the daisles and the country
hair,
breath of bloom upon her and the
sun's warm kisses on her,
perfume of her presence everywhere
songs of birds, her greeting, all the
world with pleasure meeting,
ir melody upon her lips to stay,
robes of fresh green sweeping, little
wild buds on its creeping,
stary, airy, merry month of May.

her laugh is like a tonic with all happy sounds harmonic.
r eyes are like the blue of tender akies,
r hair, like princess olden, hangs about her gleswing golden dits sheen in little broken tendrils Her step so lightly presses, that its marks

are like caresses, Which the flowers spring to gain upon her way,
And all things in nature love her, round
her slight form loving hover,
The glancing, dancing maiden month of

She's the sprite of birdlike wingtime, she's the darling of the spring-

She's the fairest month of all within the year, She's in gay moods ever moving, yet is tender, sweet and loving, And she brings the breath of Eden very

near Her fresh youth brings its vigor, its light touch checks age's rigor, Bloom and song and sunlight make her

nature softens, glories, lightens.

This gladsome, madsome, merry month of May.

Copied for the CATHOLIC RECORD, from a volum

WENDELL PHILLIP'S TRIBUTE TO THE ELOQUENCE OF DANIEL O'CONNELL

"I do not think I should exaggerate if I said that God, since he made Demosthenes, ever made a man so fit for the great work as he did O'Connell. You may think I am partial to my hero, very naturally. But John Randolph of Roanoke, who almost hated an Irishman as he did a Yankee, when he got to London, and heard O'Connell, the old slave-holder held up his hands and said: "This is the man; these are the lips, the most eloquent that speak English in my day." 'And I think he was right.

Webster could address a bench of judges; Everett could charm a college; Choate could delude a jury: Clay could magnetize a Senate; Tom Corwin could hold the mob in his right hand; but no one of them could do more than one thing. The wonder of O'Connell was that he could out-talk Corwin: he could charm a college better than Choate; and leave Clay himself far behind in magnetizing a Senate. I have heard all the grand and majestic orators of America, who are singularly famed on the world's circumference. I know what was the majesty of Webster: I of America, who are singularly famed on the world's circumference. I know what was the majesty of Webster; I know what it was to melt under the magnetism of Henry Clay; I have seen eloquence in the iron logic of Calhown; but all three together never surpassed and no one of them ever equalled the great Irishman. In the first place, he had—that is half the power with an orator—he had a majestic presence. God out that royal soul into as royal a body. put that royal soul into as royal a body.
He had, in early youth, the brow of
Jove or Jupiter, and the stature of
Apollo; a little O'Connell would have
been no O'Connell at all. Sidney Smith when he went down to Yorkshire after the Reform Bill had been carried

after the Reform Bill had been carried, that the stalwart hunters of Yorkshire said: That little shrimp! What! he carry the Reform Bill?' 'No, no, said Sidney, no, he was a large man; but the labors of the bill shrunk him.' Do you remember the story of Webster, that Russel Lowell tells, when we, in Massachusetts, were about to break up the Whig party? Webster came here to Fanculi Hall to protest; and four thousand Whigs went to meet him. He lifted up his majestic presence before the sea of human faces, his brow, charged with thunder, and he said: 'I am a Whig—a Massachusetts Whig, a Revolutionary Whig, a constisaid: 'I am a Whig—a Massachusetts Whig, a Revolutionary Whig, a constitutional Whig, a Faneuii Hall Whig; and if you break up the Whig party, where am I to go.' And Russel Lowell says: 'We held our breaths, thinking where he would go. But if he had been five feet five, said Lowell, 'we would have said: Well hang it, who cares where you go? 'Well hang it, who cares where you go? "Well, O'Connell had all that. Then he had, besides what Webster never had, and what Clay had, the magnetism and grace that melts a million souls into his. When I saw him he was sixty-six—lithe when I saw him he was sixty-six—lithe as a boy: his every attitude a beauty; every gesture was grace. Macready or Booth never equalled him. Why, it would have been delightful even to look at him, if he had not spoken at all; and all you thought of was a grey-hound. Then he had—what so few American speakers have—a voice that sounded the gamut. I heard him once, in Exeter Hall, say: 'Americans, I send my voice, careering like the thunder-storm, across the Atlantic, to tell South Carolina that God's thunderbolts are hot, and to re rind the negroes that the dawn of their redemption is breaking.'

And I seemed to hear the answer come re-echoing back from the Rocky Mountains. And then, with the slightest possible flavor of an Irish brogue, he would tell a story that would make all Exeter Hall laugh. And the next moment, tears were in his voice, like an edd song, and five thousand men would be in tears."

DIOCESE OF HAMILTON

SILVER JUBILEE OF CONSECRA-TION OF RIGHT REV. T. J. DOWLING. D. D.

DOWLING, D. D.

Twenty-five years ago this month, Rev. Thomas Joseph Dowling, till then parish priest of Paris, Ont., was consecrated Bishop of Peterborough, in St. Mary's Cathedral, Hamilton. Two years later, by a Brief of Leo XIII. he was called back to Hamilton as Bishop of that important Diocese. The celebration of the silver jubilee of the Bishop's consecration took place during the first four days of this week, and although no invitations were sent outside the Diocese, the celebration was of an elaborate character. Among the many notable features of the event was the reading of an autograph letter of congratulation from His Holiness Plus X. and the presentation of a draft for \$15,000 to the Bishop from the priests and people of the Diocese to pay for the new Italian Church of St. Anthony of Padua, which the Bishop has erected. A detailed account of the Jubilee will appear later in permanent form, of which the present account is a summary. On Sunday May 19th a procession of one thousand Italians, headed by two bands, accompanied His Lordship to the new Church on Clinton St. in which, after the blessing, Pontifical Mass was celebrated and an address presented by the people thanking the Bishop for his gift. Rev. J. Bonomi, the pastor, was Master of Ceremonies. In the afternoon at 4 o'clock the Polish Church of St. Stanislaus, of which Rev. Thos. Tarasink is pastor, was blessed and formally opened, over eight hundred Polish people taking part. The Church, which is of art stone, will seat one thousand two hundred, and when completed will be one of the finest in the city. Thus far only the basement is being used.

On Monday, May 20th assisted by the clergy and members of the School Board the Bishop blessed and laid the cornerstone of the Cathedral School and also of St. Patrick's School. These schools in addition to the ordinary work will be equipped for the teaching of Domestic Science and Manual Training and each has a parish hall for 1000 persons.

On Tuesday, May 21st, the Jubilee Mass for the Diocese was c

Science and Manual Training and each has a parish hall for 1000 persons.

On Tuesday, May 21st, the Jubilee Mass for the Diocese was celebrated in St. Mary's Cathedral by His Lordship. All the priests of the Diocese were present and also delegations of the laity from the Deaneries and the city parishes. At the end of the Mass, the Vicar-General, Dr. Mahony, read for the people the autograph letter of His Holiness, Pope Pius X., congratulating the Bishop. Similar letters from His Eminence Cardinal Merry del Val, and Mgr. Stagni, Apostolic Delegate, were also read. The following is a translation of the letters:

To Our Venerable Brother,

To Our Venerable Brother,
Thomas Joseph Dowling,
Bishop of Hamilton.

PIUS X., POPS.

Venerable Brother, Health and Apos tolic Benediction.

With great pleasure have we receive

With great pleasure have we received the announcement of the approaching twenty fifth anniversary of the inception of your episcopal office.

It is our earnest desire that God may bless that day in such manner that whatever is holy and lovable may be abundantly yours, and that you may enjoy the same to the fullest extent for many treats a come. This manifestation of the same to the fullest extent for many years to come. This manifestation of regard for you is demanded of us by the zeal and ability with which you have assiduously labored to feed the flock confided to your care. May He, whom you have served with such zeal for so many years, be your support, Venerable Beather and may He, in the years, still Brother, and may He, in the years still to come, be pleased to benignantly enable you to testify your further devotion to us and the Church and thus acquire a still richer crown of eternal glory in heaven.

That all those good wishes may be

That all those good wishes may be realized. We beseech for you a rich abundance of divine graces, of which we desire the pledge to be the Apostolic Benediction, which we now most lovingly impart to you, Venerable Brother, as well as to the clergy and faithful of your diocese.

Given at Rome in St. Peters, this 30th

Given at Rome in St. Peters, this 30th day of March, 1912, in the 9th, year of Our Pontificate. PIUS X. POPE

Dal Vaticano, 4th April, 1912.

Most Illustrious and Right Rev. Lord Most Hustrious and Right Rev. Lord Bishop,—I forward to you herewith a letter from Our Most Holy Father, whereby in token of his benevolence to-wards you, he participates in all the joy-ful ceremonies of the 25th anniversary of your Episcopate.

or your Episcopate.

Permit me to convey also my own sincere congratulations, and I pray God, the Giver of all blessings, to grant you every happiness, while I seize this occasion to reafilrm my high esteem for Your Lordship, and to profess myself.

Your most devoted servant,

(Signed) R. CARD. MERRY DEL VAL. To the Most Ill. and Right Rev. Lord

Bishop, Thomas Joseph Dowling, Bishop of Hamilton. Hamilton.

Ottawa, April 30th, 1912. Delegatio Apostolica. Mentionem facias hujus numeri in tus

responsione. Right Rev. T. J. Dowling, D. D., Bisho

of Hamilton.

My dear Lord Bishop,—I have read with much pleasure and with complete concurrence in every word and sentiment expressed, the very beautiful and consoling letter which the Holy Father has addressed to you on the occasion of your approaching silver episcopal jubilee. May I add my own personal congratulations and express the ardent inhope that you may be long preserved to guide and direct the flock entrusted to your pastoral charge. I

share the joy of your good clergy and people on this happy occasion, and my prayers are offered up to Heaven for your happiness and for the prosperity and advancement of your diocese and of all the good works that are close to your heart. I could not but be touched with the beautiful manifestation of love and benevolence towards the poor Italian portion of your flock, and I know not how to express my appreciation of

Italian portion of your flock, and I know not how to express my appreciation of your seal and devotedness in their regard. Almighty God will bless your princely generosity and reward you with the abundance of His divine favor. Accept then, with my most cordial congratulations and lively thanks, the expression of my best wishes, and with sentiments of highest esteem, believe me. My dear Lord Bishop,

Your very devoted servant in Christ. (Signed) Preventer Frances, O.S.M.

(Signed) PEREGRINE FRANCIS, O.S.M. Abp. of Aquila, Del. Ap. PRIESTS' ADDRESS

The address of the priests was read by Rev. J. H. Coty, pastor of St. Patricks's Church, Hamilton, as follows. To the Right Reverend Thomas Joseph Dowling, D. D., Bishop of Hamilton:

Dowling, D. D., Bishop of Hamilton:
May it please your Lordship:
Among the many and varied feelings which stir your heart at this time, there is one we are sure, that dominates all others, that of gratitude to God, the Giver of all good gifts, for His unspeakable goodness and mercy, in sparing you for the joys this day bring you, marking as it does, the Silver Jubilee of your elevation to the sublime dignity of the Episcopacy.

But, we, the priests of your diocese, would not have you rejoice alone. While your thoughts soar above the changing fleeting things of earth, and your lips repeat shose precious words of thanksgiving, "What shall I render to the Lord for all that He has rendered unto me?" we have come into your presence Lord for all that He has rendered unto me?" we have come into your presence and near your throne, to mingle our grateful prayers to your own, and to join with you in thanksgiving to the Al-mighty, for the many graces and favors He has bestowed upon you, during the twenty-five years of labor in the Epis-

twenty-five years of labor in the Episoppate.

To look back upon that length of years of apostolic jurisdiction and fullness of pover, upon a quarter of a century passed in the faithful accomplishment of the work of the Episcopal office, through which Jesus Christ rules His Church on earth, is a privilege granted to few. May we not interpret it as a signal manifestation of divine approval of the zeal, prudence, and devotedness which have ever characterized your Lordship's administration for the upbuilding of the Faith, and the extension of God's kingdom on earth?

of God's kingdom on earth?

In the month of May, Mary's own month, in the year 1887, the hallowed walls of this cathedral church, in which you received the sacred unction of the holy priesthood, witnessed your episcopal consecration.

holy priesthood, witnessed your episcopal consecration.

As Bishop of Peterborough you
brought to the work of your high office
in that growing and scattered diocese,
those qualities of head and heart which
marked you in your priestly days as one
deserving of double honor; so that in
the short period of two years were laid
the foundations of diocesan works which
showed a thorough grasp of the spiritual
and material needs of the vast field
committed to your care.

and material needs of the vast need committed to your care.

But your stay in Peterborough was destined to be short. At the call of the Vicar of Christ you came to Hamilton, and in May, 1889, assumed the government of the diocese associated with your priestly labors, and with whose spiritual wants you were thoroughly acquainted.

come; for you were one of us, and the knowledge of your past career, gave us confidence that our efforts and labors would be blessed under your Lordship's prudent and just administration. or were we disappointed. The years of your Episcopate among us have been marked by a marvellous growth in everything that makes for the welfare of souls and the advancement of the diocese.

Through your inspiration and generous encouragement more than one half of the churches of the Diocese have been built and equipped for divine worship. To the Indians of the Northern parts of the Diocese as well as to the many foreigners in the larger centers of population throughout the Diocese, Your Lordship's policy of bringing the churches to the people, has provided adequate means of assisting at the Holy Sacrifice of the Mass, and of being instructed in the saving truths of our Holy Faith.

The cause of Catholic Education, has always

which is true education, has always been dear to your heart. To provide efficient religious and secular teaching for the youth of your city and Diocese

has been your constant care.

And while you hold the affection of And while you hold the affection of all your people, the love of the children especially has been Your Lordship's. Like your Divine Master, Who said "Suffer the little ones to come unto Me," their needs have always touched a sympathetic chord in your heart. The orphans in particular, have ever been the recipients of your fatherly affection and practical sympathy, as the well-managed asylums of the Diocese, where the fatherless and motherless are cared for and fitted for the battle of life, attest.

ife, attest.

The Hospitals, Houses of Providence, and other Institutions of your Diocese, where the sick are relieved, and the aged, poor and afflicted find a home in their declining days, are so many monuments to Your Lordship's charity, and bring God's blessing upon us all.

Your Lordship's visitations to the various parishes of the diocese at regular intervals or when the premotion of some

various parishes of the diocese at regular intervals or when the promotion of some good work called you, have sever failed to encourage us and give us fresh vigor in the Master's work.

Permit us then to rejoice with you to-day for "this is the day the Lord has made, let us rejoice and be glad there-

in," and to heartily congratulate Your Lordship on the Silver Jubilee of your Episcopate. The high honor in which you are held in the Church, is evidenced not only by the congratulatory letter of His Excellency, Cardinal Merry Del Val, but also by the signal favor of an autograph letter from the Sovereign Pentiff himself.

As Your Lordship with your characteristic zeal and unselfishness has expressed the desire that all Jubilee gitts should be devoted to works of charity, we ask you to accept this draft of \$15,000 in full payment of the debt incurred by you in the erection of the new Italian Church of St. Anthony of Padua.

Padua.

Padua.

With the hope that God may grant you many more years of health and grace, and begging Your Lordship's blessing on ourselves and people.

Signed on behalf of Committee.

Signed on behalf of Committee.

In replying to the address, His Lordship was visibly affected. He spoke of the office of a Bishop and the burdens it imposed, the difficulty of providing new churches for the rapidly increasing population of various races. He eulogised his clergy, every one of whom was doing his duty and working in complete harmony with the Bishop. Such a state of things could not but bring blessings on Bishop, priests and people. No gift could possibly touch his heart like the gift made, the richest gift of all, that of a church complete, and free from debt, for the Italian people whom he loved tenderly.

for the Italian people whom he loved tenderly.

After the clergy's address, the lay delegation entered the sanctuary and Mr. George Lynch-Staunton, K. C., read a beautifully engrossed address on behalf of the laity of the diocese. At 8 p. m. the Bishop, clergy, and delegates were entertained at the Grand Opera House by the Sengrate School children. were entertained at the Grand Opera-House by the Separate School children. After Jubilee greetings, and a melo-drama "The Angel's Record" the drama "Hermenegild" was presented before a crowded house by the boys of the High School class, and was a great

the High School class, and was a great success.

On Wednesday morning at 10 o'clock the Bishop said Mass in the cathedral for the children. A choir of a thousand boys and girls sang the hymns, under the direction of the Sisters. The children's address was delivered by Michael O'Reilly, who though only six years of age, was distinctly heard in every part of the church. Twenty-five little girls representing angels then presented twenty-five bouquets of roses to the Jubilarian, after which His Lordship spoke to the children in his usual entertaining manner, and imparted to them the Papal blessing.

The complimentary concert at Loretto Academy at 3 p. m. Wednesday was a memorable event, as was also the reception held by His Lordship at the Academy in the evening at 8 P. M. Many thousands, including leading citizens and people of all denominations, called to congratulate the venerable Jubilarian and each our received a heautiful

and people of all denominations, called to congratulate the venerable Jubilar-ian and each one received a beautiful souvenir of the occasion.

Among the distinguished clergy present from the diocese was Most Rev. Archbishop Webber, C. R., Berlin, Pro-vincial of the Ressurectionist Order in

THE CATHOLIC CHURCH IN

But your stay in Peterborough was destined to be short. At the call of the Vicar of Christ you came to Hamilton, and in May, 1889, assumed the government of the diocese associated with your priestly labors, and with whose spiritual wants you were thoroughly acquainted.

To us your coming was double welcome; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come; for you were one of us, and the laboral come in Ireland to the catholic Church in the progress of the Catholic Church in the provides with them himself. "Orthodox modern science, though he, like many eminent and religious scientists, does not agree with them himself. "Orthodox modern science shows us a self-contained and religious scientists, does not agree with them himself. "Orthodox modern science, though he, like many eminent and religious scientists, does not agree with them himself. "Orthodox modern science shows us a self-contained and religious scientists, does not agree with them himself. "Orthodox modern science, though he, ilke many eminent and religious scientists, does not agree with them himself. "Orthodox modern science, though he, ilke many eminent and religious scientists, does not agree with them himself. "Orthodox modern science, though he, ilke many eminent and religious scientists, does not agree with them himself." Orthodox modern science, though he, ilke many eminent and religious scientists, does not agree with the same period, science shows us a self-contained and religiou and the living of the Catholic clergy was in striking contrast to that of the ministers and bishops of the Protestant church as by law established.

cource as by law established.

To-day Ireland is dotted with commodious and often beautiful and costly churches and religious houses, but at the opening of the nineteenth century, few, if any, Catholic edifices showed few, if any, Catholic edifices showed anything more pretentious than a structure of mud walls in a back lane or in the hollow of some sequestered sandpit, where hidden away from the angry gaze of the dominant class, the people might worship their God with less lear of disturbance. Writing of this period in the history of Catholic Ireland the Most Rev. Dr. Higgins, Bishop of Rockhampton, Australia, says:

hampton, Australia, says:

"No doubt what was known as the
"Mass bush," or the "Mass rock," had "Mass bush," or the "Mass rock," had happily grown into disuse; and yet in some parts of Ireland at the time, were to be found such relics of those dark days when they were the cherished centres of devotion for the people. The late Very Rev. Canon Bourke was present, when a boy of ten years, at a Mass celebrated at the gable end of a house, the people kneeling uncovered in the open air; and eighteen years later, being then a priest, he offered Mass at Herdford in the open market place of

Herdford in the open market place of that little town.

