## THE CHAINED BIBLE

There are still many non-Catholics who believe the flotion of the chained Bible in the Catholic Ohurch. The Church of Rome, forsouth, refused to al-low her children to becomes sequainted with the Soriptures, and it was only when Luther came slong that the actual chains were broken and the Word of God entered the ears of the people. Does it never strike those who retail this flotion if they think at all, as very strange that the Bible was preserved during all the centuries of the universal sway of the Catholic Church if the Church was really afraid to have her children become familiar with it. We used to think that this old lie had gone the way of many similar calamnies. To see how ridiculous it is one needs only the way of many similar calumnics. To see how ridiculous it is one needs only consult any little handbook of the hisconsult any little handbook of the his-tory of the Bible. But it is hard to down a lie. Refute it as you may it is bound to resppear, and if you repeat a lie often enough it becomes an histori-cal fact for many. That was ever the old stock-in-trade

That was ever the old stock-la-trade argument against Catholic doctrine, that the people were blinded because they were not allowed to read the Scriptures. It is the kind of argument you can expect to find to-day in the rabid type of anti-Catholic paper. But here in this year of grace 1912 we find the reacestable Churchman commention

here in this year of grace 1912 we find the respectable Churchman commenting upon a new edition of the Douay version as if this very day for the first time we received permission to read the Word of God in our own tongue. The editor-ial is so amusing we give it in full. "Attractively bound, beautifully printed, supplied with numerous clear and scholarly notes and excellent colored maps and pictures, there comes from the press of the C. Wildermann Company an edition of the Douay ver-sion of the Bible. It bears the imprima-tur of Cardinal Farley and Archishop Prendergast. The merits or demerits Prendergast. The merits or demerits of the Dousy translation are sufficiently well known to need no comment here. The significant fact is that here is a convenient and  $\log r$  priced Bible, which the people of the Roman Catholic Comarged to read. To the New Testament is prefaced this quotation: 'An indulgence of 300 days is granted to all the faithful who read the holy gospels at least a quarter of an hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading-Leo XIII., 13 December, 1898. reading -Leo XIII, 13 December, 1898.' Of course the notes have special refer-ence to the doctrines of the Roman Catholic Communion, and in his preface the Right Rev. Henry A. Braun emphasizes the Roman authority in interpreta-tion. But this does not alter the fact that the Bible is there, is the language of the people, 'translated from the Latin of the people, 'translated from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions in divers languages,' readily accessible to all the English-speaking laymen of the Roman Communion. The importance of this fact not only to Rome, but to all Obviotantem is a matter growthy Christendom, is a matter worthy oprofound thought. For it may unques tionably be stated that unity can exist which share a knowledge of the Bible."

which share a knowledge of the Bible. It brings a smile to our face as we read these congratulatory words. At last, we Catholics have a Bible. And note that we are "not only permitted" to read it but arged to do so. Here we have it, "in the language of the reache"

we hope the writer in the Churchman was not indulging in sarcasm, we hope he does not really believe what he seems to assert that it is only just now we Catholics are urged to become familiar with the Word of God. And yet it is hard to read anything else into his words. There is a lot of talk these days about Christian unity, but it will never amount to anything more than talk until certain churchmen treat Catholic matters honestly.—Pilot.

