to so exalted an
office, it did not follow that his relatives
should depart from the simple walks in
life which they had hitherto occupied.
The Pope's brother, therefore, still con-
tinues as post-master in a small provin-
cial town; a sister with her family still
presides over a little inn at Riese; and
the two sisters who had lived with him
as parish priest, bishop and Patriarch,
are still, says Rome, "the same unassum-
ing, gentle women as ever, living in
their small apartment almost under the
shadow of the Vatican and taking no
part whatever in affairs of church or
state or society."

ROME (the English periodical pub-
lished in the Eternal city) goes on to
quote the story of a former Pope (Sixtus
IV ?), whose parents belonged to the
very poorest class:
"When his mother presented herself
before him arrayed in the richest bro-
cades, laces and jewels, the Pontiff pre-
tended not to recognise her, and it was
only when she returned dressed as a
simple peasant woman that he warmly
embraced her. Pius X. would never
have employed such a pretence did his
mother appear before him more won-
derfully garbed than the Queen of Sheba,
but it is quite safe to say that Pius X.'s
mother knew her son too well to suppose
that he would ever wish to see her other
than her own simple self. Shortly after
he was elected it was suggested by the
College of Cardinals, or the people that
concern themselves with the Golden
Book of the aristocracy, that it would
only be consonant with the fitness of
things that his two sisters in Rome
should be created Marchionesses or at
least Countesses—and Pius X., who is
liberal enough in bestowing titles on
persons who have deserved them, was
greatly amused. His brother very
rarely comes to Rome, but when he does
it is said that the Holy Father playfully
alludes to him as the "Post-Master
General." Pius X. is the happiest com-
bination possible of dignity and simpli-
city. His exalted position has obliged
him to conform to certain outward for-
malities, but his private life in the Vati-
can when he takes the lift from his pon-
tiffal apartment to the suite of rooms
above where he lives with his two sacre-
taries, is very much like what it used to
be when he was a simple priest. But he
does not think that the change in his
position should entail a change in the
position of his relatives, and he has left
them as they were."

In this the Pope may differ from some
other rulers that might be named, who
carried nepotism to its last extreme, but
that this serves only to accentuate the
practical wisdom and abiding good sense
of the man, no right-thinking person will
gainsay.

ence that every one of the delegates to
the Imperial Conference were convinced
Home Rulers—they all admitted the
justice of Ireland's demand. It may be
that next time, when the doors of the
conference open, Ireland will be repre-
sented at the board. COLUMBA.

NOTES AND COMMENTS

The Eucharistic Congress which
opens in Madrid on Saturday, June 24th,
bids fair to surpass all its predecessors.
Its ceremonies will be inaugurated by
the Cardinal Legate on that
day and on the Sunday afternoon
the solemn opening session will be held.
The sectional meetings will continue for
three days, and on Thursday, the 29th,
the procession of the Blessed Sacrament
will bring the Congress to a close. This
will be a most impressive spectacle, and
will illustrate the traditional fervor of
the Spanish people. The route will be
lined by troops, and ten thousand mem-
bers of the Society for Nocturnal Adora-
tion will take part. As in Montreal,
the procession will be thoroughly inter-
national in character, and proclaim the
world-wide devotion to the Saviour of
mankind in the Sacrament of His Love.
Let us hope that this manifestation of
faith and devotion will serve to vindicate
the Catholic character of the people of
Spain and inaugurate a new
reign of loyalty and devotion to their
God and King, and to His earthly rep-
resentative, the occupant of Peter's
chair.

THE REV. DR. MILLIGAN has been
preaching his farewell sermon as pastor
of St. Andrew's Presbyterian church,
Toronto, and the occasion has been
"written-up" with great effectiveness by
the dailies of that city. The Globe says
"he never more fully justified his reputation
as one of Canada's greatest
preachers," and "he was never more
fatherly, a friend of his flock than at
this time."

THE SAME journal characterizes the
sermon as "a strong, unflinching re-
affirmation of the preacher's faith—the
faith that was once delivered unto the
fathers, and for which many of them
suffered persecution and death." The
more is the pity that on such an occasion
when he might, becomingly, have con-
fined himself to the affairs of his own
people, he should have gone out of his
way to rebash all the wanton, irrational
ideas of Catholic belief so intimately
associated with his name. Dr. Milligan
may be a "great preacher"—we are not
concerned to cavil at the Globe's
opinion of him—but it was scarcely
in keeping with such a reputation to in-
dulge in empty diatribe of that kind.
Nor were such sentences as these:
"Christianity would stand a poor
chance if it depended upon the spread-
ing of a lot of doctrines or the obser-
vance of a ritual." "As well might the
discoverer of hydro-electric power set
up the claim to the right of every water-
fall on the earth as for any individual
or organization to arrogate to himself
or itself a monopoly of spiritual power."
Which is the best proof that in such
circles a pulpiter reputation is not incon-
sistent with an almost infinite capacity
for talking nonsense.