"The walls of the church in which the Catholics of Callan worshipped in the beginning of this century happened to give way during the celebration of Holy Mass, but the people were able to support its tottering roof upon their shoutders until the cel bration of the Sacred

ders until the celebration of the Sacred Mysteries were finished.

"At the opening of the century, Mass was celebrated in Athy for some years in a storehouse on the banks of the canal and subsequently under a canopy erected in the market place, until a suitable structure was raised for Divine Worship in 1810. Similiar statements might be made, and perhaps with more emphasis, touching many other parts of Ireland in Illustration of the miserable hovels in which Catholics were com-

fast by the dominant few and devoted to the services of a new creed."

A tremendous problem certainly was that which faced the Catholics of Ireland at that period. But despite every discouragement, the Irish from that time forward, set themselves, generation after generation, to build up what the Reformation and its resultant disorders had destroyed or confiscated.

Wonderful faith! Wonderful perseverance! Wonderful example of the recuperative power of Catholicity! "I know history," says Macaulay. "I have studied history, and I confess my inability to find in it a satisfactory explanation of this fact. But if I were able, standing beneath the dome of St. Peter's, at Rome, to read with the faith of a Roman Catholic the inscription traced around: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it,' then, indeed, I could resolve the problem of Irish history."—Sacred Heart Review.

THE APOSTASY OF SCIENCE

SO-CALLED MODERN SCIENCE FULL OF NEGATIONS AND IN-CONSISTENCIES-THE RATION. ALISTIC PRESS VERSUS CATH OLIC SCIENCE MANUALS-TRUE SCIENCE AND RELIGION

Piers, D. D., of St. Paul Seminary.)
Science has added considerably to the sum of human happiness. It has spread before man the superior riches of the mind. Honor is due to the scientists who have continued the grand work of the pioneers of intellect. Genuine scientists desire the truth. This strong devotion to truth, so characteristic of the modern age in spite of all its faults, presents a ray of hope, for it is the unconscious groping of science after the God who is Truth itself. To after the God who is Truth itself. To admit one's ignorance, to go no further than one's premises warrants, to avoid one-sided views in regard to persons, facts, or institutions is now regarded as the hall-mark of honest investigation. Protestants are beginning to give credit to the estimable characteristics of Catholicism, and Catholics are able to recognize the life-giving quality of the fragmentary Catholic truths happily retained by Protestantism. Thus the modern historian is more impartial and consequently more truth loving than his predecessor of ancient times.

SO-CALLED MODERN SCIENCE

But in proportion to our love for true science and our reverence for genuine scientists will be our hatred of the counterfeit specimens of so-called modern "science." This modern science which has been severely characterized in the title of this essay is science in the sense given it by Sir Oliver Lodge, himself a scientist: "Science represents no fetish to be blindly worshipped as absolute truth, but merely the present state of human knowledge on subjects within its grasp, together with the practical consequences deducible from such knowledge in the opinion of the average scientific man." Lest it may be thought that I exaggerate the evil tendencies of modern science, I shall cite one other passage in which the same well-known authority admirably sums up the conclusions of modern science, though he, like many eminent and religious scientists, does not agree SO-CALLED MODERN SCIENCE

We may believe what scientists demonstrate, but we need not believe what they assert. For they assert and prove not. Science is the production of it is demonstration; it is A characteristic of mo science is its tremendous power of negation. It either denies the existence of God or asserts that we can know nothing of Him. It denies the existence of the supernatural. Believe this, if science achieves the impossible and proves it. Is there evidence for the assertion that God does not exist or that we can know nothing of God? Such assertions are not science; this is not knowing. It science knows nothing about the existence of God, the existence of God cannot be denied in the

RATIONALISTIC PRESS ASSOCIATION Religion is attacked not only by the scientists themselves but by the numerous popularizers of science. The case is pathetic enough with the recognized leaders. But if such unscientific statements are made by the captains, what will it be when we read the assertions of the lieutenants? The Rationalist Press Association has endeavored to popularize the results of modern science. It has scattered to the four winds its It has acatered to the four winds its negations, unproved assertions, and its luxuriant collection of doubts concerning the most sacred doctrines. Where the lions of science have proceeded cautiously, the jackals of rationalistic literature advance boldly, even rashly. They dogmatically asseverate certain assumptions without the shadow of proof. The name of science is on the covers of their manuals; within are suppositions and conjectures and the other insignis of nescience. In this consist the double-dealing and hypocrisy of the Rationalist Press,

It were a small matter if these compilers refused to enter heaven themselves, but others they do not let enter. The aim of the Rationalistic Press is to

emphasis, touching many other parts of Ireland in illustration of the miserable hovels in which Catholics were compelled to worship, though comprising eight-tenths of the entire population; and while the imposing churches and cathedrals erected in the past by the generous plety of their ancestors were held The aim of the Rationalistic Press is to

people—the toilers—are selected as the disciples of this godless enlightenment. These workers have not many of the joys of this life. Popular science would rob them of the future life. The only hope which might sustain them in the miseries of their daily lot is the soothing hope supplied by the Catholic faith; but of this they are being deprived by a materialistic science. For them, so far as materialism succeeds, there is to be no hope even beyond the grave.

Forsooth, popular science brings the people enlightenment, elevation, liberty. The enlightenment which it brings is ignorance. For it denies Jesus Christ, and regards men as belonging to the same class as the brute with fine same destiny of complete destruction. The elevation which is thereby obtained is the revolt of a demoniac independence which knows no obedience to God or to man. It means passions unbridled by grace and minds unsanctified by religion. The liberty obtained is the slavery of sin from which Christianity alone could set men free.

PSEUDO SCIENCE INCONSISTENT

PSEUDO SCIENCE INCONSISTENT

This pseudo science of the present day is inconsistent and double-dealing. It investigates the reasons of all things. It traces the cause of the eclipse; it measures the course of Halley's comet; it analyses the tiniest particle of radium, but it refuses to see the Cause of the Universe. It sees the cause of a part but not the Cause of the Whole. Materialistic science and philosophy suddenly changes front, and ignores Him. Do not load the dice! Let thy weights be just! If there is a cause for everything, there ought to be a cause for all. If there is a cause for the scarce noticeable eclipse, there ought to be a cause for the universe. This materialistic philosophy tithes mint and anise and cummin and leaves the weightter things. It shuts against humanity the door of heaven. Its proud boast is that it is extinguishing the lights of the supernatural firmament. the lights of the supernatural firmament. The existence of a higher world, the consoling prospects of the dying, the spiritual balm of confession, the gladdening banquet of the Blessed Eucharist are all targets for the numerous arrows of a most subtle ridicule.

CATHOLIC SCIENCE MANUELS It is most at fault concerning the central Factor of all things, natural or supernatural, the Man-God, Jesus Christ. Its double-dealing here is entirely unworthy of the single eye of science. It often extols the morality of Christ and sizes the lite to His word.

tirely unworthy of the single eye of science. It often extols the morality of Christ, and gives the lie to His word about His Divinity. It often calls Him perfect man, and yet a hallucinated usurper of Godhead. It rends the seamless garment of the Man-God; while affecting to reverence His humanity, it spurns His divinity.

Need we, Catholics, bow before this modern variety of science, such in spirit and such in method? Need we "crook the pregnant hinges of the knee," when in attacks on Church dootrine some solemn word-worshipper mentions as final the shibboleth of "modern science" (with a capital S.) Already the Catholic Truth Societies are meeting the danger bravely. Every support is due to their efforts. An extension of the work of the Catholic Truth Societies may be humbly and respectfully sugthe work of the Catholic Truth Societies may be humbly and respectfully sug-gested. We must meet the Rational ist Press publications on their own grounds. The pretentious manuals of grounds. The pretentious manuals of rationalism, paper-covered and published at a small price, should be met by an abundance of Catholic ones of similar size and similar cost. Good as far as it goes, the tiny booklet is obviously not enough. The want of the hour—would that it could be emblazoned on the skies in attention compalling letters of five wanted against pelling letters of fire—wanted against the Rationalist Press a Catholic Press

Socialism. The donor is a wealthy the Rationalist Press a Catholic Press Association on a large sca Catholics, and conducted by the best Catholic intellect! Then would our youth cease to admire the polysyllabic asseverations of a fractical. Then would their minds cease to prey on scientific garbage. It is not enough to condemn this literature; something positive must be supplied. The popular science manuals of rationalism must be met by the popular science manuals of Catholicism.

While we are doing our part as in solemn duty bound, we need not doubt concerning the ultimate victory. We stand on the vantage ground of Catholic truth. It is the same in the twentieth century as in the first. The Apostle's Creed was recited by the early Christians in the opening centuries of our era; the same formula is used by their successors of to-day. It has been uttered in the same way by the greatest Doctors of the Church as by the smallest infants of our primary schools. Science infants of our primary schools. Science will perish but Catholic truth will re main. Science will change her garb with the changes of time and persons, but Catholic truth will remain ever the self-same. While true science is immutable and cannot conflict with faith, what has been hailed as "science" in different ages is not always beyond re peal. The sum of the conclusions of human investigation is in a continual rocess of fluctuation ; it is changeable as the humanity that gave it birth. The science of the past is not the science of to-day. The science of the first century is not the science of the fifteenth nor the science of the twentieth, and assuredly the science of the fittieth century will not be the science of the twentieth. The scientific notions of Aristotle were repudiated by Newton, and Newton was repudiated by Lord Kelvin. Lord Kelvin, too, will be repudiated by some Newton of the future.

even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair.

The Catholic Times, of London, England, says that Rev. Joseph Mantvilla was on board. He had been for some weeks at the Litbuanian Church, Hackney, where he endeared himself to many. There is a perennial nobleness, and

CATHOLIC NOTES

Recently Cardinal Farley laid the corner-stone of the new chnrch of St.
Jean Baptiste at Seventy-sixth street and Lexington avenue, New York. The new church will cost \$500,000, and will take the place of St. Anne's church.

The 22nd annual Kingston Pilgrimage to Ste. Anne de Beaupre, under the patronage of the most Rev. M. J. Spratt, Archbishop of Kingston will leave this year on Tuesday, July 23rd. The director is Rev. J. J. O'Reilly of Enterprise, Ont.

pressed and sequestered by the French Government and sold by it realized \$6,-000,000 instead of \$200,000,000 as it expected. The government has still "on hand" 1,070 religious houses to be

Robert Cameron Rogers, millionaire banker and publisher of the Morning Press, Santa Barbara, died on April 20, as the result of an operation for appendicitis. He composed "The Rosary" and was the son of the late Sherman Rogers of Buffálo, a partner of Grover Cleveland.

Bishop Cardot and Bishop Foulquier, of Burms, India, during their journeyings through Honkong and the missions of Tonquin and Cochin, China, were greatly impressed with fervor of the numerous Christians of French Indo-China, where churches are crowded every morning, and at Mass hundreds of Communions are distributed.

Brother Dútton, successor of father

Communions are distributed.

Brother Dúttou, successor of Father Damien, and last survivor of the pioneer leper nurses of Molokai, is now facing the same horrible death which carried off his heroic predecessor. Brother Dutton, it is said, is confronting the leper's death with as much fortitude as Father Damien displayed when stricken.

A truly glorious sight, well worthy of France of three centuries ago, was wit-nessed recently when Plus X. re-ceived in the Sistine Chapel a body of four hundred French children, accompanied by their parents and friends, in all fitteen hundred persons, who had come to give thanks in person to the Vicar of Christ for his decree on First

William L. Palmer, who died in Brooklyn the other day at the great age of ninety-two years, was a Baptist minister until ten years ago, when he embraced the true faith and became an humble the true tath and became an humble member of St. Michael's congregation, Brooklyn. At the time of his conversion the aged minister said that he had always held within himself the religious views of the Church of his adoption.

Commenting on the educational test for immigrants, Cardinal Gibbons said, "Illiteracy is by no means always ignor-ance. If the immigrant is industrious and thrifty he will make a useful citizen, whether he be literate or illiterate. The educated schemer is in more ways than one more dangerous than the honest workman, even though he be ill-

The Vatican contains the finest col-The Vatican contains the finest collection of Art and the most valuable library, in the world. Among its paintings is "The Transfiguration," believed to be the best painting in existence. Among its books are Biblical manuscripts, and the manuscripts of Virgil and Terence. In the Vatican one may see the master-works of Michael Angelo and Raffaele, and the oldest and greatest of earthly palaces.

At the recent meeting of the trustees of the Catholic university, Cardinal Gibbons announced an exceptional gift or \$25,000 to found a chair to oppose Socialism. The donor is a wealthy garded the Catholic Church as the great bulwark in the United States against "bad features of Socialism and anarchy and for the upholding of law and order."

The announcement has been made that Mrs. Hosley, widow of Commander H. H. Hosley, U. S. N., has definitely decided upon becoming a nun, and will, according to her present plans, be received into the order of the Sacred Heart, says the "Army and Navy Journal." Mrs. Hosley is at present at Kenwerd Convent new Alberty, where her wood Convent, near Albany, where her novitiate will be passed. She is described as a handsome woman of middle age and the mother of a child who, im-mediately after her graduation two years ago, entered the order of the Sis-ters of Charity at Emmitsburg, Md.

The Jesuit Fathers in New York have The Jesuit Fathers in New York have received word that a distinguished member of their society, Pere Isidore Dupuy, a missionary in Africa, has been stricken with leprosy and is confined in the leper colony at Marana, in Madagascar. Pere Dupuy, who holds the coveted medal of the Legion of Honor of France, has been officially connected with the Jesuit missions of Madagascar for seventeen years. He was chaplain for seventeen years. He was chaplain of the troops during the period of French occupation, and gave the last rites to thousands of soldiers. He is the tenth missionary priest to be stricken with this disease during the past fifty years.

It now appears that there were four priests on the ill-fated Titanic, and that all met death in the icy waters, Rev. Thomas R. D. Byles, of Ongar, Essex, England, and a Father Peruschutz have England, and a Father Perusonutz have already been counted among the list. The Catholic News, of New York, which sent a representative to interview the survivors of the disaster under treatment in St. Vincent's Hospital, says there was a third priest among the there was a third priest among the passengers, a Father Sullivau, who embarked at Queenstown, and who, as soon as the ship struck went into the steerage to hear confessions and give absolution. The Catholic Times, of London, England, says that Rev. Joseph Mantvilla was on board. He had been for some weeks at the Litbuanian Church, Hackney, where he endeared himself, to

### MILES WALLINGFORD

By James Panimone Coopen

CHAPTER XXV

O I has scarce to lay me on, If kingly fields were ance my ain; Wi' the moor-cock on the mounts

There was an air of cool deliberation about Lord Harry Dermond, which satisfied me I should have to pass through a trying ordeal; and I prepared myself for the occasion. Nothing was said until all three of us were in the aftercabin, when Clements and his visitor took seats on the sofs, and a motion was made to me to occupy a chair. Then Lord Harry Dermond commenced the discourse, in a manner more serious than I could have wished.

"Mr. Wallingford," he said, "there is little need of preliminaries between you and me. I recollected your ship, when the Black Prince and Speedy were in the act of closing with the Frenchmen, three months since; and I need scarcely say that the manner in which she got back to the place where I then saw her, requires an explanation at your hands."

"It shall be given to you, my lord. Believing you had no right to send in the Dawn, and knowing that a detention of any length would prove my ruin, I regained possession of my own by the best means that offered."

"This is at least frank, sir. You mean to be understood that you rose on my people in the night, murdered them, and that you subsequently lost your vessel from a want of force to take care of her."

"This is partly true, and partly a mis-

of her."

"This is partly true, and partly a mistake. I certainly should not have lost my ship had I been as strong-handed in the gale in which she was destroyed, as she was the day she left home; and she would have been as strong in that gale, had we never fallen in with the Speedy."

Speedy."
"Which is an indirect manner of saying that the wreck was owing to us?"
"I shall very directly say, that I think it was; though by indirect

"I shall very directly say, that I think it was; though by indirect means."

"Well, sir, on that point it is not probable we shall ever agree. You cannot suppose that the servants of the King of Great Britain will submit to your American mode of construing public law; but will easily understand that we leave such matters to our own admirality judges. It is a matter of more moment to me, just now, to ascertain what has become of the officers and men that were put in charge of your ship. I saw the vessel, some time after I put Mr. Sennit and his party on board you, in your possession; that we ascertained by means of our glasses: and you now admit that you retook your vessel from these men. What has become of the prize crew?"

I briefly related the manner in which we had regained the possession of the Dawn. The two English officers listened attentively, and I could discern a smile of increduity on the countenance of Clements; while the captain of the Speedy seemed far from satisfied—though he was not so much disposed to let his real opinion be known.

"This is a very well-concocted and well-told tale, my lord," said the first, with a sneer; "but I doubt whether it will find many believers in the British service."

"The British service, sir," I coldly re-

ing bow, therefore, in reply, and paused a moment, like a man who reflected, ere he continued the discourse. "You must be aware, Mr. Wallingford,

"You must be aware, Mr. Wallingford, it is my duty to inquire closely into this matter," he at length resumed. "I am just out of port, where my ship has been lying to refit, several weeks, and it is not probable that either of my officers would be in England without reporting himself, had he reached home."

"It is quite probable my lord, that neither has reached home. I saw them picked up, with my own eyes, and by what appeared to me to be an outwardbound West Indiaman. In that case, they have, most probably, all been carried to one of the West India islands."

Here Clements handed Lord Harry Dermond a paper with something written on it, in pencil, which the latter read. After running his eyes over it, the captain nodded his head, and the lieutenant quitted the cabin. While he

and your own, do not agree in a single particular. Her is the statement, taken down by myself from his own words; if you are disposed to hear it, I will read you what he says."

"I do not well see how Mr. Marble can contradict me and tell the truth, my lord—but it were better I should hear his statement."

"I' was first mate of the Dawn, of New York, Miles Wallingford master and owner, captured and ordered in by Speedy, as known. Three days after parting company with the frigate, with Mr. Sonnit as prize master, Captain Wallingford and I commenced reasoning with that gentleman on the impropriety of sending in a neutral and breaking up a promising voyage, which so overcame the said Lieutenant Sennit, in his mind, that he consented to take ship's yawl, with a suitable stock of provisions and water, and give us up the ship. Accordingly, the boat was lowered, properly stowed, the most tender anxiety manifested for the party that was to go in her, when the English took their leave with tears in their eyes, and hearty good wishes for our safe arrival at Hamburg."

"Am I to understand you seriously, Lord Harry Dermond, that my mate has actually given you this account of the affair, for fact?"

"Most seriously, sir. I believe he even offered to swear to it, though I dispensed with that ceremony. Here is the statement of the black. Perhaps you would wish to hear that also?"