# DR. ELIOT AND HELL

Dr. Eliot, who, we are perpetually in-formed, is "the noted Harvard educator" and is titled its "President Emeritus," has been recently educating the Uni-tarians of Boston and, therewith or thereby, the Confucians of China and the Shintoists of Japan. He told them they must not believe in the doctrines of Original Sin, or of Hell or Justifica-tion by Faith, or Atonement or the Trinity-doctrines which Unitarians had repudisted long before Dr. Eliot had repudisted China Christian had repudiated long before Dr. Effort had repudiated the sturdy Christianity of John Harvard, and made agnosticism a favorite "elective" in the halls he had founded. However, he gave them a reason for the unfaith that is in them, reason for the unfaith that is in them, reason for the unfaith that is in them, which is new or freakish enough to en-sure newspaper notoriety. They must not hold such doctrines, because the Chinese and Japanese wouldn't like them : "These are not acceptable to the Chinese or Japanese mind,"-imagine St. Peter or St. Paul, or even Socrates, St. Peter or St. Paul, or even Socrates, trimming their teachings to the whim of Jew, Roman or Athenian—"but tell t:e Chinaman that you believe in good works and do not accept the inferiority of women, and he listens to you." Carry him woman suffrage and Boston be-havior, and forthwith Jap or Chinaman will be in the way of becoming a full. will be in the way of becoming a full-fiedged Unitarian. These be the final teachings, the grand educational culmination, of Harvard's most honored Presi dent and most famous pedagogue. The fact is, of course, that it is mainly from the good works required by Christianity and not its dogmas that both Oriental and Occidental pagans and nominal Christians have been always shrinking and are shrinking now. They would cull"good works" according totheir liking, and if man is free so to choose, the Chinaman has as much right to suit himself as the Bostonian, and should he need a guide will probably prefer Con-facius or Buddha to Dr. Eliot. Could facius or Buddha to Dr. Eliot. Could he attach any weight to the vaporings of the Harvard pundit, he should be rather disposed to follow more faithfully the "Light of the East" by the example of one who, having seen, deliberately turns away from the Light of the World. But what most repels the Chinaman and Dr. Eliot is "the horrible dootrine of hell." The doctrine, though horrifo is not horrible, but the olace or state is, and is so intended. The law of com-pensation and atomement is as constant pensation and atonement is as constant as the law of life and death. Nature

svenges" abuses of her laws in mind or body. Such abuses send men to hospi-tals and fasane asylums, and impel others, who room at large and are learned in many tuings, to deliver them-selves of senseless ravings and blasphem-ous inanities. This is portion of the penalties that men must pay in this life for having persistently "rebelled against the law of their minds," and St. Paul describes them very plainly. Men are also rewarded for obeying the law of their minds, but here reward and pen-alty are partial and limited, and judg-ment is softened by mercy. But when this life and all its deeds are finished, then judgment is final and compensathen judgment is final and compensation is complete.

tion is complete. It is well to remember that a judge personides justice, and not hysterics nor mawkishness. Mercy is meek and yielding, but justice is rigid, inexorable. If infinite Mercy strains to the utmost limit that fluite nature sets, Infinite Just ce is relentiess and absolute in severing right from wrong. Right mast finally tr.umph, and should man stubbornly and finally cling to wrong. Eternai Justice must vindicate itself by apportioning adequate penalty to the wronger. Who finally repudiates. God and His law, him God will finally repudiate. Who spurns Mercy will get God and His isw, him God will finally repudiate. Who spurns Mercy will get Justice. Mercy opens to the repentant an ocean of reward; Justice consigns the impenitent to an abyss of reproba-tion. In other words, they who wilfally and knowingly shut their eyes against God will never see Him; they will suf-fer the pain of loss. This is hell. It has other pains, but this is its essence. Cut off from the distractions of earth, the sout has nought but God, its Maker.

CHESTERVILLE, ONT., JAN. 25th, 1911 CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me ne good. They said my case was incurable and I would suffer all my life. I doctored with different medical mes and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried "Pruit-stives". I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give "Fruit-stives" the orredit of doing what the doctors mid was impossible. I am seventy-six years old and am in first class health." GCO. W. BARKLEY. Soc a box, 6 for \$2.50, trial size 35e. Cut off from the distractions of earth, the sout has nought but God, its Maker, to fill its longings; and shut out by its own acts from Him, it has nothing left but the eternal gnawing of its own noceasing and unsated yearnings con-tinuously warring with its encrasted habits of sin. "If a soul has wilfully fixed itself forever in guilt," writes Rev. Robert Kane, S. J., in "God or Chaos" (New York: Kenedy & Sons,) "and wilfally forever holds relentlessly to guilt, such a soul cannot be loyed by wiifally forever holds reientlessly to guilt, such a soul cannot be loved by God, Who can only love good, and the lovers of god. Such a soul is then, lost to God. If such a soul is then, lost to God. If such a soul is then, lost to God. If such a soul is then, lost to God. If such a soul such as the to God. If such a soul such as the source of god. Such a soul is then the form Chins to Peru, and even Bos-too, whose reason perceives that vio-lated law must have its penalty and whose judgment points out the prudence of avoiding it; but why should it excite or incense Dr. Eliot and his Unitarian friends? Neither he, judged by his last years's sketch of "the R-ligion of the Future" (now for the past), nor they, by the pronouncements of their authorized spokesmen, believe in a personal God, any more than in Christ's Divinity, and therefore they should not be troubled by the loss of Him. But their very anxiety

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the Providence of God as manifested in the world.'