THE COLLEGE of St. Hyacinthe, will this
month celebrate its centennial. Begun
one hundred years ago in the village of
Petit Maskin (now the city of St. Hyaci-
nthe), by the Venerable Father Girouard,
its career has been one of great suc-
cessfulness to both Church and State, and
its graduates have borne an honorable
part in every phase of Canadian life!
It had its trials and its struggles, but
the memory of these is lost in the pros-
perity of its centennial year. It has
nearly a hundred and fifty ecclesiastical
students, and year by year gives to the
missions of Canada a score of well-trained
priests. That the College may continue to prosper
will be the earnest prayer of its
alumni and of Canadian Catholics gen-
erally.

WE ARE pleased to note a more
rational spirit in the Presbyterian
utterance last week on the revolution
in Portugal. "The Republic," it says,
"is still paying in unrepentant the penalty
of treason involving bloodshed. There
was fardish cruelty exercised in getting
rid of the Royal family, and now the re-
action against the perpetrators and their
adherents seems to be setting in." This
is simple truth and our contemporary
is to be congratulated on its emanation
from the idea that every revolution-
ary movement laying violent hands
upon the Church is necessarily an aspira-
tion to liberty. It might pursue its
cogitations a little further and find
room for sympathy for the devoted men
and women, members of religious orders,
who suffered most from the violence of
an ungodly crowd masquerading in the
name of liberty. Then we might hope
that The Presbyterian's change of heart
is permanent.

THE SPIRIT of the Methodist mission
in Rome is well illustrated by an in-
cident which took place in that city on
Good Friday. The scandalous tactics of
these miserable sectarians in attempt-
ing to lure children of the Catholic poor
from their spiritual allegiance by appeals
to their bodily comfort, has been charac-
teristic of the mission from the begin-
ning, as it is of similar organizations
everywhere. But the notoriety which
the Roman brood obtained through the
Roosevelt incident last year seems to
have acted as a stimulus to their impety
and suggested new and hitherto un-
heard-of exploits. Disturbances in front
of Catholic churches, designed to dis-
turb the peace, which have been common
enough in the past, have been treated
by the faithful with the contempt they
merited. But on Good Friday, during
the solemn functions in St. Peter's, even
the sanctuary was invaded and an insult
of the grossest character offered to the
Holy Father himself. Taking advantage
of the great gathering there assembled,
some emissaries of the Methodist mis-
sion-house proceeded to distribute vile
tracts to the worshippers. Some of these
were even laid upon the altar rail
and posted in conspicuous places. It
is satisfactory to know that as soon
as these operations were discovered, their
perpetrators were taken by the scruff of
the neck and ejected from the edifice. In
any other city they would have found
a resting place in the common jail. But
it is characteristic of Rome, under the
administration of a Nathan, that the mis-
creants were allowed to go with a polite
warning.

THE CATHOLIC MARRIAGE
LAW AND PROTESTANT
CRITICISMS

This question has been confused ex-
ceedingly; and wholly through the fault
of the more intolerant persons amongst
the Protestant critics. The confusion
has arisen through an unwarranted as-
sumption of something that is not a fact.
It is assumed by most of such critics
that the "No Temere" decree clashes
with the marriage laws of the various
provinces; whilst by others it is said
that, if the laws of the land are not such
at the present time, as to prevent the
Church from acting on this decree, they
must be made such. The fact is that, at
the present time, there is no law in force
in any province of Canada respecting mar-
riage, which in any way conflicts with the
"No Temere" decree.

No province of Canada, and we be-
lieve, no civilized country in the world,
has any law on its statute books which
in any way dictates to any church what
it shall require from its members or ad-
herents before it recognizes them as
such, or in order that it may continue to
recognize them as such.

The Catholic Church has been de-
nouncing divorce for a long time. She
does not recognize the validity of the
re-marriage of divorced persons. The
law recognizes divorce and the re-mar-
riage of divorced persons, in most of the
countries of the world; but no law has
ever yet sought to oblige the Church to
recognize them, or to prevent her from
forbidding positively all her members
to obtain divorces or to marry divorced
persons.