"Most seriously, sir. I believe he even offered to swear to it, though I dispensed with that ceremony. Here is the statement of the Dawn—was left in her, when captured by Speedy, and was in her when wrecked. Captain Wallingford ordered Mr. Sennit to quit his ship, or he would make him; and Mr. Sennit obeyed Master Miles, of course."

But I will read no more of this, as a slave's statement can hardly be relied on. Perhaps we ought not to have received it, Mr. Clements?"

"Your pardon, my lord; it is our duty to protect his majesty's subjects, in the best mode we can."

"That may be true, sir; but certain great principles ought never to be overlooked,

under arrest, and carrying you all in for trial."

"If my companions have been so illigidging as to make the statement you say, I can only regret it. I have told you the truth; and I can add no more. As for the future, I do not suppose any representation of mine will induce you to change your decision."

"You carry it off well, sir; and I hope you will maintain the same appearance of innocence to the end. The lives of the king's subjects are not to be taken with impunity, nevertheless."

Nor is the property of an American citizen, I trust, my lord. Had I used force to regain the ship, and had I thrown the prize crew into the sea, I conceive I would have been doing no more than was my duty."

cerned—much as young people think of the immaculate qualities of their own parents. According to the decision of judges of this latter class, there would not be a liar, a swindler, a cheat, or a mercenary scoundrel living; but the earth would be filled with so many suffering saints that are persecuted for their virtues. According to the notions of most American citizens of my sge, the very name they bore ought to be a protection to them in any part of the world, under the penalty of incurring the republic's just indignation. How far my anticipations were realized, will be seen in the sequel; and I beg the American reader, in particular, to restrain his natural impatience, until he can learn the facts in the regular order of the narrative. I can safely promise him, that should he receive them in the proper spirit, with a desire to ascertain the truth only, and not to uphold bloated and untenable theories, he will be a wiser, and probably a more modest in the regular protection that he was correcting the evil. As for Neb, I knew he would never desert me; and I had not, from the first, felt any other concern on his account, than any apprehimment of the internation that it had not the proper spirit, with a desire to ascertain the truth only, and not to uphold bloated and untenable theories, he will be a wiser, and probably a more modest and the proper spirit, with a desire to ascertain the truth only, and not to uphold bloated and untenable theories, he will be a wiser, and probably a more modest and the proper spirit, with a desire to ascertain the truth only, and not to uphold bloated and untenable theories, he will be a wiser, and probably a more modest and the proper spirit, with a fersion the first, felt any of the prince of the size the intensity of the prince of of

"I'm sorry duty compels me to take all three, Clements but I'll bear what you say in mind; perhaps we can get them to enter on board the Speedy. You know the ""

Here Mr. Clements discovered that the door was not shut, and he closed it tight, prevented my hearing any more. I now turned to Marble, whose countenance betrayed the self-reprosch he endured, at ascertaining the injury he had done by his ill-judged artifice. I made no reproaches, however, but squeezed his hand in token of my forgiveness. The poor feilow. I plainly saw, had great difficulty in forgiving himself, though he said nothing at the moment.

The conference between Lord Harry Dermond and Mr. Clements lasted half an hour. At the end of that time both appeared in the forward cabin, and I saw by the countenance of the last that he had failed in his object. As for us, we were transferred, with the few articles we possessed, to the Speedy, on board which ship our arrival made as much of sensation as the discipline of a man-of-war would permit. I was put in irons, the moment we reached the charge of a sentinel near the cabin door. Some little attention was paid to my comfort, it is true, and a canvas screen was fitted for me, behind which I ate and slept, with some sort of retirement. My irons were of so large a sort that I found means to takethem off and put them on at pleasure. I was disposed to think that the officers were aware of the fact, and that the things were used as much for the sake of appearance as for anything else. Apart from the confinement and the injury done my affairs, I had no especial cause of complaint, though this imprisonment lasted until the month of April, 1804, or quite five months. During time this Speedy arrived as far south as the line, then she hovered the Canaries and the Azores on her way homeward, looking in vain for another Frenchman. I was permitted to take exercise twice a day, once in the gangway, and once on the gun-deck, and my table was actually supplied from the cabin. On no head had I any other cause to comp

The day we anchored in Plymouth Sound wes thick and drizzling, with a fresh breeze at southwest. The ship came-to just at sunset, her prize bringing up a short distance in shore of her, as I could see from the port, that formed a sort of window to my little canvas state-room. Just as the ship was secured, Lord Harry Dermond passed into his cabin, accompanied by his first lieutenant, and I overheard him say to the latter.—

the way of the captain's gig, which will be hading up in a minute."

This was on the lardboard side, it its true; but a smart sea slapping against the istroboard, Lord Harry was willing to dispense with occemony, in order to escape a wet jacket. I cannot tell the process of reasoning that induced me to take the step I did; it was, however, principally owing to the remark I had so lately heard, and which brought all the danger of my position vividily to my mind. Whatever may have been the moving cause, I sacte as follows:

My irons were alipped, and I squeezed myself between the gun and the side of the port, where I hung by my hands against the ship's side. I might be seen, or I might not, earing little for the result. I was not seen by any but Marble and Neb, the former of whom caught me by the legs, as he passed beneath, and, whispering to me to lie down in the bottom of the boat, he assisted me into the cutter. We actually rubbed against the captain's gig, as it was hauling up to the gangway; but no one suspected what had just taken place. This gig was the only one of the Speedy's boats that was in the water at that hour, it having just been lowered to carry the captain ashore. In another minute we had dropped astern, Neb holding on by a boat-hook to one of the rudder-chains. Here we lay, until the gig pulled round, close to us, taking the direction toward the usual landing, with the captain of the Speedy in her.

In two minutes the gig was out of sight, and Marble whispered to Neb to let go his hold. This was promptly, done, when the boat of the prize began to drift from the ship, swept by a powerful tide, and impelled by a stiff breeze. No one paid any heed to us, everybody's thoughts being occupied with the shore and the arrival at such a moment. The time was fortunate in another particular; Lord Harry Dermond was a vigilant captain's back is turned, there is a certain case and neglect in a vessel y than they can help. When "the cast is away, the mice come out to play."

At all events, our boat continued t

might gates. It is a matter of more moment to me, just now, to ascertain what has become of the officers and men that were put in charge of your alip. I have told the weep that here become of the officers and men that were put in charge of your alip. I have told the weep that were told the weep that were told the weep that were told the your told the weep that were told the your told the weep that were told the price crew into the ord. The lives of the deline of your alip. I have told the your told the yo

pursued, the darkness affording an effectual cover.

pursued, the darkness affording an effectual cover.

When the light returned, we discovered nothing in pursuit, though the weather was too thick to admit of our seeing any great distance around the boat. All the morning we continued running to the northward and eastward, under our single lug reefed, only keeping clear of the seas that chased us by dint of good management. As for eating or crinking, the first was out of the question; though we began to make some little provision to slake our thirst by exposing our handkerchiefs to the drizzle in order to wring them when they should become saturated with water. The coolness of the weather, however, and the mist, contributed to prevent our suffering much, and I do not know that I feltany great desire for either food or water. until toward the middle of the day. Then we began to converse together on the subject of dinner, in a jocular way, however, rather than with any very great longings on the subject. While thus employed, Neb suddenly exclaimed, "Dere a sail!"

Sure enough, a ship was, meeting us,

within on it, is pendi, which the sistor read. After ranning his eyes over it, the captain noded his bead, and the licetomant quitted the cabin. While he was bean, my companion, and the licetomant quitted the cabin. While he was bean, my companion, at the captain noded his bead, and the licetomant quitted the cabin. While he was bean, my companion, at the cabin and the licetomant quitted the cabin. While he was bean, my companion, at the cabin and the licetomant quitted the cabin. While he was about any attention to a paper he had two quitted on the cabin. While he was about the licetomant quitted the cabin. While he was about the combat I had witnessed, going so far as the direct my attention to a paper he had brought on board, to above to Up-the had well as the presence of the Dawn, or that no coasion, was mentioned in the report; the name had to my companion, and the combat and the combat I had witnessed, going so far as the direct my attention to a paper he had throught on board, to above to Up-the had the presence of the Dawn, or that to coasion, was mentioned in the report; the name had to my companion, and the combat man had not a companion of the whole affair. On glancing at it, I saw that the presence of the Dawn, or that occasion, was mentioned in the report; the name had to make the presence of the Dawn, or that of the cabin. While the man and the cabin man and the

undertakings, without any direct agency of this own.

Our next adventure was of a more pleasing character. A good-sized ship was made astern, coming up channel before the wind, and earrying topmast studding-salls. She was an American I On this point we were all agreed, and placing ourselves in her track, we ran off on her course, knowing that she must be going quite two feet to our one. In twenty minutes she passed close to us, her officers and crew manifesting the greatest curiosity to learn who and what we were. So dexterously did Marble manage the boat, that we got a rope, and hauled alongside without lessening the ship's way, though she nearly towed us under water in the attempt. The moment we could, we lesped on deck, abandoning the boat to its fate.

We had not mistaken the character of the vessel. It was a ship from James River, leaded with tobacco, and bound to Amsterdam. Her master heard our story, believed it, and felt for us. We only remained with him a week, however quitting his vessel off the coast of Holland, to go to Hamburg, where I fancied my letters would have been sent, and whence I knew it would be equally in our power to reach home. At Hamburg. I was fated to meet with disappointment. There was not a line for me, and we found ourselves without money in a strange place. I did not deem it prudent to tell our story, but we agreed to ship together in some American, and work our way home in the best manner we could. After looking about us a little, necessity compelled us to enter in the first vessel that offered. This was a Philadelphia ship, called the Schuylkill, on board which I shipped as second mate, while Marble and Neb took the berths of foremast Jacks. No one questioned us as to the past, and we had decided among ourselves, to do our duty and keep mum. We used our own names, and that was the extent of our communication on the subject of our true characters.

I found it a little hard to descend so much on the ladder of life, but an early and oapital training enabled me to act dicky over a

the occurrence of new events of interest, as moment when everty week was teeming with incidents that passed into history.

Nevertheless, I was glad when we left England, and I once more found myself on the high seas, homeward bound. My wages enabled me, as well as Marble and Neb, to get new outfits, suited to our present stations, and we salled for Philadelphia with as good a stook of mecsaries as usually falls to the lot of me in our respective positions. These were all that remained to me of a ship and cargo that was worth between \$80,000 and \$30,000.

The passage proved to be very long, but we reached the capes of the Delaware at last. On the 7th of September 1804, or when I wanted a few weeks of being three-and-twenty, I landed on the wharves of what was then the largest town in America, a ruined and disappointed man. Still I kept up my spirit leaving my companions in ignorance of the extent of my misfortunes. We remained a few days to discharge the cargo, when we were all three paid off. Neb who had passed on board the Schuylkill for a free black, brought me his wages, and when we had thrown our joint stock into a common bag, it was iound to amount to the sum of \$132.

With this money, then, we prepared to turn our faces north, Marble anxious to meet his mother and little Kitty, Neb gd desirous of again seeing Chice, and I to meet my principal creditor, John Wallingford, and to gain some tidings of desirous of again seeing Unite, and I to
meet my principal creditor, John Wallingford, and to gain some tidings of
Mr. Hardinge and Lucy.
TO BE CONTINUED

### THE BROTHER'S CONVERSION

A TRUE STORY

We were assembled at our evening recreation. Outside it was cold and recreation. Outside it was cold and stormy, but within everything was warmth and good cheer. We had been teaching in the Catholic High School, and, although the work was congenial, after the day's little worries we found great relief and consolation in this community gathering.

There were eight of us in all, including scand old Earther Edward. Who.

greatest curiolity to learn who and what we were. So dexterously did Marble manage the boat, that we got a rope, and hauled alongaide without lessening the ship's way, though ahe nearly towed as under water in the attempt. The deck, as well as the state of the reasel. It was a ship from James lilver, leaded with tobscoo, and bound to Amsterdam. Her mater heard our story, believed it, and felt for us. We only remained with him a week, however quitting his vessel off the coast of Holiand, tog to Hamburg, where I fanced my letters would have been sent, and whence I knew it would be equally in our power to reach home. At Immburg, I was fasted to meet with disappointment. There was not deem it privated to the state of the coast of the total to the state of the coast of the coast of the coast of the total to the state of the coast of the coast

her at home.
" 'Why, mother, how did you get here?' I exclaimed, although without

fear.
"'You are dead.' "'You are dead."
"'No, I'm not dead, mother. The Indians did not kill me."
"'But your soul is dead. You did not keep your promise. I have been praying for you or you'd now be dead, body and soul. I was praying for you this afternoon, or you would have been killed. I will send your little brother

to you.'
"And sure enough, my little brother, who had died at the age of eleven, before I left Germany, was standing beside me, looking just as he did when we used to play together. He put something,—I cannot say what it was,—into my mouth.

my mouth.
"'Mother, I will do whatever you "'Mother, I will do whatever you wish," I said fully resolved.
"'Go at once to Austin and make your peace with God, and henceforth be faithful to your religious duties."

your peace with God, and henceforth be faithful to your religious duties."

"I promised and immediately both disappeared. I cannot express how I felt the remainder of the night, but the next morning the men found me in a trance, and all gave me up for dead. For several hours I remained in this state, conscious of everything that was going on, but unable to move a muscle. By degrees, to the astonishment of all, I revived, and after a little medical attention was myself again. The events of the previous night came back to me, and I felt an inward force impelling me to keep my promise. I told the Quartermaster that I wanted to resign. He tried to persuade me to remain, so I told him the whole story. Seeing I was determined to go at any cost, he at length gave me an honorable discharge and my pay to date. I bought a pony and saddle, and after a short preparation set out alone through the wild prairie, a distance of three hundred miles, to Austin, Texas. I reached Austin without any serious mishap, after several days of wearisome travelling. At this time it was a town of about two determined to go at any cost, he at length gave me an honorable discharge and my pay to date. I bought a pony and saddle, and after a short preparation set out alone through the wild prairie, a distance of three hundred miles, to Austin, Texas. I reached Austin without any serious mishap, after several days of wearisome travelling. At this time it was a town of about two thousand inhabitants. I sought the priest, and told him I wanted to settle my spiritual account. It was only when

making my confession of a lifetime spent in deadly sin that I realized in what an awful state my soul had been. My sorrow was in proportion to my guilt. After so many years estrangement from God, I again experienced the great joy of receiving my loving Saviour into my heart. I was now a real Catholio, and a friend of God. Thereafter I made it a point to live near the church, and endeavored to make up for my past life, but I felt that interior force urging me on to a more perfect life. Several years later I chanced to meet some of the Brothers of Holy Cross at Austin and their peaceful and devoted life appealed to me as representing the ideal for which my soul yearned. So I came to Notre Dame. It was a long trip to Indiana in those days, but, Brothers, the peace I have enjoyed since, repays me for all I ever suffered. God has been very good to me, and I trust I have at least in part made amends for my past life."

"Indeed you have," we replied.

### ADDRESS ON CHRISTIAN UNITY

construction House, Washington, before the National Women's Circle.

Christian unity is one of the most attractive subjects of the day. Its attractiveness lies not so much in the constructive condemnation its gives to the fierce religious contentions that were the rule of the last centuries, though there is a peculiar gratification in doing something to reverse the trend of history, but the real charm of it lies in the fact that it is so Christ-like. Almost the last thought of His life, was "That they might be one." In His mind it was to be the distinctive sign of His followers. "That they all may be one, as Thou Father in Me, and I in Thee, that they also may be one in Us, that they world may believe that Thou hast sent Me." (St. John xvii, 21.)

Longfellow in the "Courtship of Miles Standish, speaking of the lives of John Alden and Priscilla, says that."

" Even as rivulets twain, from distant

separate sources,
Seeing each other afar as they leap from
the rocks and pursuing
Each one its devious path, but drawing
nearer and nearer,
Rush together at last at their trysting
place in the forest;
So these lives that had run thus far in

separate channels, Coming in sight of each other, then

swerving and flowing asunder,
Parted by barriers strong but drawing nearer and nearer, Rushed together at last and one was lost in the other."

So, our lives in a spiritual sense, as So, our lives in a spiritual sense, as "rivulets from different sources" each one his individual course pursuing, have been "drawing nearer and nearer" in religious things; in the highest relation of the soul, come together at this trysting place. Lives that have been lived in each others' sight, yet "swerving and flowing asunder," because they have been parted by barriers of misunderhave been parted by barriers of misunder

lag and flowing asunder," because they have been parted by barriers of misunderstanding by the dark hidden shoals of intolerance, by the sharp jagged rooks of religious animosity, are now coming together and commingling as they flow into the ocean of Christian Unity.

It is pleasing to note that the movement toward Unity is as strong on one side as on the other. Up to the 25th of last July, eighteen commissions had been appointed by as many different communions to co-operate in bringing about a great world conference on Christian Unity. One of the greatest of the Encyclicals of Leo XIII. was a call to all Christian Denominations to give up their dissensions and come together in a united Christiandom. The Encyclical was uttered on the morrow of the wonderful celebration of the Fiftieth Anniversary of his priesthood. When that grand old man in Rome, who was honored by non-Catholics as well as Catholica, with far assing wisdom, through his might have been a dream, or it might orded by non-Catholics as well as Cathohave been a vision. I will tell you just what did occur.

"All at once I was conscious that my mother, who had died saveral years be mother." "All at once I was conscious that my mother, who had died several years before, was standing beside me. She was dressed in black, just as I used to see her at home. scholar, John Henry Newman, and whose second command was to throw open to scholars, non-Catholic and Catholic alike, the vast storehouse of important historical manuscripts in the Vatican Library, and bid them use its treasures in the interest of historic truth, who had chided Kings and Princes while at the same time drawn to him the heart of the working men of the world, whose eyes fondly looked towards this young giant republic of the West and who saw in America's future the brightwho saw in America's future the bright-est signs of the elevation of our race, where liberty and intelligence have met and kissed—it was a pathetic thing to feel that seer of the age turn away from the heaps of costly presents and from the thousands of congratulations as a child tired with its playthings turns with longing look for its mother's face, to see him cast an eager longing look to the "other sheep" that were not of His fold and with esger heart invite them to return to that Christian Unity "that there may be one Fold and One Shep-herd."

### Whipping Up Tired Nerves

The driver reaches his destination sooner by whipping his tired horse, but no one supposes that the whip imparts strength to the horse. It merely causes the more rapid expenditure of strength. And so it is with stimulants. When the system is run down the use of stimulating medicines merely calls forth the additional expenditure of the waning vitality and in reality hastens the breakdows.

Two such great forces powerfully and intually attracting each other must certainly come closer, and it will be as discut to prevent the confirmation of hese desires in a close Christian union a to stop the onrushing of the rivers to

In order to secure a reunion of the

In order to secure a reunion of the Churches the more quickly it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animostics and misunderstandings come from not knowing each other well enough, or of having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart.