**MY KIDNEYS** 

But the Protestant is not consistent But the Protestant is not consistent. He throws aside all logic when interpret-ing the Bible. He attempts to give many passages a meaning directly con-trary to their plain statement. When our Lord said, "This is My Body, this is My Blood," that is precisely what He meant, and still your individual inter-preter of the Protestant stride says our Lord did not mean that at all—He was merely speaking a parable. the loss of Him. But their very anxiety merely speaking a parable.

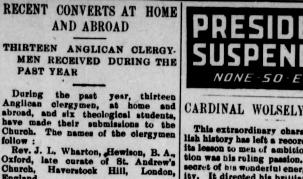
against the law of their minds shows that with all their efforts they cannot uproot the belief in God, which is radi-cated in the rational soul, and that man-kind, when using its reason, will con-tinue to believe in an Onnipotent God, Who is its Maker and Lawgiver and Judge, and will test divine traths not by their agreeableness, but by their eastoning men will set in the future, as they are wont to do now and have done in the pash, to the dottrines of Heil and The same with Mr. Kelley's text Jesus said to Peter, " Blessed art thou Simon Bar-Jons ; because flesh and blood hath Bar-Jona : because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee that thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatso-ever thou shalt lose on earth shall be ever thou shalt loose on earth shall be oosed in heaven."

they are wont to do now and have done in the past, to the doctrines of Hell and Heaven and Atonement and Faith and Works, as to all religious dogmas, will be : Did God reveal them ? Has the Church who teaches and has always taught them in His Name, been by Him constituted and authorized so to teach ? The answer to these questions will con-tinue to guide men of all races and places in their quest and acceptance of Truth, not temperamental fancies, nor climatic or racial conditions, nor pride of caste whether in China or New England.-M. KENNEY, S. J., in America. That surely is very plain. The mean-ing is unmistakable, and still our Protest-ant friends undertake to say that our Lord did not mean what He said at all. In religion, as in everything else, we must have suthority ; we must have some form of government. The Founder of the Church so intended it when He gave the keys to Peter, and He intended that Peter should be succeeded by other heads and should continue for all time, and the Church will so continue in spite

"EVERYBODY'S DOING IT"

Attacking the Catholic Church has Attacking the Catholic Unurch has become a very popular pastime on the part of a good many people. Some of the attacks are vicious, some display ignorance, some seem to be a bid for

## THE CATHOLIC RECORD



Oxford, late curste of St. Andrew's Church, Haverstock Hill, London, England. Rev. William Henry Jurney, curste at St. Paul's Episcopal Church, Brooklyn, graduate of John Hopkin's University, aud the General Theolog-ical seminary, New York ; late of the diocese of Fond du Lac. Rev. Edmund S. Middleton, B. D., General Theological seminary, New York ; late professor of Greek in Trinity school, New York City ; graduate of Harvard ; author.

Harvard ; author.

Another cleigyman, whose name we are not permitted to publish, late of the diocese of Fond du Lac, and a gradu-ate of the General Theological sem-inary, class of 1904, New York, has also lately how receiver inary, class of 1904, M lately been received.

Rev. Charles Edward Meyer, late of St. Edmund's Episcopal Church, Mil-waukee; graduate of Nashotah semin-

ary. Rev. William John Gear, M. A., curate of All Saints Anglican Church Woolabra, Australis ; son of Very Rev. W. H. Gear, vicar of Mitdura ; gradu-ate of Trinity college, Melbourne. Rev. A. H. Murphy, acting rector of St. Baranbas Church, Bathurst, New Zealand.

Rev. Haviland Montagne Darsnd, curste of St. John the Divine Church, Kensington, London ; graduate of Ox-

Rev. Mr. Pearce, curate of an Anglican Church, Brighton, England. Rev. A. J. Wetherall, pastor of the Episcopalian Church, Forfar, Scot-land. Rev. A. E Caldecott, M. A., Cam-

bridge University, late rector of Drew-steignton, Devonshire, England. Rev. W. Scott Hill, M. A., curate of St. Matthew's church, Baraley, London, England ; graduate of Oxford.