Again, marriage with the sister of a
deceased wife is permitted by law in
some countries, and in others it is not.
But the Catholic Church rejects it
everywhere; and no lawmaker has ever
sought to compel her to recognize it, or
to prevent her from denouncing it.

ONE of the hopeful signs of the times
in Scotland is the increasing tendency
on the part of Catholics to participate
in public affairs. In the recent School
Board elections many priests won seats
all over the country, and in Glasgow
the five Catholic candidates were
successful and came very near the head
of the poll. Having regard to the
history of Scotland for the last three
hundred years or more, this election
certainly is a harbinger of hope that
the days are gone for stampeding a
naturally brave and generous people
against the adherents of the Faith
which once was the cherished possession
of the whole kingdom. And it is, we
think, a further harbinger of a great and
far-reaching change which slowly but
surely is undoing the unhappy work of
the sixteenth century, and turning the
eyes of the Scottish people back to the
most glorious period of their history.

THE CATHOLIC MARRIAGE LAW AND PROTESTANT CRITICISMS

We may be optimistic in this regard,
but the signs of the times point un-
mistakably in that direction.

THE common law of the State of New
York gave similar recognition at one
time. Some of the "progressive" poli-
ticians who have been "delivering"
certain countries of Europe from "the
grasp of Popery" have, in recent years,
proposed "trial marriage," and
"divorce by mutual consent," and sim-
ilar easy and dirty arrangements. Do
our Presbyterian and Methodist and
Baptist and Anglican friends hope to
save the Catholic Church from the disre-
pute which has befallen it by disre-
garding such beautiful bits of devilry?
They may some day see her produce
martyrs again; but they will never see
that.

We might mention the many accom-
plishments in which marriage before jus-
tices of the Peace and Registrars are legal,
performed under conditions most de-
grading to marriage. The Church has
turned them all down, and no Christian
legislature has, up to this time, sought
to force them on her.

Our friends talk of the law of the
land. This must mean the laws of all
lands, or it means nothing. The laws
of Portugal are as sacred as the laws of
Nova Scotia, to those whose duty it is
by law to obey them, namely, the Por-
tuguese. The Legislature at Madrid
has as much right to define the standing
of a Catholic in his own Church as has
the Legislature at Halifax, or that at
Providence; and it has as much right
to force a "trial marriage" devotee, or
a "divorcee" or the husband of a de-
ceased wife's sister, on the Catholic
Church, as the Canadian Legislature
would have to force a man married by
a Protestant clergyman upon her.

It is no answer to say that the latter
is more respectable. Either there is a
principle here, or there is not. If our
friends are sincere in their championing
of the law of the land, they must do so
upon a principle; and that principle
must apply generally, and in all coun-
tries. The only principle they can at-
tempt to set up is the authority of the
law, and for the Portuguese, if Irreligion
prevails there, "divorce by mutual
consent" may soon have as much legal
authority there as marriage by a Pro-
testant clergyman has in Canada.

If, therefore, the duty of the Church
to recognize divorce and the re-mar-
riage of divorced persons, all whom the
law labels as lawfully married, de-
pends on the authority of the law, she is
bound to recognize "trial marriage" and
"divorce by mutual consent," where
such laws are enacted by law.

But, now we are going to speak
plainly. There are honest men engaged
in this criticism and there are some who
are not honest. There are some who
realize that the law can be left to take
care of itself, but that a valuable oppor-
tunity has arisen to challenge "Popery"
and to force us to recognize as good Catho-
lics persons who, in our eyes, to all
intent and purposes, are rebels against
the law, and for the Portuguese, if Irreligion
prevails there, "divorce by mutual
consent" may soon have as much legal
authority there as marriage by a Pro-
testant clergyman has in Canada.

A few weeks ago, Professor Patterson,
of Edinburgh, eminent Presbyterian,
said in an address at Pine Hill College,
at Halifax, (copied from Halifax Morn-
ing Chronicle):
"You cannot lay down the general
principle that the Church of Rome
must be forced to accommodate its
procedure to that of the State, because
the law of the land may possibly become
purely pagan." (Italics ours.)

It will, however, satisfy our friends
if it becomes purely Protestant. There
are always some amusing features
in the gravest human affairs, and Rev.
Mr. Betty of Moncton is furnishing the
comedy features to the "No Temere"
discussion. A few weeks ago, as re-
ported in the Moncton Transcript, he
brushed aside such little things as
treaty obligations; he called on the
(alarmed or amused?) audience to de-
clare their faith from the altar of the
Pope; and he drew a picture which he
intended to be pathetic, but which must
have drawn the tears which accompany
laughter, from the better informed
amongst his audience.