The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is this spirit of prejudice that makes the malicious charges, throws mud hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in magasine and from platform. The self-sayled guardians of liberty believe and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Caurch and State, when, truth to tell, there is no Catholic but loves the system that declares that State has no power in religious affairs and vice versa. Prejudice knows that loves the system that declares that State has no power in religious affairs and vice versa. Prejudice knows that all these malicious charges are unfounded and other than postponing the blessed day of Christian unity, slanders of this character do no harm. Bridge this stream! No longer will our feet tread in the mud of prejudice, nor will our lips be wet with its poisons. The other streams, ignorance and error may be more readily bridged. A better knowledge of each other's life purposes and a closer acquaintance with the fundamental convictions of all will eliminate many misunderstandings. Josh daments: convictions of all will eliminate many misunderstandings. Josh Billings, in his homely way, used to say that "It is better not to know so many things than to know too many things

These streams of ignorance, error and prejudice must be bridged over, and to do it we must have some common ground to stand on, whereon we can place the pediments, and from which we can swing the arches so that a broad and unobstructed roadway may be made, over which the children of the next generation may pass. We may not hope that this generation will consent to forego their traditional beliefs, but it is an easy thing for us to come together forego their traditional beliefs, but it is an easy thing for us to come together on some neutral ground for some great civic purpose—to come together so that we may appreciate each other's integ-rity of life and rectitude of purpose. Then we shall find that there are infin-itely more points in common than we ever dreamed of, and instead of harbor-ing suspicions of each other's good will ng suspicions of each other's good will e shall see how little there is to be ielded, in order to be one soul and one

ody.

The next step will be to find some doctrines that are common to both. To go no further back we may take the great vital doctrine of our common great vital doctrine of our common Christianity—the acceptance of Christ and His teachings. There can be no doubt that the true union between Christians is that which Christ instituheaven given to man whereby he must be saved." When lifted up from earth He said, with divine assurance, that He would "draw all things unto Himself." "Father," again He prayed, "keep them in Thy name, that they may be one in us." This Christocentric religion I am sure will be readily accepted as the common starting point by every one who pretends to Christian faith. As in the creation of the world, the primor dial matter was first made and endowed with certain vital principles whereby in the process of evolution the beauto-ous forms of nature were wrought out, ascending from grade to grade until the highest was reached, so accepting Christ as our starting point, in place of the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are an unswerving devotion to the truth and a fidelity to conscience. Truth alone can command the intellect. What is true is but a manifestation of the Divine Being and on it alone. of natural selection and the

the Divine Being and on it alone can the soul feed. The attraction of the iron for the magnet is no surer nor stronger than the attraction of our minds for the truth. To attain the whole truth has been the incentive to all the great achievements of humanity.
Truth is a sweet and tender maiden. Men have given up all the joys of this world that they may woo and win her. To reject her advances is a species of atheism that brings with it darkness and dennir as gloomy as the darkness and atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all-consuming devotion to her that will leave one infinitely discon-tented unless one possess her fully, that will lead one to search through earth will lead one to search through earth and sky until one find her, that will fill one with a hatred of the false and the untrue, that will never allow one to rest until the truth, the whole truth and the truth and the truth the truth, the whole truth and the truth the truth the truth and the truth the truth the truth and truth the truth the whole truth and truth the truth the truth the whole truth and truth truth the truth the whole truth and truth trut rest until the truth, the whole truth and nothing but the truth is in possession—this all-corsuming passion that will brook no helf-measures, that will permit no earthly the to stand in the way of its no earthly the to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and pro-fit for its attainment—such an all-con-suming passion will not only start us on our paths to a common goal, but will never let us rest until we attain it.

ise that for all of us conscience in the last analysis must be our guide and that idelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration. There is no religious field so absolutely barren in which some beautiful flowers of devotion to conscience may not be found, and in most Christian fields the landscape has been literally covered with them, generation after generation.

generation.

It is quite true then, that the presence of a strong, yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness sake—it is quite true that such a conscience is found in Christian hearts throughout the various denominations. Herein lies a great, strong and all-pervading bond of sympathy. The Decalogue is the same for me as for you. I worship in spirit and truth the same Lord that you do. The road to heaven for me is obedience to my Christian conscience, just as it is for you; and when we reach that much desired end through fidelity to our consciences, in the land of many mansions there will be no distinction of rank or race.

This principle of conscience because

be no distinction of rank or race.

This principle of conscience because it is the voice of God speaking in souls is absolutely supreme for me as well as for you. As Cardinal Newman says: "It is the aboriginal Vicar of Christ, a prophet in its information, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway."

It may come somewhat in the nature

would have sway."

It may come somewhat in the nature of a revelation to some of our non-Catholic friends, who think that the Church cramps the Catholic in his liberty by crowding conscience aside and usurping its place, to say that it is a decree of the Fourth Latern Council that "He who acts against his conscience looses his soul." "Quidquid fit contra conscientiam sedificat ad Gehennam."

So, like the mariners on the broad So, like the mariners on the broad bosom of the deep, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely, they come at last to the harbor of refuge, so to men of every religion, and to men of no religion, conscience is the beacon light, and only by following it faithfully and steadily can we be guided to a place of safety.

we be guided to a place of safety.

Here then, are the two great principles that, working themselves out to their legitimate consequences will ultimately bring about the one fold and one Shepherd that we so earnestly pray for. Our immediate duty then, while seeking and loving the truth at every risk, and following the light of our conscience at all hazard, is to emphasize and keep on emphasizing what we already hold in common. Bring these things into the forefront. Let our differences sink into obscurity. Then there will be no stubborn defense of old sectarian positions, no blind insistence on old prejudices. We may then look for a restatement of obsolete positions and a readjustment of worn out relations. The streams of prejudice, error and ignorance will have been bridged, and the children of the next generation will mingle in the great field of a united Christendom.

### AN ANGEL OF PURITY

One day far back in the fourth certury ominous rumors of the devastatio tury ominous rumors of the devastation of oncoming hordes of savage woodmen from the wilds of Northern Europe were brought to the luxurious-living Romans by pale-faced scouts guarding the frontier of the Roman Empire. Those who had some knowledge of the world as it was then constituted were loud in saying that, scouer or later, agricultural conditions must dislodge agricultural conditions must dislodge the nomad tribes from the North upon that part of the world where living was

TRE CITY OF GOD Modern secular philosophers of history smile at this as a narrow view of life, an effort of priests to intimidate men into believing what they were loath to accept. But the Catholic who loath to accept. But the Catholic who alone can understand the one philosophy of history that really explains anything—I mean the "City of God" of Saint Augustine—the Catholic knows that there is a Providence which seldom lets Its dew of truth drop twice upon the same fields. He knows that nations are as stubble before the Almighty—but, at the same time men retain their are as stubble before the Almighty—but, at the same time, men retain their liberty of action. Man action. Man can reject truth—and, sad to say, has only too often done so, to his own detruction. Nations are born and die—death is often accelerated by a wilful and fatal choice of their people. A nation that fights for truth and right-coursness and seems to go down in diseousness and seems to go down in dis-grace and defeat before the unbeliever

has not fought in vain, just as the soldier who has fallen for the cause of justice has died a fruitful death. Now, when the preacher of the fourth century bade men do penance in order to avert the blows of the Northern en, they were acting according to the Gospel.

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THE SYBARITIC BOMANS

THE SYBARITIC ROMANS

For we know that the Creator would have averted His anger, would have kept back the shower of fire and brimstone, if men would have returned to God in sackcloth and ashes. But they would not! So, too, the sybaritic Romans laughed the preachers of penance to scorn and bade the musicians go on with the music. No wonder the vials of wrath were poured out over them. It is significant and worth remembering that Attila called himself what all the leaders of the savage Northern hordes felt themselves to bethe Scourge of God on a stubborn and impetitent people. It sounds like a veritable fulfilling of the words of the Catholic interpretation of history to find these savages call themselves the instruments of God's vengeance.

We might almost say that the alternative given the Roman world to choose from in those distance days is put to the nations of the world to-day—we must go with Christ or go upon the rocks. Even more. Society to-day throws itself upon the rocks by its own choice and actions. For recent statistics show that the birth rate in certain countries is decreasing year by year. Nations that once promised to last far beyond

is decreasing year by year. Nations that once promised to last far beyond our own day have gone down into the mephitic valleys where life is killed off before it has fully developed itself.

RACE SUICIDE

Race suicide is a chronic sin of our contemporary society. It is a modern sin. Immorality has taken its own revenge upon its devotees. We do not need Goths any longer to kill and mass-acre our people because we have forsaken the Gospel morality and have gone the way of the flesh, which is death. Death not only to the soul, but to those whom we ought to be the first to allow to live. Certain countries of Europe, and many people in nearly every country of Europe and the world, have supplanted the Goths in dislodging the Christ!

Christ!

Now if we are to return to righteous ways it must be through Christ alone. We must part with the world for good, because we know that the world has made certain sins fashionable and excusable in the young. And we cannot draw closer to Christ than in the Eucharist, where He offers Himself to us as the Food of the Strong—and we must be food of the Strong—and we must be strong to withstand the philosophy of the world—and the Drink of Virgins the world—and the Drink of Virgins—and we must be virginal to keep unsullied in this murky world. We must call upon the Saints, who are our poor humanity's boast, in order to get courage for the fight that must unceasingly be waged. So long as we follow the example of the saints we need not fear the curse of Malthusianism.

ONE SAINT WHOM ALL REVERE

ONE SAINT WHOM ALL REVERE

Now, there is one saint whom all men revere for one reason or another. Scholars—and our age is, perhaps, prouder of scholars than of generals—look with awe and admiration upon the intellectual achievements of Thomas of Aquin. Though most men outside the Church cannot understand the profound depths of his reasonings, they yet bow before him as one of the great pioneers of our modern intellectual culture. True scholars, however, find him as perennially fresh to-day and as stimulating as did those men who labored to think in the past before the day when learning had gone to seed in specialism and fragmentarism.

The pious and God-fearing, whom the

mentarism.

The plous and God-fearing, whom the world to-day looks upon as fantastic and outlandish, revere his name as that of the Angel of Purity. He was great in the Angel of Purity. He was great in learning, but far greater in purity and love of God. He speaks to the modern man in words that can be understood by all, because he bids us follow his example of purity—and all men can be pure if they wish it, strive for it, and pray God to give the grace to be it. He was no young, inexperienced, unsophisticated youth, fit only for monastery, and early wending his way thither because he felt ill at ease outside of it. He was not what we could call a "framp," in not what we could call a "frump," in the language of our universities. The world of his day knew his manly cour-age and proud origin, and hence tried by all means to detain him as a leader possible for men either because of the industry there thriving or the organized economic servitude of the rest of the world in its favor. The preachers of God's Word, however, saw in these barbarian invasions the avenging hand of God upon a people that had rejected the opportunity of hearing the truth and living a life according to the Gospel. there, the worldly wished to admire his bright robes and ecclesiastical preeminence. But he was wiser than the wise of his day. To his generation and ours he wished to give the example of purity which makes us like unto the angels. Thus he became, not the prince of his age or the Churchman of his times, but the angelic model of all signs. angelic model of all ages.

### THE VOICE OF CONSCIENCE

There are perhaps few religious philosophic questions of such tremend-ous import to serious-minded people as the moral responsibility of man. No matter how skeptical one may be in reacknowledge that there is a first cause, and an eternal power and divinity swaying the lives of men, and further, that there is an eternal law written in the conscience of mortals, binding on all

This power of mind by which the moral law is discovered to each individual for the guidance of his conduct is what we the guidance of his conduct is what we are wont to call conscience. It has been variously described, with more or less accuracy, as the voice of God in our hearts, an immortal and celestial voice which enables us to distinguish good from evil, a divine light or principle placed within us to guide and enlighten us as regards our duties.

Conscience is the essential requisite for the direction of an intelligent freewill agent, and affords the basis for moral obligations and responsibility in human life. While creating us reasonable beings, God naturally gave us the faculty to know H s law and His will.

faculty to know H s law and H s will.

This sense of right and wrong implanted in human nature by God approves men

in human nature by God approves men when they live loyal to the right as they know it, and it condemns them when they disobey the law which they believe is right.

Conscience is supreme. Its authority cannot be gainsaid. We must always hear and obey with a willing mind the "small, still voice." Our way of act-

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ing may not be absolutely, but only relatively, right, but if conscience dictates it, that is the only course to follow: we must do what seems to us to be

right.

A thoroughly good conscience can be found with a wretchedly poor intellect, whereas a very miserable and perverse conscience may accompany a very bright intelligence. There are those who call evil good, whose light has become darkness and whose conscience is dead.

Voltaire and Rousseau, while intellectually two of the brightest geniuses of modern times, were almost totally devoid of the moral sense. The history of Rome and Athens teaches us that knowledge without conscience, beauty with-

edge without conscience, beauty with-out holiness, elequence without moral-ity, can only be productive of the stench

out holiness, eloquence without morality, can only be productive of the stench and rottenness of the sepulchre.

There is no sin in ignorance or error which is unavoidable. The idea we form of the morality of our acts is greatly influenced and warped by heredity, early education, temperament, character, social surroundings and intellectual development. So that many whose sincerity and integrity cannot be questioned are often placed in a position where it is impossible for them to see clearly or rightly grasp the truth.

where it is impossible for them to see clearly or rightly grasp the truth. Every one of course is bound to do his best to enlighten and develop his con-science that it may be for him a true and reliable guide. Meanwhile, though our conscience is not infallible, and may our conscience is not intailible, and may not rightly discern the true from the false, we, as I said, must in every case do that which according to the light within us seems the best to be done, than which there is no better possible

always an unerring rule of conduct, it is easily understood why God in His in-finite wisdom instituted a superior and nfallible organ which w

Church, to enlighten and rectify when necessary, the human conscience. But while making laws and propounding dogmas, the Church in no way arbitrarily dogmas, the Church in no way arottering ceerces its members by enslaving their conscience. She faithfully hands down and—reason will tell you it must be so— infallibly interprets the doctrine of Christ, which never can militate against

the innate moral sense.

Therefore, far from being lessened or suppressed, the rights, liberty and con-science of the Christian are strengthened, redressed and upheld by Revelaened, redressed and upned by kevela-tion and Church teaching. The author-itative voice of the Church is not sub-stituted to the deep-abiding voice of conscience, but unites itself to the latter to give it more efficacy and precision. No Catholic ever blindly abdicates his

judgment or servilely surrenders his conscience to the authority of the Roman See. Revealed religion and ecclesiastical supremacy cannot take away the obligation of the natural moral law or the authority of conscience. These are all maintained in their integrity and rendered easier in the fulfilling by the infallible teaching of a divine in-stitution, which unites in a perfect manner liberty and authority, progress

and conservatism.

We often hear the expression social or civic conscience. Strictly speaking,

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re is no such thing. There is no o

there is no such thing. There is no corporate reason or collective judgment. Men are personal. They have individuality. But they have been placed in social relations with the race and they must exercise their individual judgment for its welfare.

It is this sense of duty to fellowman which prompts the heroism of the soldier who sacrifices his own life to make life worth living for his countrymen in the fatherland. It is this so-called social conscience that dictates the duty of the fireman, the ship-captain, the engineer, who when in the midst of disaster death stares them in the face, stick to their post and their sense of duty and unflinchingly give up their own lives to save hundreds of other lives.

The great moral characteristic of the age is devotion to humanity, and zeal for its interests. Social duties weigh upon-all of us. Every one owes service to his fellowmen and must take due part in moral and civic activities.

If this is what is meant by speaking of the civic conscience, then surely this great moral social conscience must be encouraged, trained and developed, for on it is based the well-being of society In every well-regulated society|there is. coincidence between the path of duty and the path of prosperity. Dishonesty, violence and disregard for the rights of others inevitably bring punishment in their train.

Morality, which follows from the

others inevitably bring punishment in their train. Morality, which follows from the dictates of conscience, is the very soul of good citizenship. The virtue of the people is the life of the republic. The responsive conscience and abiding sense of duty can accomplish what personal interest or high-vaulting ambition would be powerless to effect.

interest or high-vaulting ambition would be powerless to effect.

We have seen how nations that were once the fairest and proudest of Europe have declined and lost their prestige through the moral sense being blunted and the national conscience blinded. If a nation will continue to be prosperous the sense of right and wrong must govern all its deliberations, and the power of truth and honesty sway its every enterprise. — Rev. Henry Blanchot, Detroit.

### COMMUNION PURELY A LOVE AFFAIR

"Some time ago," writes Rev. L. F. Schlathnoeler in the Catholic Fortnightly Review, "I was requested by several priests to write a small catechism in 'baby talk' for the use of parents to prepare their little tots for First Communion. I was vain enough to take the suggestion and tried to make myself familiar with the thoughts of a few of my little daily communicants. But I soon dropped the whole matter. Communion with all of us, and especially with the children, is purely a love affair, There is very little of the intellect in it. When the child in a confused way is made aware that it is intellect in it. When the child in a confused way is made aware that it is Jesus, his God, whom he receives, then he knows enough. The rest is a matter of love. And it should be thus. When the child receives his little Jesus in the shape of bread his heart swells. Talk to him about Jesus and he will not answer you at all. A sigh of happiness and love is all you can get out of him, and often a look of wonder that a grown person can talk about and pretend to understand such sublime and lovable things. There has to be some kind of things. There has to be some kind of confused knowledge, of course, else the child could not have acquired intention. child could not have acquired intention. In this affair of love, as in all love affairs there must be two persons. In most if not all cases perhaps this love is predominantly one-sided, like most human loves are. Jesus is there with His infinite love, and the child with his little love. But Jesus teaches His child how to love, and how to be His friend.

friend.

"By the way, the best preparation by intended as such by for Communion, intended as such by holy mother Church, is the sacrament of confirmation. Some time ago an American who had assisted at a in Mexico, wrote to the St. Louis Amer ica, and pretended to be highly scandal-ized because little babies were con-firmed. The noise and confusion seemed atarming, I thought of the seeme of Jesus with the little children, whom the Apostles wanted to drive away, and wondered why it never struck the correspondent that in the enumeration of the sacraments in all catechisms, confirmation comes before the holy Eucharist. There is a rumor that the Holy Father will soon issue a decree about the age of confirmation. However that may be, we know that Pope Leo XIII. lauded a French bishop because he did not defer confirma-tion until after First Communion, and we know that our pres-ent Pope wants First Commun-nion to be made at the earliest dawn of reason. Put these two facts together and you will know beforehand what the Pope will say about the time for confirmation, if he does issue a decree concerning that matter.



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"When the gifts of the Holy Ghost are put into the soul of the child, then it is surely prepared for this love-feast of Holy Communion, and the few things which it needs to be told will be grasped by its intellect at once, although perhaps first in a confused way. We should not forget that the Church has for many centuries, until now, tolerated the custom of giving Communion to sucklings. Of course there can be strictly speaking, no communion in the soul of a suckling, just as there is no communion between Jesus

"Nor should we forget that the infallible teacher on earth says that the child must by divine law receive Holy Communion as soon as possible after he begins to reason. This excludes at once a serious and detailed preparation. Furthermore, since the parents are to impart what little knowledge the child requires, this necessary teaching cannot be a sort of theological compendium."

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LONDON, SATURDAY, MAY 25, 1912

THE PUBLISHER of the CATHOLIC RE-CORD sends heartiest congratulations to the Right Rev. Dr. Dowling on the attainment of his silver jubilee as Bishop of Holy Church. During these long years God alone knows what he has accomplished as chief pastor of the important dioceses of Peterborough and Hamilton. He has fought the good fight valiantly and unceasingly, and the splendid condition of the Church in the Hamilton diocese gives proof of his risdom and zeal in the service of the Master. May his years be yet many amongst us to continue the good fight.