England; graduate of Oxford. Rev. Bryant Gay Harmon, late rector of the Episoopal Church at Faithaven, Vt. graduate of Laufenceville school and of Princeton University. Rev. A. H Nankivell, rector of Tor-quay, Devosahire, England, Dr. Nanki-vell comes of an o'd Devonshire family, and has been a valiant worker for re-union. He not long since translated into Esperanto an article of Scannell O'Neill's on Madame Julie von Massow, for an Esperanto paper published in

for an Esperanto paper published i Paris.

OTHER CONVERT

Other converts received are : Miss Grace Bassler, Columbus, O. Miss Grace Hughes, of Little Rock,

Miss Catherine Marie Whelan, Can-

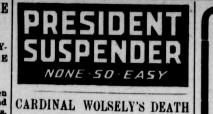
Miss Elisabeth Vogel, Memphis, Tenn. Louis Gardner and W. J. Hill, Ft. Worth, Texas. Madame Etienne de Szymanski, of

Riverside Drive, New York. The late Mrs. Emma Gavin, wife of

The late Mrs. Forms Gavin, wile of Judge Gavin, Denver. Mr. and Mrs. Ruppenthal, and five children, Montgomery, La. Miner C. Hale, son of the late Col. J. B. Hale. Carroliton, Mo. Mrs. Nancy Catherine Bowyer, a Meth-colit.

dist, Sweet Springs, W. Va. Miss Bessie Starnes, Carrollton, Mo.;

Methodist.



This extraordinary character in Eng-lish history has left a record 10 without its lesson to men of ambition—for ambi-tion was his ruling passion. It was the secret of his wonderini energy and activ-ity. It directed his brilliant and subtle policy. It accounted for his inconsist-eacy. It intensified his final and un-availing regrets. Thomas Wolsely was born at Loswich in 1471, and, after being graduated from Oxford, studied for the priesthord. lesthord.

graduated from Osford, studied for the priesthood. His accomplishments attracted much attention, and he was chosen chaplain to King Henry VII. Having been intrust-ed by the king with an important mission to the Emperor Maximilian, he was so successful as to receive the highest commendations, and was appointed Dean of Lincoln on his return. On the acces-sion of Henry VIII, to the throne Wol-sely was appointed Almoner, and rose from one distinction to another through his great influence at court. In 1514 he was appinted Archbishop of York, and the following year was created Cardinal by Pope Leo X., which was quickly followed by Henry making him Lord Chancellor of England, and three years later he was appointed the Pope's Legate, and practically wielded the power and authority of the Supreme Pontiff in matters relating to the affairs of England. The an lendor of his household and ant

of England. The splendor of his household and ret-

he assertion.

The splendor of his household and ret-inue rivalled that of the king, and it was generally understood that he was the guiding and controlling mind in the policy of the government. It was he who arranged the famous interview be-tween the kings of France and England on "the field of the clubt of gold," and negotisted the treaty between the two nations which followed.

Dations which followed. On the death of Pope Leo X., and again on the death of Adrian Vi., Wol-sely sought with all his vast influence to be chosen Supreme Pontiff, but all the influence which he possessed in the polit-ical efficient form ical affairs of Europe was not enough to control the College of Cardinals in choos-ing a fitting successor of St. Peter as head of the Caurch, and the ambitious

The part taken by him in the king's endeavors to obtained divorce trom Catharine of Aragon, while it pleased no one, brought upon hi a the sey sought with all his vast inflaence and ex-torted a promise from her royal lover never more to speak with the Cardual, and on Ost. 9, 1529, the Attorney-Gen-eral filed two bills in the King's Bench charging Wolsely with having as Legate transferessed the statue praemunite. Wolsely ordered his attorney to plead guilty, resigned the great seal (Oct 17), transferred to the king the whole of his personal estate, valued at 500,000 crowns, and the yearly profits of his ecclesistic-The part taken by him in the king's

personal estate, valued at 500,000 crowns, and the yearly profits of his ecclesiastic-al benefaces, and then retired to Esher, a stat belonging to his bishoppric of Win-chester. Through the ingering friend-ship of the king Wolsely was ultimately allowed to retain the administration of the diocese of York, and received a gen-eral pardum and an annuity of 1,000 marks. laugh. mark