He says, "I am a Catholic, and
they have children; and some day he
goes to Quebec, and there he invokes
the Quebec law and has his marriage
annulled." Here is where Mr. Betty
fell headfirst. He has been so busy
reading "fakes" about the Catholic
Church that some very important pieces
of real information have escaped him.
A gentleman who is so ardent a
champion of law might very well feel
ashamed of being ignorant of the very
existence of that portion of it known as
"Conflict of Laws" or (as some writers
call it) "Private International Law."

The greatest English authority on that
subject is A. V. Dicey, K. C., B. C. L.,
Professor of English in the University of
Oxford, and his book, "The Conflict of
Laws," is a standard text book on the
subject.

In his edition of 1896, at p. 626, he
says:
"A marriage is valid when each of
the parties has, according to the law of
his or her respective domicile, the
capacity to marry the other, and if the
marriage is celebrated in accordance
with the local form. (Those of course
are not the only valid marriages.)"

And such marriages are valid before
the Courts of all civilized countries.
In all civilized countries the Courts
administer the laws of other States, or
provinces having laws of their own,
whenever either party to the case
pleads and proves them and when they
control the matter. In no civilized
country to-day could a marriage be set
aside by the Courts which was valid
according to the above statement. Eng-
lish Courts enforce French law every
day. The Courts of France enforce
English law. American lawyers have
often been called on to prove American
law in Nova Scotia Courts; and Nova
Scotia lawyers have been sent for to
prove Nova Scotia law in the United
States. All this of course, is news to
Mr. Betty, and it shows how ridiculous
a man can make himself who undertakes
to discuss subjects upon which he is
possessed of a profound and compre-
hensive ignorance.

A tremendous noise is being made
about the Hebert case. In that case,
both parties were Catholics. Long be-
fore the "No Temere" decree, the Dur-
che case had decided that the law of
Quebec was, that where both parties
were Catholics they could only be
legally married before a Catholic
priest. The "No Temere" decree had
no more to do with the Hebert case
than the Scott Act had. The diversity
of marriage laws throughout North
America and Europe is a reproach to
our civilization; but, mark you well,
that diversity has not been produced
by the Catholic treatment of marriage,
but by the Protestant theory which
has reduced it to the status of a mere

civil contract. One force alone has
stood for uniformity, at least amongst
Catholics, and that is the Catholic
Church; and her latest effort to secure
uniformity amongst her own people is
the "No Temere" decree. And, if our
Protestant friends are so gravely con-
cerned for the law of the land, how is
it that, in Quebec, they reject the law
of the land, duly enacted by proper
public authority? Must it be Protest-
ant law before they will champion it?
Lastly, their alleged fears are wholly
unfounded. The "No Temere" decree
has been in force since Easter 1908. It
is not retroactive, and does not affect
marriages performed before that time.
In the whole Empire only some half
dozen cases have been found, by the
most diligent hunting, in which any
complaint was made; and half, or more,
of those have turned out to be pure
frauds, notably the so-called Hebert
marriage case which the Protestant
editor, W. T. Stiel, declared
was "politicized" by Joseph Devlin,
M. P., in his speech in the British
Commons, and which Mr. Stead derisively
called "the greatest Orange asset
since William III."—Antiquish Casket.

REFANNING THE FLAME
The Church Congress conducted last
month in Washington under the aus-
pices of the Episcopal Church was re-
plete with an anti-Catholic bias that
does not harmonize with much that the
High Church Episcopalians so often pro-
fess. That alleged "kindly spirit" toward
Romanism had no place in those
sessions, and much of the speaking
seemed but a rebashing of ancient pre-
judices and long exploded calumnies.
It is a pity that so large a number of
professedly Christian churchmen could
conduct themselves in their discus-
sions thus, and that the malicious as-
sault upon the Catholic Church.

A very reverend dean from Mil-
waukee, the Very Rev. S. P. Delany,
was especially rich in his pity for the
waywardness of Rome. Speaking of the
Reformation he said: "It had helped to
re-establish a purer Christianity and to
abolish medieval abuses." Hardly a
thinking man to-day can be misled by
such rhetoric. The "purer Christian-
ity" after four centuries of experiment
with Anglicanism and other forms of
Protestantism has failed to materialize.

Instead, the old Church finds herself
to-day confronted by a world which Pro-
testantism has made thoroughly pagan.
She finds a paganism more terrible and
desolating than the ancient inasmuch as
it possesses weapons and tools more de-
licate and practical for its purposes than
were known in the days of Cleopatra
or Caesar. This is the "purer Christian-
ity" which the Anglican Church Con-
gress glorifies, and which it would con-
trast with that Catholic faith which
Christ sent into the world.