#### ROME HAS SPOKEN

Somewhat over a year ago, in the diocese of Portland, Me., a violent and virulent attack was directed against the Right Rev. Bishop Walsh by a coterie of individuals whose faith was blinded their nationalistic prejudices Naturally, of course, since the subject promised some disturbance for the lawfu orities of the Catholic Church, it was made much of in the columns of the secular press. Not so much notice however, has been given to the final de cision of Rome. We append a few para graphs from the official letter of the Bishop of Portland, which will show both the complete justification of the Bishop's action, and the utter dishonesty of those who were responsible for the agitation :

"Our duty as guardian and judge of uth and law, as teacher of faith, morals "Our duty as guardian and judge of truth and law, as teacher of faith, morals and discipline in the diocese, prompted us, much to our sorrow, to impose the censure known as the eccleaisatical interdict on six laymen of our diocese on May 9, 1911. The parties under interdict appealed to the Sacred Consistorial Congregation of Rome in the following words: "To defend ourselves against the censures imposed upon us, and which we believe unjust, we appeal to the tribunals of the Church, and we shall submit to their decision."—Extract shall submit to their decision. —Extra-from official letter signed by the a parties under interdict, May 29, 1911.

"'A protest against the sentence pro-nounced against us is to be sent to Rome on Thursday, the 18th. In this protest on Thursday, the 18th. In this protest the members of the committee agree to submit to the decrees that shall come from the Holy Father."—Interview of M. Bonneau. The decision of this Sacred Consistorial Congregation was rendered on February 8th, 1912, was formally approved by His Holiness, Pope Pius X., who is the Head of the rope Figs A, who is the literal of the said Congregation, and received by the Right Rev. Bishop in a letter from His Eminence Cardinal De Lai, Secretary of the said Congregation, dated March 6, 1912. His Eminence stated that the lawyer and defender of the interdicted parties assured him that these parties were disposed to ask pardon and to promise submission to the laws of the

The Bishop simply sent a copy of the The Bishop simply sent a copy of the famous Bill and the important facts, upon the request of Cardinal De Lai, and did not have any lawyer to argue the case. The decision comes from the Holy Father, hence does not admit of any appeal. It is the last judgment of the last judge in the world.

"The Sacred Congregation declares that the action of these parties, enthat the action of these parties, encouraged by others, perhaps even ecclesiastics, namely, the attempt to change the title of Church property without the sanction of the Bishop, and the permission of the Apostolic See, is in every way wrong and deplorable—utique non-possunt neque debent later aut sacerdotes abeque Episcopo et sine Apostolicae Sedis Indulto agere penes politicam potestatem ad mutandum politicam potestatem ad mutandum titulum proprietatia. Hoc enim vetitum est a Constitutione "Ambitiosae" et a notissimis ecclesiae legibus; unde justissima poena multati sunt qui talia

This decision, declaring that the in terdict "was a most just penalty," is naive than clearly far more compreh the Decree of the Right Rev. Bishop of

be granted by the Bishop.

The main point of the decision namely, that the Holy See had declared "the penalty most just" and confirmed the decision of the Right Rev. Bishop, was made known to the parties under interdiet and to their respective pastors. They were invited and instructed to come to the Bishop in order to know all noble families."

the details of the said lecision and th conditions required for absolut Three different days were assigned in ion, namely, Saturday, April 13, nday, April 21, and Sunday, April 28. They have not come, hence now add con-tumacy to their unjustifiable attack and their disobedience. One of them, who styles himself "President of the Comite" even since the decision was nade known to him, has openly written spoken and acted in a meeting, in a manner inconsistent with faith, respect and obedience to Church authority in Bishop or in the Holy See.

The Committee has published what i alls an open letter, which, under an apparent calmness of style, quite unisual in many previous writings and in so far a good sign, none the less breather lefiance rather than submission, and is bold attempt, under grandoise rhetoric to instruct the Right Rev. Bishop, the Sacred Congregation and even the Holy Father, in the principles of faith and of Canon Law:-"Our fixed intention is to enhait only to the final judgment of the final judge in the case." the Almighty, for the Holy Father has already decided and there is no appeal.

The Sacred Congregation accepted the plea of good faith in their attacks, asserted by these parties in their documents sent to Rome, hence did not and sould not foresee their present obstinacy and self-contradiction, but in reality the audacity, imaginary facts and chicanery were and are plainly in evidence in all their speeches, writings and meetings, and by their latest acts are established beyond the shadow of a doubt.

The interdict, therefore, remains. The Holy See will be informed of their contumacy and will decide upon any fur-

Holy Mother Church, who gave to hese men the dignity of the name of Christian and Catholic and the privileges of the graces of the Sacraments has legitimately and by supreme author ity now taken away these privilege until they retract, submit and make paration, and they may soon lose also the very name of Catholic by being banished from the Church.

### A PRETTY DESCRIPTION

The proposed disestablishment of the Church of England in Wales is a question in which Catholics can take no more than a purely academic interest With the methods employed or the re sults obtained the Catholic Church has nothing to do. But the debate which the Welsh Disestablishment Bill has occasioned in the British Parliament ontains a wealth of instructive, though not original, information. Certain prominest members of the Anglican Establishment, notable amongst them the Dake of Devonshire, had charged the Government with "robbery of God." Mr. Lloyd George, Chancellor of the Exchequer, neatly turned the point against the noble Dake by the question Doesn't be know that the very founds tions of his fortunes were laid deep in sacrilege and built on desecrated shrines and pillaged altars?" Whereupon the scion of the House of Salisbury, Lord Hugh Cecil, loudly voiced his indignant protest and proved that the Chancellor's shot had hit the mark. It was an unfortunate interruption on the part of Lord Cecil, for it drew down upon him the overwhelming condemnation contained in the following words:

"These charges that we are robbing the Church ought not to be brought by those whose family tree is laden with the fruits of sacrilege at the Reformation. Their ancestors robbed the Catholis Church, the monasteries, the altars, the alms houses. They robbed the dead. Then when we try to recover some part of this pillaged. They robbed the dead. Then when we try
to recover some part of this pillaged
property for the poor, their descendants
accuse us of theft—they whose hands
are dripping with the fat of sacrilege."
In high wrath Lord Hugh Cecil

'In high wrath Lord Hugh Cecil jumped up and exclaimed; "I do not know whether the Right Hon. gentleman's suggestion is that my family received Church lands. As a matter of fact it is not true. If the Right Hon. gentleman did mean that, which I hope for the remnant of his character, courtesy, and common sense he did not, then he is as he generally is when discussing historical questions entirely wrong."

But the troubles of the noble Lord were not to end here, for on the following day Professor Pollard, of Cambridge University, took him to task in a letter full of plain spoken truths, from which

Portland, and takes the ground entirely from under the feet of the so-called "Comite." It also confirms and sustains the decision and all the acts of the Right Rev. Bishop.

The Sacred Congregation also forwarded to the Right Reverend Bishop a formula or statement to be accepted or signed by the said partles under interdict and to be published in at least two newspapers. Upon these conditions absolution from the censure is to be granted by the Bishop.

"One hardly looks," he writes, "to debates in the House of Commons for historical scholarship, but it is somewhat singular that Lord Robert Cecil should be so unfamiliar with the history of his own family as to state that his greatest ancestor had nothing to do with the government of England before Elizabeth's reign. He was appointed one of the two principal Secretaries of State in September, 1550, and retained that office throughout the worst and most Protestant period of Edward VI's reign, while chantry and other Church lands were being distributed among the members of the Government." "One hardly looks," he writes, "to de

In the last paragraph of Professo Pollard's letter he says:-

"But it is too late for members of an aristocracy raised on the ruins of Church property in the sixteenth century to talk of sacrilege when it is proposed to divert ecclesiastical endowments to the purposes of public education, and not to the foundation of public families."

The fun of the whole controversy fro a Catholic point of view consists in the fact that the Duke of Devonshire, Lloyd George, Lord Hugh Ceell, and Profe Pollard are all Protestants. From their own mouths their rotten origin is amply

#### BANK MERGERS

One would have thought that the disastrous results following immense co binations of capital in the United States would have served as a salutary example to the people of Canada. Fro no single cause has our nearest national neighbour suffered more in its social and omic life than from the lawlessnes its captains of high finance. And that nation is now vainly endeavoring remedy by legislation what prudent foresight and firm prohibition, exercise twenty years ago, might easily have revented. We have been treated to the spectacle in that great country of bribed legislators enacting purch egislation in return for corrupt contriutions to political party campaig ands. The foundations of com ectivity and solid business have been periodically shaken by fictitious panica rested for the sole purpose of further trengthening the power of the money kings, and entailing enormous pecuniary loss and untold suffering and misery pon millions.

To these criminal operations, for by o other name can they be fittingly qualified, may be largely traced the appalling rise of Socialism, which at the resent moment so menaces public order. That most unmitigated fraud of modern times, Theodore Roosevelt, is, politically speaking, the legitimate offspring of a capitalistic father and a ialistic mother, and cleverly builds his popularity and his political power on the dishonesty of the one and the disontent of the other.

We want no such conditions to prerail in Canada. And the responsibility for preventing them rests upon the shoulders of the Minister of Finance. The perils of the moment demand plain speaking. Around the entrance of the present Finance Minister into public life and into the Cabinet of Canada there has grown up the suspicion that he is both the creature of the money power and its spokesman. This sus icion may not have, and we desire to elieve it has not, one atom of founds tion. He bas it now quite within his power to dispel the distrust which this uspicion has created. No one has atempted to defend, on grounds of public good or national welfare, the actual or hreatened amalgamations of Canadian banks. Let the country have a plain statement from the Hon. Minister that these fantastic enterprises will not be

THE ROMAN CATHOLIC PERIL'

The growth of the Catholic Church in the United States not less than the disintegration of the sects is causing alarm n certain quarters. The Official Catholic Directory for 1912 gives the present membership as 15,015,569, showing a gain of 396,808, in one year, and of 4.038.812 in ten years. During the last twenty years the number of Catholics in the States has doubled.

The alarm felt by a certain section Protestants crystallized in the formation of a society known as The Guard-Cardinal Gibbons said, is merely an attempt to revive the bigotry of the A. P. A., has the effrontery to preface its declaration of principles thus :

"We unite as a non-sectarian, non partisan moral force to pure patriotism, and a sacred regard for the welfare of our country.

That is pretty good for an anti-Catholic society. But the non-secretarians do not very effectively disguise their sectarianism.

"It is our desire and purpose that every office of the nation shall be held by men of ability, integrity and true patriotism. We hold that no citizen is patriotism. We find that no citizen is a true patriot who owes superior tem-poral allegiance to any power above that of his obligation to the principles of the constitution of the United States."

Catholics, of course, owe no tempora allegiance to the Pope, but the Guardian of Liberty hold otherwise. Catholics must be kept out of office. The Guar dians will probably not object to Catholice fighting the battles of "our country" as usual. But it is only as an evidence of the realization of the marvellous growth of the Church, that we refer to this organization just now.

The Rev. R. J. Campbell, of the City Temple, London, who was so lionized during his recent visit to this continent, thus adds his testimony.

when I was in America nine years ago, I noticed that Roman Catholicism enjoyed a much greater consideration than it was accustomed to in Great Britain; but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand. This is a thing that seems to need accounting for."

It does. But one would not think that such an avowed pessimist as the Rev. R. J. Campbell, who doubts whether it was worth while to create man, should be so perturbed over the growth and power of the most optimistic organization on earth.

A writer in a recent review says that Liberty is clearly one of the many efforts now being made to ward off wha is regarded by some as the Rog an Cath olic "peril." It gives corporate ex pression to the Presbyterian Genera Assembly's resolution of last year view ing "with serious concern the growth and pernicious activity of Roman Catholicism and deploring the apathy of all public men concerning this menace."

Mr. Haines, ex-Congressman, sees dan-ger in "the secret military order known s the Knights of Columbus!" history repeats itself. The A. P. A. knew that the basements of Catholic churches were filled with arms. Probably they are there yet, awaiting the development of "the secret military

A writer in the Philadelphia Presby erian sees something ominous the fact that "in several States have succeeded in making new holiday in honor of Columbu They are now trying to make it, (and, it is said. St. Patrick's Day.) national holi-

Evidently this poor fellow has not yet neard that St. Patrick was a Presbyterian.

Amongst many other evidences Catholic aggression he cites an alleged act that he has not taken the trouble to verify.

"Of nine judges in the sturdy old Puritan State of Massachussetts eight are said to be Romanists." Well, what would you have; liberty of

conscience has about wiped out the sturdy old Puritan stock. This Presbuterian writer sums up with

he query : "Is our Protestantism a failure, some Protestants as well as Romanists claim? We are in the rapids. Is our salvation to be by going over Niagara into the maelstrom of Rome?"

All this is very interesting to us, much because of Protestant alarm. as because it is a sincere testimony the growth and influence of the Catho

The great ovations that greeted the w American Cardinals seem to have had in the States an effect somewhal similar to that of the great Eucharistic Congress in Canada.

LIBERTY OF CONSCIENCE

Minneapolis, Minn., May 3.—[Special.] dramatic situations and

—For dramatic situations and intense enthusiasm, to-day was a notable one at the Methodist general conference.

When Bishop Earl Cranston, who concluded the episcopal address begun yesterday, discussed the attitude of Romanism as one of oppression of the individual conscience and said that "now that liberty of conscience has been achieved, we pledge ourselves to its defense forevermore," the entire body of eight hundred delegates rose to their feet and with waving handkerchiefs and other demonstrations of enthusiasm sang the demonstrations of enthusiasm sang the national anthem, "America."

The words preceding the outburn

True to the spirit of its founder Methodism breaks with no man for his opinion's sake. We think and let think, but we exact from all men the same concession we freely yield to them. To this high ground Protestantism has led the judgment of the age in which we live and act. It has not been a chil-dren's crusade by which this liberty has been achieved and the sanctity of con-

"Dramatic situations" is very appropriate. Our Protestant friends are fond of posing as the cham liberty of conscience and sometimes take themselves quite as seriously as some other exponents of the histrionic art. The foregoing press notice contains much that is so typical of Protestant misconception or misrepresentation of the Catholic position, that we shall examine it a bit in detail.

We venture the assertion that not one of those who talk glibly of liberty of conscience can define conscience Again and again have we asked the question of some self-complacent champ-ion only to find that he had so hazy a notion of conscience that he could not put it into words. The best answer was this: "Conscience is the voice of God in the individual soul." Plainly this is no adequate definition. One man's conscience permits and approves what an other's condemns. This is the experience of everyone without exception Then it would follow that the voice of God in one soul contradicts the voice of God in another soul. Now without the foundation of exact defini-

tion profitable discussion is impossible. Conscience is the practical dictate of right reason. That is to say, that man, as moral being, considers the right or wrong of every act at the moment of preforming that act. Reason, continually passing such judgments, acts as it were instinctively, and this habit or quasi-instinct we call conscience Each such judgment involves the practical application of God's law. the moral law, to the action here and now to be done or avoided.

If we get away from the controversial ground of religious practice, and consider the perfectly analogous question of the application of the civil law, we may perceive clearly the reasonable ness of the "attitude of Romanism."

Whether or not one is within one's legal rights in particular cases may

often be determined even by the least formed in the law : but cases arise in which there is a doubt, even a serious oubt. One goes to a lawyer and the doubt is removed. Is this "oppression?" No, it is the only common sense way to proceed. This is precisely what the Catholic does when in doubt as to the application of the moral law in any articular case ; he consults the exper

n moral law; he asks the priest. Lawyers may make mistakes; priests are not infallible. In both cases ration al methods are provided to reach certainty. The civil courts decide in on case, the tribunals of the Church in the other. If the " attitude of Romanism i one of oppression of the individual concience" then anarchy is prefer organized and orderly civilized society. "Now that liberty of conscience been schieved," said the Bishop, "we pledge ourselves to its defense forever nore." And the entire body of eight hundred delegates rose to their feet and with waving of handkerchiefs and other demonstrations of enthusiasm sang the national anthem "America."

Obscure and confused in his thought but grandiloquent in expression, the speaker succeeded in inspiring the whole ill-informed, egotistical and pharisalcal crowd with the conviction that they were the only real champion of liberty, the only real American patriots, and they enthusiastically thanked God that they were not as other men, even as those poor benighted

Descite the evident pharisaism the Methodist general conference unwill ingly pays a tribute to the growth in embership, in power and influence o the Catholic Church in America. The puerile attempt to degrade the national anthem to the role of a party tune ha been tried before, and will not check the onward march of the Church of Goo in America, nor turn from her the re spect and esteem of right-thinking Americans

#### THE OLD FALLACY Ministers of the Established Church

Ireland tell their people once in

while that this same Church, estab lished by force of bayonets and bullet in the Green Isle, and which never took kindly root in its hallowed earth, is one and the same with the ancient church established by St. Patrick. Rev. W. F. Fitzgerald, of Kingston, Ont., lately spoke in Cronyn Hall in this city, or Ireland and the Irish," and in the course of his address solemnly told his auditors—not a shadow of a smile about his lips the while—that the early British Church is to-day perpetuated by the Church of Ireland, and that the reason why the majority of the Irish are Roman Catholics is that they were not prepared for the Reformation when it came, as the English had been by the Wycliffe preachers. It would be interesting to know by what course of reason ing or reading Rev. Mr. Fitzgerald has arrived at this conclusion. Even at the risk of having comparisons rated odious we would like to draw his attention to ust a few points as types of the Ancient Church founded by Patrick, and th nodern establishment which had its birth when Henry was captivated by the pretty face of Miss Boleyn, and the Pope refused to give him a divorce from his lawful wife. No one ever yet has had even works of fiction representing that St. Patrick, the bishops he consec and the priests he ordained, had ever taken wives unto themselves. The Irish Church Mission Society has never given us a hint in regard to Mrs. St. Patrick and the children. St. Patrick was commissioned by the Pope go to Ireland. Who commissioned the missionaries of Church by law established to go there? St. Patrick and those who followed him founded universities, monasteries and convents without number. Those who endeavored to plant the Church by law established in Ireland tore them down and their ruins still remain to remind us that the religion of the heretical stranger as represented by Cromwell and others was the cause of effacing Ireland's glories that came to us from the ancient Church-a Church so different, so very different from the new creation which came, not to build but to destroy, in the vain effort to wrench from Irish hearts that holy faith which St. Patrick gave them and which will be Ireland's glory as long as the world endures. A very interesting incident bearing upon this question of the Ancient Church lately appeared in a publication entitled "Catholic Book Notes," published by the Catholic Truth Society of London, Eng. It is as follows : " A delightful touch in the address

"A delightful touch in the address presented by the Corporation of Ripon to the new Bishop recalls the best days of Barchester, when Dr. (and Mrs.) Proudie occupied that see: May your Lordship and Mrs. Drury be long spar

o exercise a beneficent and wise control ov-liocese to the glory of God and your own sat ion and happiness." "The Anglican correspondent to who

'The Bishop really brought it on himself by issuing a letter to his diocese in which there was a great deal about 'Mrs. Drury' and all that 'Mrs. Drury and I' hope to accomplish. It was a letter that would have come very nicely from a man who had

We would ask Rev. Mr. Fitzgerald just to fancy St. Patrick issuing a pastoral to his people and drawing atter tion to the great things which he and Mrs. St. Patrick hoped to acceplish in their midst. Oh! Oh! thou Church of Ireland! thy fair fame would be dis-figured were faith placed in the sayings of the modern gospellers of the Church by English law established, the creature of the State, and whose adherents are split into High, Low and Broad actions. The Ancient Church of Ire and was a unit, taking its inspiration rom the Bishop of Rome, the recognized nead of the Christian world. The Modern Church of England in Ireland, as by law established, is a combination of con tradictions. And were St. Patrick to visit Ireland now he would not recog nize it as the Church of Ancient Ire

#### "STOP THE TRAIN" At almost every gathering of our

evangelical brethren for some years past

flippantly and frequently used. The

speakers would have their auditors be-

lieve that the Catholic Church had de-

signs upon our civil and religious liber-

ties. Asked to point out a concrete

case they were utterly at a loss for

the words "Romish aggression"

material. It was but a parrot cry. There is a real aggression, however, on the part of the preachers. That it is a angible quantity is proved from day to The Hon. Frank Cochrane, Minister of Railways, intends to put a Sunday train on the Intercolonial railway. He has stated that each is his intention and added: "I suppose some of the people down here will be giving me the very dickens for it, but I don't see anything for it but to put on a Sunday train. Of course it goes without saying that the Minister is in fear and trembling of the Lord's Day Alliance. In these parts we have another case. The South vestern Traction Co. runs from London to Port Stanley and are operating under Dominion charter. This was asked for because they were running in con-nection with a Cleveland boat. The lake service has been discontinued for the present and now the Lord's Day Alliance people are taking steps to lass the trolley cars on the Lord's Day. As is their wont they will doubtless fly to the courts—they have a liking for court procedure to bring about exemplary Christian conduct. What the result will be we know not. A majority of the people of London city itself have been for many years endeavoring to obtain a Sunday street car service. It is the only city in Canada without such accommodation, and the people have by a large majority voted in favor of it, but the peevish Lord's Day Alliance folk have somehow or another won Sir James Whitney to their side and London may have to wait. He says when we have fifty thousand people we may apply for the privilege. As we lack one or two thousand of the required number Londoners will still have to walk on the Lord's Day or wait until it pleases the Lord's Day Alliance and Sir James Whitney to have mercy on them. Where is Romish aggression? Nowhere.