After a short residence at Richmond he was commanded in April, 1530, to retire to the limits of his archbishopric, Tetle to the limits of his archushopric. Here his thoughts seemed devoted to the duties of his station, but his ene-mies at court were not idle. On Nov. 4 he w.s arrested at Cawood on a charge if the solean marriage contract is set, aside forever and the age of free love is realized, there will be a condition on earth worse than hell. "The Church has not forgotten how

4 he w.s arrested at Cawood on a charge of high treason, and conducted toward London. He was suffering from dropsy and the journey was necessarily slow. As he entered the monastery of Lei-cester he said to the abbot: "Father Abbot, I am come hither to leave my bones among you." He was at once car-ried to bed. during the French revolution the statue of the Virgin was torn down from the altar in the Cathedral of Notre Dame and how in its place was set a prostitute who was worthipped as the Goddess of happened may happen again and she warns her children of their danger."

The second day, seeing the Lieutenant of the tower in his chamber, he said to him: "Master Kyngston, if I had served my God as diligently as I have done the king, He would not have given me over



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LETTING THE CHILD CHOOSE FOR

HIMSELF

Peter should be succeeded by other heads and should continue for all time, and the Church will so continue in spite of all human assaults. Later on in his discourse Mr. Kelley eulogized Protestantism. Among other things he said : "The Protestants are perfectly will-ing to be judged by their fruits. Such marvelous strides as they have made in America surely argues strongly that the blessing of God has not been withholden from the Protestant churches." The marrelous strides," as seen by

Cardinal was doomed to disappointment.

One of the most recent assaults was made by Rev. Mark Kelley, pastor of the First Methodist Episcopal Church of Olean, N. Y. He took for his text the words. "And I will give unto thee the words. "And I will give unto thee the keys of the kingdom of heaven," and at once proceeded to demolish Catholic doctrine on the point. This is the way Mr. Kelley goes at it: They [the Catholics] teach that Peter individually was the rock on which the Church was built, that Christ consti-tuted thin supreme accele and that the

America

to shirk the consequence of rebellin against the law of their minds show

tated him supreme apostle and that the theed him supreme apostle and that the authority was passed on by him to his successors and belongs to no one else but those successors, who are the Popes. They, therefore, claim that the Catholic Church is the only true Church and that the Pope is infallible because, he being God's earthly representative, is never allowed to err when he speaks as the head of the Church. That is correct, and we give Mr. Kelsmall towns in the country. Nine donominations struggling for life in a village of two hundred and sixty-two inhabitants ! That is Protestant-

head of the Church. That is correct, and we give Mr. Kel-ley due credit for being so well in-

two inhabitants I That is Protestant-ism exemplied. Without a supreme head, without some kind of authority, without Peter, the rock, chaos exists— every man is permitted to interpret for himself, with the result that the sects multiply and their so-called religion is a Then the preacher proceeds— "What then does the Protestant do with this passage? Does he ignore it? Does he dodge it altogether and try to forget that it is in his Bible? Does he farce. Mr. Kelley might learn a lesson by Mr. Kelley might learn a lesson by reading a very remarkable article written by William Lyon Phelps, Lamp-ton Professor of English Literature at Yale University, which was printed in the Century Magazine. The article is not long, but it contains more truth in a given space than anything we have read in a long time. For instance, here is instone brief attract: try to explain it is block for Does ne try to explain it is block for Does ne things. The true Protestant is never afraid of the truth. He will stake every-thing on the truth. He will say, "Show me the truth the mill say, "Show me the trath; convince me that it is the truth, and I will abide by it; I ask no more." The thing for which the Protest-ant contends is such as an interpreta-tion of this againtme as in consistent tion of this scripture as is consistent with the rest of the scriptures and with

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from the Protestant churches." The marvelous strides," as seen by Brother Kelley, in the eyes of fact are footsteps backward. A merica tells us that the story of au Indiana village of two-hundred and sixty-two inhabitants, with sixty eight professed Christians and only twenty church members at tempting to support three churches, was related at the Federal Church Council in Chicago on Dec. 4th. Of the sixty-eight Christians in the village, the forty that were not members of the three local churches were distributed among nine granusco of Look Rapoport. Richard Temple, of London, who created the role of the Mikado in Gil-bert and Sullivan's opera of that name; received on his deathbed. The late Henry F. Claufen, Edina, Mo., a civil war veteran, who left \$45,-ment for West Donegal, son of the late tord Law, Lord Chancellor of Ireland; graduate of Rugby and of Oxford. CLASSES OF CONVEETS During November, three Japanese were baptized in Los Angeles. Forty converts were recently con-firmed at Delphos, Ohio. Last year the Ladels of Charity, of

During November, three Japanese were baptized in Los Angeles. Forty converts were recently con-firmed at Delphos, Ohio. Last year the Ladies of Charity, of London, were instrumental in the con-version of 41 adults. A class of 16 colored boys and girls was baptized on Oct. 28 at St. Peter Claver's mission, Dallas, Tex. The Cardinal Archbishop of Balti-more confirmed 25 adult converts at St. Mary's church, Washington, D. C., Oct. 19.