In the Catholic Church to-day the
layman as well as the ecclesiastic has
his position, his work and his responsi-
bility, and the Church has ever wel-
comed his help; nor does the Catholic
layman ever look toward the hierarchy
of his Church with any feeling but that
of love and fellowship. Against this
honest conviction the Washington
Church Congress voiced by the same
Dean Delany declared: "The Roman
Church toward the laity had been
alienation, such as was manifest
to-day in France, in Portugal and in
Spain. Biblical learning had been
closely restricted among them to the
clergy. It could not live under the
medieval conditions imposed, which in-
deed made intelligent honesty almost
impossible."

To speak in such fashion is not the
mere result of ignorance. The Con-
gress and the speaker knew very well
that the most ardent wish of the Catho-
lic Church is, and always has been, that
her children should know the Scrip-
tures, and that she has rejoiced at any
exhibition of deep research and infor-
mation in the Biblical field whether by
ecclesiastic or layman. There is one
thing however, that she will not toler-
ate, and that is her ignorance of the
existence of any doctrine different
from that taught by her Divine
Founder and handed down by His
Church. In this she does not act in
her own capacity, but as the custodian
of whom Christ has left an inviolable
trust. She guards that trust faithfully
and jealously. But that does not in the
least constitute an obstacle—rather,

the reverse—to the thorough and per-
fect study of the Bible.
Moreover, if the idle element in the
Latin lands have opposed the Church, it
is not because of the Church herself, but
because of the introduction into those
lands of the lawless teachings of some
other countries. It is well to remember
that Portugal received her first and
last lessons in revolution from England;
and that the Carbonari, Young Italy,
and the hordes of other secret societies
that have invaded Italy, came primar-
ily from London, the refuge of contin-
ental conspiracy. This fact should
never be forgotten in looking for the
causes of the troubles in the Latin
countries. Hence, it argues very little
logic or good sense for an English
Church to rebuke the Catholic Church
for the evils that have come to her from
such sources.

The editor of the Churchman, com-
menting upon the Congress, says very
truly: "that Protestantism to-day,
whatever it may have been in the past,
is neither a faith, nor a system of theo-
logy, but a point of view. But Christi-
anity is more than a mere point of
view, it is a faith, because Christ
constituted it a faith.—Filot.

Fine Words but Little Else
Commenting on the assertion made by
the late Mark Hanna and often since
then repeated by non-Catholic paladins
of finance, that "the Catholic Church is
the only institution which can combat
Socialism," the Catholic Citizen says:
"At the same time we note that those
great multi-millionaires, John D. Rocke-
feller, J. Pierpont Morgan and Andrew
Carnegie, who really ought to be con-
cerned in the premises, are extremely
chary about furnishing the means of
war to the only institution that can
combat Socialism." Rockefeller is giving
more to the Baptists, Carnegie has
so conditioned his giving that the Catho-
lics are surely left out in the cold, and
J. Pierpont Morgan confines himself to
the Episcopalians. Will mere flattery
pay us for pulling these big men's
chebustons out of the fire? How much
have any of them given to our dozen
or more cathedrals, now building here and
there, or to our needy colleges?"


Let us try to level up, but let us be-
ware of the evil of levelling down.—
Theodore Roosevelt.

LET US FORGET IT

FOR THE CATHOLIC RECORD
What does it matter what evil tongues
say?
So let us forget it.
Frowning or smiling men all pass away.
So let us forget it.
For always there's One Who is constant
and true,
And well He remembers the least that
we do,
And little He cares for five talents or
two.
So let us forget it.
What does it matter if none understand?
Ah! just you forget it.
What if our deeds are but footprints on
sand?
Just let us forget it.
For Jesus will measure the lights and
And just this proportion of censure and
praise.
When all meet before Him soon, one of
these days.
So let us forget it.
What if the world should forget you a
fool?
Why, just you forget it.
Heroes as they are, Adversity's school
So just you forget it.
In travail is born the child of the womb,
And eads crows his steps right along to
the Tomb,
But somewhere a star shineth out of the
gloom.
So let us forget it.
What if our love and our trust be
betrayed?
Why, let us forget it.
Christ will remember the part that we
played.
So, let us forget it.
Yes, let us forget it! Let's put it
aside.
Life is so large and the world is so wide,
And deeds that are Godly forever abide.
So, let us forget it.
—D. A. CASEY, ("COLUMBA.")

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