Where is the aggression of

preachers? Everywhere.

INCONSTANCY Our separated brethren, very many of them, no doubt, good souls who feel they are doing the work of the Master, launch upon the public from time to time movements of one kind or another for the betterment of humanity. These movements come to us in regular procession. They march past and in little while they are out of sight and out of mind. The Christian Endeavor, the Epworth League, the Men and Re ligion Movement have enjoyed their period of enthusiasm, and are already ecoming a memory. As to the latter, we are told that at the second annual missionary conference of the Evangelical Lutheran Joint Synod of Ohio held as far back as February last, Rev. Dr.

Mees declared : "This movement may have been originated by men who want to take the Church back to its old spirit or it may have been launched for ulterior motives to give certain men prominence who could get it in no other way." The Synod refused to give it endorsement. The latest aspirant for sectarian enlorsement is the Brotherhood Federation of Canada. It lately held a meeting in Massey Hall, Toronto, and the Globe tells us that there was abundant enthusiasm. That there is necessity for some great movement to stem the tide of materialism and irreligion was amply proved by Mr. Wm. Ward, General Secretary of the English National Council, who said that "in London, with its 8,000,000 people, it was found by a religious census some years ago that 90 per cent. did not attend religious meetings, and a subsequent census showed that if the decrease in church attend-

it had in the past ten years there would not be a single church member in Lon don." This is a gloomy picture indeed from the home of the so tion and from the city too from whence has gone out year after year for centuries millions of pounds worth of bibles and other literature to heathen lands. Truly our sectorian friends are in a wilderness of doubt and uncertainty. "Private interpretation" and "liberty of conscience" have put them on the open see with the icebergs and they canno find their way out. Some day, we pray, a new movement, and the only safe one will be inaugurated whereby they will be enabled to come to port. That movement should be "Back to Rome."

#### THE KNIGHTS Last week the Ontario Council of the

Knights of Columbus met in this city. For more reasons than one we were de-lighted to bid them welcome. They are essentially a representative body. Their organization is blessed by the Pope, and by the hierarchy and blessed by the priest of every parish in which s court exists. Besides this, Bishops and priests in great number have been enrolled as active members. One and all the Knights are and must be exemplary Catholics. It is not necessary to state that in the communities in which they live they are prominent and respect citizens, integrity of conduct, highmindedness and moral worth being their characteristics. All these are the marks which belong to those who are in close touch with Christ's Church and carry its teachings into their daily lives. Upon the continent of America there has never perhaps been a Catholic organization which has spread so rapidly. Its aims and objects are above criticism. We must confess we have no great degree of admiration for those people who are wont to proclaim their undying allegiance to and love for the old Church-who will tell one that they are prepared to lay down their lives for it, but who seldom lay down their money for it. Give us the men who will make sacrifice of both time and money to speed and guard the barque of Peter. The Knights of Columbus have given us already splendid and abundant evidence of this disposition. They combine in a happy degree the retical and the practical. May this grand organization continue to forge shead, giving consolation and hope and encouragement to our spiritual guides whose whole lives are devoted to the spread of Christ's kingdom upon earth.

### BAR ROOM LOGIC

Two men drove from a local option town some dozen miles to a village where the bottle still holds sway. History does not say that they experienced any trouble in getting there; but in getting back report has it that they lost their way, and their senses too, and finished the episode by losing their legs, for, after wandering around all night they were in the morning received at a door so badly frozen that amputation became neces sary. There is nothing in this story either original or poetical; the history of drunkenness abounds in similar gruesome tales. But, commenting upon it, s Catholic, a drunkard of course, from whom, owing to his education, men would expect sense, remarked : " If we had no local option here such an accident logic! Rum sellers who revel in the low morality of the bar, affecting a tender conscience! Ashamed to recognize their own legitimate offspring! The product of the finished article of the har is the confirmed drunkard. If the product is had, and it must be awfully had when even hotel men themselves are ashamed of it, it is bad logic, barroom logic to maintain the system.

Fortunately for the town, and the cause of temperance, God did not see fit to take either of the bottle's victims. The sad sight of them new stumping about the town will prove a salutary lesson : it will save the parish priest and his curates from the very disagreeable task of referring even in distant terms to the bar-room pestilence.

### "INSÍDIOUS"

"The Twenty-third Street Men" is the title the Young Men's Christian Association has assumed in that portion of New York. America, the excellent Catholic weekly published in that city. has many times adverted to its proselytizing and anti-Catholic character. The recent action of the Holy Name Society, in speaking of the Y. M. C. A., as "insidious"-and insidious it really is-has brought a response from the officials of the branch named which will make such few Catholics as may be identified with the organization very uncomfortable. It has issued a tract in response to the charge of the Holy Name Society, and, although it contains only three hundred words, the term "Romanist" occurs five times therein. No doubt, having Catholic dignitaries in mind, the tract goes on to say that "Ecclesiastics have been more or less active in the condemnation husiness ever since a group of them condemned Jesus to death two thousand ance continued for the next decade as years ago." The ranks of the Y. M. C. A. is no place for Catholic young men Were there no other reason. visions of its constitution would be sufficient, for therein it is expressly stated that active members must be attached to evangelical denominations. A Catholic young man, then, has the right to pay his annual fee, the right to use the gymnasium, the awimming pool, etc., and he has the privilege also of perusing a copious supply of the non-Catholic and etimes anti-Catholic literature to be found on its tables and book shelves, but he is not permitted, because of his faith, to have a voice or a vote in the management of the organization. Catholics who belong to it will sooner or later come milkwarm in the faith, and their end will be-rarely, if ever, Protestants but utterly indifferent to all forms of Christian belief, seeking leisure and pleasure in the things of time, and utterly regardless of the future state.

### TORONTO CATHOLIC DEBATING

Hearty commendation should be the portion of the priests and laity of Toronto who have thrown their whole heart into the splendid work of cultivating the minds of the rising generation of Catholics in that city by the organ ization of debating clubs in the different parishes. This is solid work that will give a badge of worth to these young men in their after lives as they take their places in the different activities of Ontario's chief city. We are pleased to note that there is evidence of increase ing interest and even enthusiasm evinced in the different debates on the programme of the societies. Those who take part in these contests, if they wish to make a fair showing, must study care fully from every point of view the sub ject under debate. This is an educa tion, and one of inestimable value, be cause it gives the young man an ac quaintance with the highest and best line of thought on subjects of momentous importance. Go on, gentle men, may every success be yours. You are engaged in a uoble work and we should be delighted to know that every other centre of population in Ontario will soon have its Catholic debating club. Young people of both sexes who give thought only to he amuse ment features of life, let it be ever so innocent, will in after time, as a rule, be only blanks in the community. The subject of debate at the recent contest in Toronto was, "Resolved, that government by commission for the city of Toronto would be more beneficial than the present system." In connection with this let us add a thought that may not have been touched upon. It matters little whether a city be governed by a council or by a comm sion, the result will be the same unless the electors carry their cons to the ballot box. A corrupt electorate rupt electorate will also give us a corrupt commission. The difficulty to be overcome is the deplorable results of government by the ward politician who has ridden the goat in every known oath bound secret society, whose members, because of this, follow him like a flock of sheep to the polling booth. A pure minded and high minded electorate is what we want. There is a world of work ahead for the patriotic municipal schoolmaster.

### SOCIALISM

A circular has been distributed in this city by a Socialist organizer, drawing attention to the fact that Hon Charles Russell, of London, Eng., a Catholic, has said some things which are taken as friendly towards Socialism He states, however, that he is not Socialist himself. The heading of the leasiet reads: "Catholic Leader says Religious Attack on Socialism is Unjust." Who, may we ask, has constituted Hor. Charles Russell a Catholie Leader? The only Catholic leaders Catholics will recognize are the Pone and their Bishops. If they want advise on the question of Socialism, to them, and not to the Hon. Charles Russel or anyone else, will they go.

### NOTES AND COMMENTS

THE LATEST project of Mr. F. H. Clergue for furthering the prosperity of Sault Ste Marie seems now certain of realization. The plans for a dry-dock are approved by the Dominion Department of Public Works, and work will begin immediately. The importance of a dry dock and ship-yard on the Great Lakes cannot be overestimated, and there could be no more desirable loce. tion than the "Soo," standing as does at the gateway of Superior, our greatest of all fresh-water lakes. That a great city will one day stand there is

A Nova Scotia Senator, the late Hon. William Ross, shortly before his death resurrected an old canard to the effect that O'Connell, the Liberator, was a Freemason. Senator Ross was himsel a member of the craft, and in the English Masonic journal in which he exploited his "new discovery," he is

a safe prediction.

oribed as " Past Grand Master of s "new" as the Act of Union dis solving the old Irish Parliament—that is, about a century old. It is no secret and never has been, that O'Connell was for a time a Freemason, and even for two years, 1800 and 1801, Worshipful Master of a lodge in Dublin. This was in his early manhood, and, as he himself stated in later years, before he was aware that Freemasonry was under the oan of the Church.

HERE IS AN extract from a letter written by O'Connell in 1837, to his friend Richard Barrett, editor of the Pilot: "I became a member of a lodge in Dublin at a very early time of my life, and either before an ecclesiastica pensure had been published in the Catholic Church in Ireland probibiting the taking of the Masonic oaths, or, at least, before I was aware of that censure. He adds that as soon as he heard of the Church's prohibition, he at once withdrew, and "very many years ago unequivocally renounced Freemasonry."
He offered to make this renunciation public at the time, but this Dr. Troy. Archbishop of Dublin, did not think necessary. He declares finally that he would not now (1837) take the oath, or become a Freemason." So that the claim of Senator William Ross, made, as he stated, "to confound the Irish Romanist priest who had the audacity to stigmatize Freemasonry as anti Christian." was not only a century to late, but was of the nature of a played out calumny into the bargain. It had about as much sense as a similar claim made many years ago in regard to the person of Pope Pius IX.

SENATOR ROSS averred that O'Connell never traced that Freemasonry was anti Catholic "-an odd phrase that be trayed his provincialism. The Libera tor's words already quoted are sufficient answer to that fiction, but should they eem to any in any way indefinite, the following extract from the same letter to Barrett should set all misgivings at rest, in the minds of any, who may have peen disturbed by the absurd story. It outs in a nutshell the fundamental basis of the Church's inhibition upon her sons from having anything to do with secret ocieties. "The great, the important objection," says O'Connell, " is the pro ane taking in vain the awful name of the Diety in the wanton and multiplied taking of oaths—of caths administered on the Book of God, either in moskers or in derision, or with a solemnity which renders the taking, without any adequate motive, only the more criminal. This objection, which, perhaps, I do not state strong enough, is alone abundantly sufficient to prevent any serious Christian from belonging to the Masonic body."

nent upon the Titanic disaster was sure to be eccentric in form and without regard to persons. It proves to have both these characteristics, and it tells some plain truths as well. Much has been made of the unfortunate Captain Smith's admonition to the passengers and crew under his care to " Be British" in the face of impending doom. The admonition was not unworthy of a stalwart and courageous race, but coupled, as it has since been, with the insinish qualities, it assumes too much. Men of other races have known how to meet death with calmness and fortitude and in face of the mistakes that unques tionably led the ship into disaster, there is, as Mr. Shaw avers, room for more humility and less vain-glory in the national attitude in regard to it. " Here is a calamity," he says, "which might well make the proudest man humble and the wildest joker serious. It makes us vainglorious, insolent, mendacious, This perhaps puts it in the extrem form which might be expected of th neurotic dramatist. But strong medi cine is very necessary sometimes.

THE HELPLESSNESS of man in presence of the Infinite, and, at the same time, the care Almighty God has for His own, have rarely been more beautifully expressed than in a stanza from one of the poems of Hawker of Morwenstow. the Cornish poet and parson, who, in his last days was received into the Catholic Church. Hawker was a unique personality, of great talents and untiring energy, all devoted to the welfare of the sea going folk in far Cornwall. Few landsmen, it has been said knew more about wrecks than he These lines of his, then, may very appropriately be applied to the great catas trophe which has recently been the theme of so much discussion on both sides of the Atlantic. The sentiment expressed was doubtless in many hearts upon the ill-fated Titanic, and to them brought solace in their last hours :

"If winds were mighty, Thou wert in the gale;
If their feet failed them, in Thy midst

they trod; Storms could not urge the barque, or

force the sail,
Or rend the quivering helm — away
from God."

THE RECENT death in Montreal of ome years standing, has recalled some reminiscences of our own in regard to him. We knew him when, in the seventies, he was curate of St. George's Anglican Church, Guelph, under Archdeacon Palmer, a sporting parson of the old school. Dr. Alexander was a near neighbor and for some years we were He was a very reserved man, and led a quiet life, but was always kindly in his bearing toward children, and displayed great patience and forbearance under the trying ordeal, to a studious man. of. in that respect, a noisy neighborhood. His eyes evidently troubled him at that time, as he nearly always wore colored glasses. That, as a physician of some eminence, he had given up much to enter the Anglican ministry was evident, as he lived very humbly, and, from external appearances, could not have been in the enjoyment of more than a very moderate stipend. Later, a sub-dean of the Cathedral at Fredericton, N. B., he occupied a position more in keeping with his character and attainments He was always a man of scholarly tastes. and when, after his conversion to the Catholic faith, the great undertaking of the re issue of the "Jesuit Relations was set on foot, Dr. Alexander became one of the editors. As a Catholic layman, we are told, his life was retired, pious and austere. For the second time in his life he had turned his back upor prosperity at the call of duty. Death refore was to him but the entry into

To cover up the losses which Methodism is admittedly suffering year by year in England and elsewhere the sect is redoubling its efforts to proselytize Italians and other newcomers in Canada. It has for several years maintained an " Italian mission" in Toronto, and now, it is an ounced, an "Italian Department" is to established at Victoria University with the object of seducing young Italians into the Methodist ministry An "Italian Methodist" is about the sorriest misfit that can be imagined. He is despised by his own countrymen and ecessarily mistrusted by his non-Italian colleagues. He stands on about the same footing as the Presbyterian Jew. Anything, however, seems good enough to atone for the leakage at traditional eedquarters.

a blissful eternity. May he rest in

As to the decrease in the ranks of Methodism in England, it is evidently very real and decidedly continuous. As the Christian Guardian pute it, "Beitish Wesleyanism is somehow failing to hold her own." Or the Methodist Recorder: ' A decrease for the sixth year in succe sion, a decrease in every particular (full members, probationers, juniors) a decrease that is widespread and general, a decrease to which even our great missions (usually supposed to be our saving strength) contribute—such a decrease can only be noted with sorrow and dismay." No enemy, certainly could put the case stronger, and it simply brings into the stronger relief the monumental assurance of its Canadian and Italian representatives.

### KNIGHTS OF COLUMBUS MEETING OF ONTARIO COUNCIL

The visit of several hundred Knighta of Columbus to London last week was an event in the annals of the Catholic Church of this city that will linger long in the memory of the people. It was a splendidly successful convention—the ninth annual Convention of the Ontario Council—successful from the point of members initiated, successful from the side of social intercourse and successful members initiated, successful from the side of social intercourse and successful as judged by the quickening influence upon the Catholicity not only of the members but of the people generally.

Aside from the despatch of important business, the convention was marked by several outstanding features of general interest. Hundreds of London Catholics are included this interest by attendance at evinced this interest by attendance at the Pontifical High Mass on the first morning of the convention, others by assisting the Local Council in the general arrangements, and all by a dis-play of hospitality towards the visitors,

play of hospitality towards the visitors, who keenly apprediated the fraternal welcome extended on all sides.

Briefly, the program consisted of an opening civic reception, following the Mass at St. Peter's Cathedral, the couferring of degrees, the transaction of important business, then sight seeing

and a memorable banquet.

Every phase of the convention was worthy of record, for upon all occasions the Knights of Columbus acquitted

themselves with honor to the Church and themselves.