The Bishop of Northampton, Eng., one day last October, confirmed 39 adult converts at Fakenham, Norfolk. The Archbishop of St. Louis con

50 adult converts on Nov. 3, at Holy Ghost church, St. Louis. The La Crosse Apostolate have left 37 converts under instruction as a re-sult of their late missions in Ottumwa,

In my gray mains. But this is the just re-ward that I must receive for my diligent pains and study that I have had to do him service; not regarding my service to God, but only to satisfy his pleasure." Wolsely expired the next morning.



#### 'RESOLVED, THAT NO MAN CAN BE A CATHOLIC AND A SOCIAL IST AT THE SAME TIME"

David Goldstein lectured in Balti-more, at Loyols College Hall, recently, to an audience of 1,000 men. The lecturer confined himself to Socialism in fecturer confined minisch to Socialism in its relation to religion and the Ohristian family. There were many Socialists present, who did not hesitate to interpresent, who did not heaitate to inter-rupt the speaker with questions, and the result was that a challenge sent to Paul M. Prodochi, president of the German Catholic Union, some months ago by a Socialist resulted in an agree-ment of Mr. Goldstein to meet any Socialist speaker at one of the theatres on the question "Bacelynd" University on the question, "Resolved, That no man can be a Catholic and a Socialist at

the same time." As a standard of judgment, Mr. Gold-

The Archbishop of St. Louis confirmed
Go adult converts on Nov. 3, at Holy
The Archbishop of St. Louis.
The Archbishop of Philadelphis, on Nov. 16, confirmed 4 adult converts at 5t. Bridget's church, Philadelphis.
The Bishop of Monterey and Los
all ot whom were converts.
The Bishop of Monterey and Los
all ot whom were converts.
The Bishop of Monterey and Los
and Mr. Kelley's reference to bad popes and priest sit silly. We are all human, and Mr. Kelley knows full well than, isterial garb and secured a place on the many a deril has clothed himself in ministerial garb and secured a place on the Motor Oct. 27, 24 adults, including a spanese, at St. Jose parish.
Scannell O'NEILL.

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Reason. She knows that what has

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To the people in France who (imitat-ing Jean Jacques Rousseau) assert that a child has the inalienable right to choose, when he becomes a man, a relig-ion for himself, and that therefore neither parents nor teachers should im-pose shy religion upon him, a writer in the Paris Univers makes the following

In order to advertise and introduce their home study music lessons in every locality the International Institute of Music of New York will give free to our readers a complete course of instruction for either Piano, Organ, Violin, Mandolin, Guitar, Banjo, Cello, Brass Instruments or Sight Singing. In returu they simply ask that you recom-mend their Institute to your frienda after you learn to play. You may not know one note from an-other; yet, by their wonderfully simple and thorough method, you can soon learn to play. If you are an advanced player you will receive special instruc-tion. The lessons are sent weekly. They are so simple and easy that they are secommended to any person or little nationality ?"

### Fake Marriage Story Exploded

Two Protestants up in Leavenworth, Two Protestants up in Leavenworth, Kan, la'ely wanted to get married by a priest. Cardinal Gibbons, being in Kansas Oity, the paperstell us, he gave a dispensation, and the priest performed the ceremony. The Cardinal gave no dispensation for two very good reasons he had no dispensation to give, and, if he had, he could not give it outside his own diosese.

own diocese. A priest is authorized by the law of A priest is authorized by the law of every State to solemnize marriages, and it would seem that, as an officer of the State, he could perform a marriage ser-vice between two Protestants. He could if the law of the Church did not forbid it. There is a special decree of the Congregation of Rites against such civil marriage ceremonies by a priest. civil marriage ceremon les by a priest.