To put first things first, there was the Pontifical High Mass Tuesday morning. When the Kuights marched from the Parish Hall to the Cathedral, they found Parish Hair to the Catherra, not yound a large congregation already seated and the Holy Sacrifice was celebrated by Rt. Rev. Bishop Fallon, of the Diocese of London. His Lordship was seeisted by Mgr. Aylward and Rev. Father Canning, of Our Lady of Lourdes Church, Toronto, of Our Lady of Lourdes Church, Toronto, and Rev. Father Kelly, of North Bay, as deacons of honor. Rev. Father Mo-Keon, of St. Mary's Church, London, was deacon of the Mass and Rev. Father Laurendeau, sub-deacon. The sermon was preached by Rev. Father Van Antwerp, of the Church of the Holy Rosary, Detroit. It was an eloquent appeal to the Knights of Columbus to practice the faith of the Church and it was based on the words of Our Saviour:

It was with much pleasure, Sir Inights, I accepted the very kind in-itation of the Right Reverend Ordin-Knights, I sceepted the very kind in vitation of the Right Reverend Ordinary of this diocese, to address you on this occasion of your annual provincial convention. In the first place, I am under weighty obligations to His Lordship, Bishop Fallon, for his generous goodness, in coming to Detroit last month, to presch the annual Retreat of the Knights of Columbus, in Our Lady of the Rossry Church, and secondly, I always esteem it a privilege to be called upon to address a body of Catholic gentlemen professing the lofty principles of the great Order to which you owe allegiance.

ciples of the great Order to 'which you owe allegiance.

We are living to-day, gentlemen, in an age of wonderful activities and strenuous ambitions, when men are bending every energy towards the goal of worldly success, forgetful, too often, of the higher and more enduring things of eternity—an age where self sufficiently and human pride of accomplishment seems to have lost sight of any dependence upon, or acknowledgmens of a Divine Power ruling human destinies. It would seem as if Almighty God were permitting His creature, man, to freely run the wild race of human ambition unto the end, which without God, must always prove a bitter disappointment to

unto the end, which without God, must always prove a bitter disappointment to all his hopes in the final reckoning.

The present condition of affairs is but the corollary of the world's attempt to divorce God and human responsibility from both the public and private life of His noblest creation—man. All this has been psinfully emphasized in the awful calamities of shipwreck and flood and famine that have so recently startled both hemispheres, and have demonstrated how puny man's highest and beat efforts are, when matched against Omnipotence.

To the Catholic, always conscious To the Catholic, always conscious of the supernatural in his life, these condi-tions, while alarming indeed, must prove an incentive to more strenuous effort in fulfilling ever more faithfully the great destiny he has been taught lies before him for fulfilment, both in time and eternity, the latter being the comple-

ment of the former.

In such stress of circumstance, Holy
Church, our Mother and our Guide, looks Chuich, our mother and our Guide, looks to her children to become the beacon lights along the way of life through the integrity of their individual lives that will lead men onward and upward to the great "city seated on the mountain great "city seated on the mountain top," from whence alone must come the light that illumines men's minds, and the truth that will set them free from the tangled meshes of worldly-wise philosephy. In a very particular way, may I not say, does she look out to you from her impregnable citadel, Sir Knighty, as her vanguard among the laity that will set the pace for others following, until they be led to that haven of peace and rest for the troubled soul—the One, Holy, Catholic and Apostolic Roman Church—the one true Church of Jesus Christ. Such a conceit naturally follows from a knowledge ceit naturally follows from a knowledge of the aims and professions of the chiv-alric body of Knighthood to which you belong. For you, more than any others in the rank and file of Catholic laity, have assumed the lasting obligations of fealty to Holy Church and loyalty to the See of Peter.

Might it not be a pertinent question en this occasion to ask ourselves what are we doing to fulfil this hope of the Church and her great Vicar the immortal Pius X, towards "restoring all things to Christ" in this twentieth century?

me conditions during His public min same conditions during His public ministry as now exist—men seeking the wealth and the pleasures and the honors of the world—men filled with the pride of intellect and wedded to their opinions—men anxious to make compromise between God and Mammon—men, who, in a word, made pretence of seeking after truth, and rejected it when offered them. In all the esrnestness of His soul, the Saviour lays down to them the sole criterion of real fellowship with Him in the text already quoted: "He that is not with Me is against Me, and He that gathereth not with Me scattereth."

Let us stop for a moment to analyze the import of these striking words so pregnant with mystic meaning. A great writer has said "In ordinary times when things are regular and peaceful, a virtuthings are regular and peaceful, a virtu-ous citizen may seek to escape from the excitement of party contentions, and confine himself to the unpretending discharge of his domestic and particu-lar duties, yet are there times of public dauger and disquiet when it is a crime to prefer our proper ease to the turmoil of a more stirring life. For when fac-tions rise high and wicked men stalk abroad, and principles of turbulence abroad, and principles of turbulence and disorder fill the heads of the ignorant, or proud usurpations disgrace the hands of the powerful, or vice is openly hands of the powerful, or vice is openly countenanced, then must the wise and the virtuous come forward and openly and fearlessly declare themselves for the side of justice, and throw into its scale the weight of their influence and wisdom, or else they must be numbered with the enemy." In much the same manner does our Divine Redeemer demand our positive adherence to His cause in these times of pressing danger to Faith and morals. He assures us He is the leader of a party at deadly enis the leader of a party at deadly en-mity with a hateful faction that has the mity with a hateful faction that has the advantage in numbers, in rank, and wealth and power and influence. He is arrayed against an enemy with whom there can be no compromise or tolerance—an enemy that must be fought to the death if His all merciful design for the salvation of mankind is to be accomplished. In no uncertain way does He make it plain to us that we, His followers, are expected to bear the brunt of make it plain to us that we, His followers, are expected to bear the brunt of battle in this life and death struggle, aided always by His grace and divine strength, until with Him we have gained the victory, the spoils of which are eternal beatitude. The fault with most of us. Sir Knights, lies in the fact that we are given to the worship of ideals, which we fall to realize in the practice of our everyday lives. We are too often placidly satisfied with the pleasurable sensations this worship affords us, the while we neglect to make our lives conformable to them. There is too much speculative Faith among us, and not enough of the practical kind, which alone accomplishes results. By this, I mean, that just as there are certain

opposed to practical, because they are cultivated, not for any useful purpose, but for the sake of knowledge, and the pleasurable excitement which attends its pursuit, and the mental enlargement which results from it; even so, religious knowledge may become to us, through our supine indifference, not a matter of awful practical moment which it ought to be to us, but an end in itself, cultivated merely for the emotional gratification it brings us. We imagine we are fairly good Catholics and on Christ's side in this great warfare be tween truth and error, but again, let me say, I fear our religious life is too often more speculative than practical. We are conscious at times, of a deep sense of gratitude to God for His singular and gratuitous gift of Catholic Faith. We of gratitude to God for Hissingular and gratuitous gift of Catholic Faith. We rejoice in the great benefits we daily receive in the Sacramental life of the Church, through which we are made participants in God's choicest graces. We glory in the wonderful schievements of the Catholic Church, and are often proud of our membership in the One True Church of Jesus Christ. We are frequently filled with a spirit of holy enthusiasm when we conjure up in our minds the heroic sacrifices of her devoted children in the cause of charity minds the heroic sacrifices of her devoted children in the cause of charity and in the social, civic and intellectual advancement of the nations. We love to expatiate on the beauty of her dogmas, the splendor of her ceremonial, and the spiritualizing force of her teaching, and yet, let me remind you Sir Knights, this is all speculative piety, and of no real gain to the cause of Christ and His Church. Oh! Let me plead with you to-day in this convention assembled, to Church. Oh! Let me plead with you to-day in this convention assembled, to bring this truth home to your intelligences, and once convinced of the necessity of making your faith a living, active, practical faith, such as the Saints of God poisessed, and such as must be possessed by every Catholic worthy of the name you'll go forth filled with the fire and zeal for God's honor and glory, consumed with an insatiable and glory, consumed with an insatisble desire to spread the Kingdom of Christ among your fellows, both by word and example, and then will come results—results that will surprise you—re ults that always follow in the wake of a linear entire practical faith.

living, active practical faith.

The demends of the hour will not permit The demands of the hour will not permit of our sitting idly by, while souls near and dear to the Master are being destroyed though the pernicious efforts of the enemy "going about seeking whom he may devour," if we claim any fellowship with Christ.

In last Sunday's Epistle the Apostle tells us to be "deers of the Word, and not hearers only!" The forces of irreligion and immorality are marshaling under the benner of Socialism, agnosticism, and humanitarianism, and are un-

under the banner of Socialism, agnosticism, and humanitarianism, and are uncessing in the efforts to spread their soul-destroying principles among the children of men. In season and out of season, are they ever restless in their active propagands. We see the undermining of Christian Faith and the destruction of Christian Morality on mining of Christian Faith and the destruction of Christian Morality on every side about us, in the open sooffing at religion, the denial of Christ's Divinity, the traducing of domestic virtue, the subversion of the Christian Home and the disrupting of the marriage tie, the secularization of the schools, where the little ones of Christ are taught, the insatiable lust of power by fair means or by foul, the loss of the sense of justice, both private and public, and the daily degrading and naturalizing of all that the God-Man gave His life's blood on the Cross to uplift and make supernatural. natural.

In the face of all this, too many of us

In the face of all this, too many of us are hedging under the cover of that in solent deli of the murderer Cain to His Maker, when asked about his brother. "I am not my brothers keeper." O Sir Knights, we are our brothers' keeper—each and every one of us—if we make any claim to discipleship with Christ Jesus, our Lord and Redeemer. "He that is not with Me is against Me! He that gathereth not with Me scattereth." Are you gathering with Christ? This last part of Christ's challenge to the scribe and pharisee means doing something positive something practical in the service of the Master. It means living up to the highest ideals of earnest Christian life day by day. It means a regularity in attendance at all the est Chratian life day by day. It means a regularity in attendance at all the Church services on Sundays and holy days of obligation, not only assistance at the great Secrifice of the Mass, but at the evening service as well. It means an active co-operation with your pastors in all the good works of the parish and diocese. It means an upholding of the great principle of Christian education at home and abroad. It means a yearly subscription to a good Catholic paper, through which you and your children may keep in touch with Catholic interests. It means a continued purchase of good touch with Catholic interests. It means a continued purchase of good books and Catholic literature until you have a respectable Catholic library in your home for the instruction and amusement of your family. It means a frequent reception of the life-giving sacraments of penance and the Holy Eucharist, through which alone you will be able to fight the good fight unto victors. It means a frowning down of will be able to agat the good agat the victory. It means a frowning down of the blasphemy and the ribald jest so frequently heard about us. It means, in a word, such an appreciation of Catholic truth, that your daily life will be a splendid exemplification of all that it means in its transcendant grand-eur and beauty as the handiwork of

Sir Knights, the great White Shep herd of Christendom, now so gloriously governing the Church of God, looks out from his prison home in the Vatican, to-wards these fertile fields in this western emisphere so ripe for the harvest, and seemingly with outstretched arms and seemingly with outstretched arms, he pleads with you now for an unfaltering loyalty to the Vicar of Christ in the great work he has proposed for his pontificate, "to restore all things in Christ." Surely none of us, professing the principles of Christian Knighthood and Christian Chrivalry, can be indifferent to that farmer our from the Present to and Christian Univary, can be indiner-ent to that faraway cry from the Eternal City, so full of supernatural pathos and overweening charity. Inspirited by his noble example of faith and hope in God, and charity for his fellow men, leb God, and charity for his fellow men, les us fall into line, shoulder to shoulder, in this great crusade for the justice and right and truth and purity of Catholic life, marching on under the banner of the Cross of Christ, until in this sign we shall have conquered. In this manner alone shall we be with Christ,

Following the Pontifical High Mass

great harvest of souls that lies before us. Amen.

Following the Pontifical High Mass, the delegates convened in the K. of C. hall on Richmond St., with State Deputy John O. Dromgole, of London, in the chair. The hall was filled to overflowing and on his right sat His Lordship, the Bishop of London, in the position of State Chaplain of the order. Before proceeding with the actual business of the Convention, His Worship Mayor Graham was introduced and enthusiastically received. The easy and sincere manner in which he extended the welcome of the city was duly appreciated and his hope that the stay of the visiting Knights would be pleasant was loudly applauded. The State Deputy imposed upon the State Chaplain the office of replying and His Lordship made one of those happy addresses that have won for him fame among all classes of Canadian citizens.

Thanking the Mayor of London for the civic welcome just extended, he proceeded to say that the delegates would go home saying that London was surely laid down in the centre of the paradise of Canada. He paid a tribute to the splendid civic administration of London of the present year and pointed out how essentially this was a religious city. He had been powerfully impressed with the religious spirit of London and added: Next to wanting to see all men good Catholics, we should want to see them good Protestants. We want to see men honoring God according to the light that God has given them and their own conscience. It is no advantage to us to see strollers in our streets on Sunday if some churches are empty. His Lordship said that so fong as people clung to the position of faith, they were building for the good of humankind and the welfare of human society. For the benefit of those delegates from places where he had formerly worked and who might be asked if they had met him here, he gave this message: "I have never met a more broad minded, a more generous or a more kindly people than it has been my good fortune to come in contact with in the city of London. The Catholic p non-Catholics, I have found as much kind-liness and friendship and gentle affec-tion as one could wish for coming a stranger to this city, and I want to pay this tribute to the city over which His Worship the Mayor presides." With a further compliment to the Mayor and to the city, he pointed out how all were citizens of a great land and what bene-fitted one part henefitted all, and he fitted one part benefitted all, and he hoped that the progress they saw in London was an index and a barbinger of the progress and development of the whole Province of Ontario and of all

These remarks were greeted with hearty applause. The meeting soon after resolved itself into a business session. For the conferring of the third degree, the convention was principally indebted to the brethren from Chicago. Afterwards, many availed themselves of

oity.

In the evening, the scene again changed to the parish hall, where the Local Council provided a banquet for the visiting delegates that they thoroughly enjoyed. The hall itself was a revelation to outsiders, for few cities can boast of such a magnificent auditorium. Beautiful as it always is, it was made even more attractive, by the decornade even more attractive by the decor-ation committee. The tables were arranged with a charm that revealed the hand of woman and thanks to the ladies, too, the Local Council were able ladies, too, the Local Council were able to provide one of the most enjoyable menus imaginable. To heighten the enjoyment of this part of the function, Cortese's famed orchestra delighted all with one of their best programmes. Waiting upon the banquetters were scores of the young ladies of the parish, all gowned in white. They lent a touch of beauty to the scene as well as looked after the needs of the men. Every available seat was taken, so that there were upwards of four or five hunthere were upwards of four or five hundred Knights at the banquet table, while the gallery was filled with ladies who came to hear the program that followed. Neither they nor the gentlemen were disappointed. Mr. M. P. McDonagh, Grand Knight of the Local Council, presided and made a capital toastmaster. In a brief but praiseworthy speech he welcomed the guests and referred to the work of the order. He then proposed the toast to "His Holiness, the Pope," coupling with it the name of Right Rev. Bishop Fallon. During the response the closest it the name of Right Rev. Bishop Fallon. During the response the closest attention was paid to every word, for His Lordship's eloquence held everyone spellbound, while his exposition of principles carried conviction to everyone present. It was a noble, inspiring tribute to the Vicar of Christ, and was, indeed, one of the splendid features of the convention. The Bishop of London spoke, in part, as follows:

"Perhans I might be permitted to ex-"Perhaps I might be permitted to ex-

"Perhaps I might be permitted to express the deep pleasure it is to me as Bishop to find so representative a body of Catholic laymen on this splendid and blessed occasion; and to extend my sincere and heartfelt welcome. I trust the occasion will be pleasant and profitable and I am proud—and I desire to offer this tribute first—that we Catholic of London have this building and hall in which I may express the joy I feel. I feel a deep personal satisfaction with the Catholic ledies of London, who have so well and so fittingly helped to make this banquet the success it is. They have contributed to the general beauty, first by themselves and then by the decoration of the tables and in general effect. This banquet closes an interesting day and it is my duty as Bishop of the diocese to give expression for my people—for they are my people deep down in my heart—and for my priests—for they are my priests deep down in my heart—of the joy and the happiness and the consolation it is that all are joined together in Catholic union. It is a source of pride and a cause for hope that in the future days to come—as they will come when we have passed away—when the seeds sown in Western Ontario will make the great old Catholic Church the salvation of this country."

His Lordship then directed his remarks to the toast which had been honored, and speaking of His Holiness as the "Venerable Brother" he said: "He is not less your brother than he is mine; nor is he my father any more than he is yours. Whatever we may differ upon, social, domestic or political matters, we stand as one man as to the common fatherhead. There is no question as to what place Christian civilization gives to the Supreme Pontiff. He is the universal patriarch, the father of fathers, the bishop of bishops, the prince of priests, he is Abraham among the patriarchs, he is Samuel in jurisdiction, he is Melchisedech in the priestly order, he is Moses in authority, he is Peter in power, he is the common shepherd of all souls, the bearer of the keys of heaven, the administrator of the fruits of redemption. These titles are not original with me; the doctors of the Church have given them to him as the successor of Peter. There is truth in the words of the French philosopher: 'No pope, no church; no church, no Orristianity, no Christianity, no Institute of history there has been a real presence of the sovereign pontiff, powerful, sometimes pathetic, always besutiful. Where Peter is, there is the Church. This has been the touchstone of Catholic devotion to the See of Peter. What may be said in of Catholic devotion to the See of Peter. What may be said in history of that sublime line of Roman pontiffs that grand dynasty that comes glorious to us to-day, may be said with simple truth and absolute fact of the venerable man, Plus X., the son of humblest parents, made great by faith. From a little boy to the seminary, from there to a curacy, then parish priest, from that to a bishopric and patriarch of Venice and only after his opposition had been quelled by the voice of God, raised to the place of

the voice of God, raised to the place of pontiff.
"Pius X has raised the spirituality of the world. His motto was to restore all things in Christ, and to carry out this he did several things, first of which was to provide for a well-trained priesthood. He reconstituted the theological and philosophical education of the clergy, and the fruits of this blessed direction will be found long after we have passed will be found long after we have passed away. Seminaries have grown up and thriven, for he realizes that, as the pasthriven, for he realizes that, as the pastor is, so will be the flock. It is necessary that men's spiritual guides must be inferior to none in the training of the intellect, and that they be men of faith, men of zeal, men of personal piety and men who will carry with them day by day the blessed thought that they are the bearers of Christ.

"Then he looked to the other extreme and by a divine light the Pontif's even

and by a divine light the Pontiff's eye fell on the little children and he said to fell on the little children and he said to the parents and the pastors what Christ had said: \*Suffer little children to come unto Me, for of such is the kingdom of heaven. He desires to make this earth a kingdom of heaven, so he opened the doors of the sanctuary, against the prejudice of the world and to the surprise of many. Knowledge, he said was not necessary, but innohe said, was not necessary, but inno-cence, purity, faith and affection only such as a little child could give, for re-ceiving the beloved Saviour at the dawn

was on the pisin. Proud men were raising their volces against the truth of Christianity. The calling in question of the inspiration of the Scriptures by men, who only a short time before had calumniated the Catholic Church as calumniated the Catholic Church as abolishing the Scriptures, was undermining society. Others were calling in question the cornerstone of the doctrine of Christianity, the divinity of Our Blessed Lord, and others—some within the Church—were false teachers, making Christ a myth. Then this blessed old man, with no power that the world calls nower, no army, no feet, nothing old man, with no power that the world calls power, no army, no fleet, nothing behind him—but a few millions of faithful people—cursed the movement, declaring it anathema, and said: 'I will restore all things in Christ by bringing to all minds the necessity of believing in Christianity, if they want to retain the title of Christians."

God gave the world a Pope exactly as the world needed him, was the next

as the world needed him, was the next observation of the speaker, and he instanced the need of a marryr being chosen by God. Then a great intellect-ual light was the world's need and God gave the late Pope Leo. What our day needed was an unpretentious child of God, and God gave Pius X., a simple parish priest raised to the dignity of Supreme Pontiff, a man who knew the needs of the world and what was wanted. They could not find a more striking evidence of the divinity of the apostolic succession, and nothing could be more

succession, and nothing could be more inspiring to the Knights of Columbus than the listory of the pontiffs.

"The word comes across the Atlantic," said His Lordship, "that it is not enough that men have the Roman faith, enough that men have the Roman spirit, but that they show the Roman spirit, with charity, with honor, and serving God with coursge and fidelity. The Knights of Columbus can display to the people in and out of the Church that knighthood is still in flower. It will be the glory of the Church, a consolation to the heart and a source of welfare to the world at large, if that message of the Father of Fathers be heard; he asks that the only thing of value be that you be true, noble, valiant sons working for the Church, knowing that in working in union with the Catholic faith, for the Chirch, knowing that in working in union with the Catholic faith, you are not only showing yourselves the highest type of laymen, not only a blessed power in the community, not only building up a high type of manhood but also that you are laying up a store that will ensure your future, to be where Peter and Pius will be, and where we all hope to be—with Peter and Christ, whose vicar Pius is."

In proposing the health of "The King," Toastmaster McDonagh referred to the loyalty to George V. and pointed out that he was the first king that had the courage to refuse—and he did refuse—to take the accession oath that cast odium on all Catholic subjects.

The company having honoured the toast to His Majesty by heartily singing the National Anthem, "Canada" was proposed. Mr. Daulel O'Connell, of Peterboro, was called upon for the response and naturally much was expected of him. Nor was anyone disappointed, for seldom is an after-dinner speech marked by such nobility of thought and purity of diction as the

speech marked by such nobility of thought and purity of diction as the CONTINUED ON PAGE EIGHT

### FIVE-MINUTE SERMON

PEN TECOST, OR WHITSUNDAY

THE HOLY SPIRIT

"I will ask the Father, and He shall give you nother Paraclete, that He may abide with you for-wer." (St. John xiv. 16.)

"I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." (St. John xiv. 16.)

Ten days ago the Church celebrated the Ascension of our Lord. For forty daysafter His resurrection from the dead, He had been with His Blessed Mother and the Apostles, and had instructed them in the things of the kingdom of God. At the end of that time He went up into heaven at the throne of God where, as St. Paul says: He ever liveth to make intercession for those whom He has left behind. Before He left this world, He told His disciples that they were soon to be apparated from Him, that the time was coming when they should see Him no more. Strange to say His departure was to be no loss to them was on the contrary to be an advantage. "I tell you the truth: it is expedient, it is profitable to you that I go." Painful though the separation might be, their spiritual good and that of the world required it. Way? Oar Lord Himmelf gives the answer: "If I go not, the Paraclete will not come to you; but if I go I will send Him unto you."

Therefore, according to our Lord's own words, it is better for us Christians to be deprived of His own visible presence, no longer to see Him no longer to hear Him, because His visible presence, no longer to see Him no longer to hear Him, because His visible presence, and in the way of a yet greater gift. This greater gift is the Holy Ghost, the descent of whom upon the Apostles, in the form of tongues of fire, we celebrate to-day.

the form of tongues of fire, we celebrate to-day.

How true our Lord's words were appears clearlyfrom what happened to the Apostles themselves. Before the descent of the Holy Ghost they were, while our Lord was with them, very blind to spiritual and religious truths, and very cowardly, running away in the time of danger, going to sleep when they should have watched and prayed, seeking for the most part of their own advancement, very jealous of each other and often unkind to the poor people. After the descent of the Holy Ghost what do we find? No sooner did Hecome down upon them than all their darkness of mind disappeared, and they began speaking with such power and effect that, on this very day of Pentecost, three thousand souls were added to the Church. So great was the fervor of their converts that it overcame even the love of worldly goods which is still supreme in the hearts of most men.

They sold their possessions and goods, and divided them to all according as

supreme in the hearts of most men.

They sold their possessions and goods, and divided them to all according as they had need. The Apostles themselves, formerly so timid, now rejoiced that they were accounted worthy to suffer reproach for the name of Jesus. We hear no more of jealousies and envyings; no longer did they seek for honor and esteem, no longer did they treat the poor with coldness and unkindness, their dolight now was to give up their the poor with coldness and unkindness, their dolight now was to give up their lives to the service of others, to spend and be spent in ministering to the wants of slaves and barba ians and the wants of slaves and barba ians and the outcasts of this world, making themselves all things to all men that they might gain all. Instead of seeking each one his own, in honor they preferred one another. All this and much more resulted from the coming down of the Holy Ghost into their hearts and minds. This great change was affected by Him. In this way our Lord's words were shown to be true—"it is expedient for you that I go."

shown to be true—"it is expedient for you that I go."

And now, dear friends, for ourselves can it be said with truth that we have profited by the departure of our Lord? That it has been better for us that He went away? I am afraid that to many it may be said that our Lord has gone, and that the Holy Ghost has not yet come to dwell in their souls and bodies. I am sure that of all of us it must be said that we have attached too little value to this great gift, that we have not opened our hearts wide to receive Him. And yet if He does visit us, if He does not come down into our hearts and change them, everything else is in vain. The words of the most eloquent preachers will not move us, the examples and the prayers of our dearest preachers will not move us, the examples and the prayers of our dearest friends will have no effect. We shall go on in our sinful ways, in our darkness and blindness till the end. But if He comes, and in the degree and measure in which we admit Him, all will be well: for He will show us our sins and give us true sorrow and repentance. He will blessed Saviour, and a wealth of spiritin which we admit Him, all will be well: for He will show us our sins and give us true sorrow and repentance. He will bring light, for He is the spirit of truth, and will teach us all truth. He will comfort and console us in our trials; for He is, as our Lord says, the comforter. He will even bring joy; for where there is love these is joy, and the "charity of God is poured forth in our hearts by the Holy Ghost who is given to us." Pray, therefore, during this week especialy in the words of the Church, for the gift of the Holy Spirit. Say with all your hearts: "Come, Holy Ghost, our souls inspire and lighten with celestial fire."

TEMPERANCE NOTES .

Sacred Heart Review

"Whisky," said a great preacher on one occasion, "is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whisky; if yon want to kill a live man, put whisky in him."

"I believe," said a speaker recently, "that the reason so many men are driven to drink is because their wives do not know how, and do not take the trouble to learn to prepare nourishing food.

know how, and do not take the trouble to learn to prepare nourishing food.
When a working man can obtain a better lunch with five cents' worth of beer than he can obtain elsewhere, he goes to the saloon for his lunch. But he does not necessarily go because he wants the beer. Women, especially the wives of men who work, don't try to make their money go around properly. Men east and drink at saloons because of semi-starvation, they crave stimulants because they are not given food to supply their normal wants, and the craving becomes a substitute for hunger." Some truth in this; but we have known very well-fed men who were drunkards nevertheless.

The State of Michigan attempts to reform railroad employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which declares that "no person shall be employees who are addicted to drink by passing a law which law for the first the point of the first true due to the first true doubler

## "IMPOSSIBLE TO HELP MY KIDNEYS"

### Until I Used "Fruit-a-tives" Worlds Greatest Kidney Cure

Practically everybody in Toronto knows Professor J. F. Davis. For years, the clite of that city has taken lessons from Prof. Davis in the art of Dancing and Deportment.

His constant activity gradually weakened his Kidneys, which calamity threatened to make him an invalid.

But read Prof. Davis' letter—

But read Prof. Davis' letter—
563 CHURCH ST., TORONTO, ONT.
DRCRMBER 20th. 1911
"I want to say that "Fruit-a-tives" is
my only medicine, and has been for the
past five years. Previous to that, I had
been troubled with Pheumatism and
Kidney Disease, and had taken many
remedies without satisfactory results.
Noticing the advertisements of "Fruita-tives" I adopted this treatment
altogether, and as every one knows, I am
now—and have been since taking "Fruita-tives"—enjoying the best of health".

J. P. DAVIS.

a-tives"—enjoying the best of health".

If Rheumatism or Kidney Trouble is making you miserable, take "Fruit-a-tives" and get well.

50c a box, 6 for \$2.50, trial size, 25c.
At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

ployed as an engineer, train dispatcher, fireman, baggage master, conductor, brakeman or other servant for any railroad in any of its departments who uses intoxicating liquors, as a beverage, and any company in whose service such a person has knowingly been employed shall be liable to a penalty of \$500 for every offense."

every offense."

The theory that alcoholic stimulant The theory that alcoholic stimulants are necessary to keep out the cold, has received a rude shock in the report of Captain Roald Amundsen, discoverer of the South Pole. Captain Amundsen says: "Alcohol of every kind was absolutely barred on the journey. While staying in our winter quarters we had grog as a treat every Saturday night, but when sledging we considered it advisable to carry no spirita." Some other excuse will have to be invented by those who allege that liquor is necessary to keep them warm in cold weather, remarks the Catholic Northwest Progress.

### BIBLE READING AMONG CATHOLICS

Even in this enlightened age there are people who still cling to the belief that Catholics are not permitted to read the Bible. They think that the Church has imposed this prohibition in order that Catholics may be kept in ignorance regarding the letter and meaning of the word of God and that they may not be able to ascertain for themselves

of the word of God and that they may not be able to ascertain for themselves how flimsy is the scriptural foundation on which the Church rests.

These people no doubt would be surprised to learn that the Catholic Church not only does not forbid her children to read the Bible but exhorts and encourages them to do so. She has nothing to fear from a diffusion of the knowledge of the Bible among her adherents. On the contrary, she knows that the more thoroughly Catholics understand and appreciate the Bible, the more closely will they cling to her as the pillar and ground of truth, the guardian of the most ascred interests of God and of the human soul.

## Rheumatism

you my \$1 Orafts, which are curing thousands, TO TRY FREE

### Just Write Me a Postal

Send me your name and address. Return mail will bring you a regular Dollar pair of



Give them a fair test—they bring quick relief—and then if you are satisfied with the benefit received, send me a dollar.

ual unotion that cannot be obtained from the reading of any other book no matter how excellent its contents.

There are some Catholic laymen who carry a copy of the New Testament around with them just as they carry their reasny and have recourse to it at leisure moments. As a historical record it is more interesting than any similar work ever written because the life and labors of Our Lord are therein depicted by His inspired writers. Constant reading of the New Testament familiarizes one with the thoughts and language of Our Lord, and certainly there is no more elevating doctrine found anywhere than that which is set forth in its pages.

more elevating dootrine found anywhere than that which is set forth in
its pages.

To encourage Catholics to read the
Bible different Popes have enriched the
practice with indulgences. The late
Pope Leo XIII, in an audience granted
on December 13, 1898, to the Cardinal
Prefect of the Congregation of Indulgences and Sacred Relics granted "to
all the faithful of both sexes who plously
and devoutly read for a quarter of an
hour each day the Holy Gospel, the
edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each
reading thereof; and to those who shall
have continued the above reading each
day for a month he grants a Plenary
Indulgence on any day within the
month when they shall have approached
the Sacraments of Penance and Holy
Communion, offering their prayers to
God in accordance with the intention of
His Holiness." This indulgence is
applicable to the holy souls in Purgatory.

tory.

Our Holy Father, Plus X. recently addressed the members of the St. Jerome Association in the following words which should encourage every Catholic to read the scriptures:

which should encourage every Catholic to read the scriptures:

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

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

"But it is not only the common neople

the Scriptures, often even better than many of the preachers.

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

### AN EXPLANATION FROM FATHER HULL

"Why," asked a reader of the Bombay Examiner, "do we pray to and even adore (on Good Friday) the holy cross, knowing that it never had any life?" The Rev. E. R. Hull, S. J., gave the

The word adoration here used is a survival of an archaic word now obsolete in this sense. "Adoratio" in Latin means literally putting the hand to the mouth as a sign of respect or salutation, just as the people in this country do when they make salaam. When other forms of salutation came into vogue the word was retained, but came to mean any form of outward reverence, no matter whether to God or man. In this sense the Latin term "adoratio crucis" is justed, and the expression has been

DRUNKENNESS CAN BE CURED

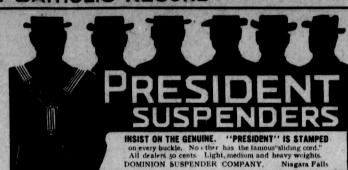
Old Fallacy That Drunkenness Cannot Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined their constitution and created a craving that is not to be de-nied, and the man must have whiskey or something that will remove the craving and build up the system and restore the

Samaria Prescription stops the crav ng you a regular Dollar pair of Magic Foot to Drafts, the great Michigan external cure for Rheumatism, TO TRY FREE. Give them a fair test—they bring

piness to hundreds of homes.
Read what Mrs. G. of Hull says of it
and what it did for her.

"It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your Remedy wherever tried, I remain, Mrs. G.—, Hull, Que. (Name withheld by request.)



ronism, and as it is constantly misunder-stood and taken advantage of by ignor-ant adversaries, it would really be a good thing to have it abolished and to use "veneration of the cross" instead. We venerate the cross, not because of itself, but because of its association with Christ Our Saviour, and our rever-ence towards it is a symbolic act of wor-ship paid to Christ Himself. In just the same way the members of Parliament bow to the King's throne even when there is no king in it. They do not care a halfpenny for the chair, but their act is a symbolic expression of their reverence for the person of the king. act is a symbolic expression of the reverence for the person of the king.

### CONFIDENCE IN GOD

The better class of spirits are often annoyed and sometimes panic-stricken by forebodings about their future. It is a curious fact that to those plainly marked for heaven, salvation sometimes seems impossible. Let them remember that it is our Redeemer's pleasure to show love by doing the impossible, and His whole scheme of salvation is essentially impossible.

For exclaims St. Hilary (as quoted in

scheme of salvation is essentially impossible.

For exclaims St. Hilary (as quoted in the divine office by Holy Church) "What was so possible to the power of God as the impossible thing of saving men by faith, or to regenerate them by water, or to conquer by the cross, or that we should be adopted sons of God by the gospel, or that men should be made alive by death?"

The future is as much His for miracles as was the past; and the plan of salvation of one is as much a series of miracles of pardon, and our future for miracles of Loving kindness. We say this for our personal selves, for our poor sin-stricken lives. We say it for brightening our outlook in our werks for other men's souls. Everything future of mine, O Lord is in Thy hands, so strong, so tender. Give me to sum up the thoughts of this present moment (my single possession in fee simple) in one glorious word. Confidence!—this present moment which, as it looks forward and backward, beholds Thee in each direction; for the future supremely provident, divinely forgiving for the past. Accordingly does the Holy Spirit exhort us: "Expect the Lord, do manfully, and let thy heart take courage and wait thou for the Lord." (Ps. xxvi, 14.)

Some there are who, in the sunshine,

chirp like a robin; and as darkness gathers mope like an owl. Not God but God's petting is their quest. But God is never so well trusted as when at last

from the unclouded love of God. Thus do the three divine virtues, faith, hope and love, make a vista from earth to

and love, make a vista from earth to heaven.

Lack of hope is listlessness of spirit.
And yet if a good man will not rely on God Himself, to whom shall he turn? He turns, indeed, and he keeps turning about in one spot like a belated traveler in a dark wood. Gloomy about the past pessimistic about the future, indifferent to all work or even recreation; if he has influence, he spreads discouragement if he has religious influence, he preaches supineness and calls it resignation to the divine will. How pitiful that qualities despised as cowardice in secular careers should be prized as heavenly prudence in divine careers.—Sacredos.

### A PHYSICIAN AND A FATHER MATHEW MAN

Dr. Gibbon, a physician of San Fran-cisco, is one of those veteran total ab-stainers who took the pledge from

stainers who took the pledge from Father Mathew. He writes in an exchange:

"In 1847 the saintly Father Mathew was administering the temperance pledge to thousands of people in Ireland. He was announced to be in Croom Chapel, County Limerick, on a Sunday in August, four miles from where I was born, and three across the country as the crow files. I was then nine years old. No one asked me to go; it must have been my Guardian Angel that prompted me to go, and I went the short cut. The chapel would hold about five hundred; it was surrounded by an open space. There must have been four or five thousand there. The windows and doors were all open so that all could hear. Father Mathew said the Mass; when it was over he removed the vestments and presched a sermon on temperance. At the end of it he requested all to kneel down and repeat the pledge he gave cut. I among thousands of others, did so.

"I neither smoke nor chew tobacco, nor drink nor swear; and never did nor intend to. I have practised medicine in California over fifty years, and I am glad to say I never prescribed liquor for a patient yet. Alcohol is not a

glad to say I never prescribed liquor for a patient yet. Alcohol is not a stimulant, but a narcotic. If I were seriously ill to-morrow, and the best physicians in town would order alcohol of any kind, I would answer 'no.' I have not been confined to the house by sickness for over fifty years. I thank God and Father Mathew for it. Oh, for more Father Mathews!'

If thou hast many and great things to is never so well trusted as when at last we distinguish Him and separate Him in our minds even from His tenderest spiritual careases. A wayfarer by night says that he is lit by the moon, and in fact it is the borrowed light of the sun that guides him. A man says he has only the dim light of faith, a pale, flickering glimpse of eternal truth, and

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If you expect to continue farming and raise a paying crop every good year, you must arrange to return to the soil the plant food taken from it by growing crops. Neglect is bound to decrease the productivity of your farm, and, in the end, to ruin it. When a farm is once run down it takes years of slow, careful upbuilding to bring it back to its original fertility.

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will spread manure as it should be spread; in an even coat all over the field, light or heavy as may be needed, and pulverized so that the plant food elements in it combine with the soil.

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## **EVERY MAN**

should carry enough life insurance to compensate his family or dependent ones for the monetary loss his death would entail, based upon present income.

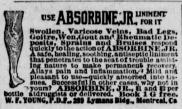
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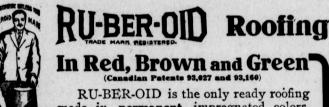
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OF CANADA

has had an exceptionally low ratio has had an exceptionally low ratio of expenses to income; the rate of interest earned on investments was high, having regard to their select nature, while the death losses of the Company have been less than one-half of the amount expected. A life Company's ability to pay liberal dvidends to its policy-holders arises from the sources

holders arises from the sources named, inasmuch as where the management is efficient, the expense and mortality ratios low and the earnings from interest high, THE MARGIN FOR PROFITS must necessarily be correspond-

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ther 15 cents.

### CHATS WITH YOUNG MEN

SPECIALLY COMMENDABLE FOR YOUNG MEN

The platform of the Duquesne University Total Abstinence Society of Pittaburg states the case of Catholic total abstinence very correctly. "The cause of total abstinence is a holy and a right-cous cause. It takes its stand against one of the greatest evils, moral and social, of the day. It seeks to redeem the fallen, and to save the young and inexperienced. Its means are organization and the mighty weapon of good example. It attracts those who need it and those who do not need it; the former, to save them; the latter, to help save others. And there is no banner under which Catholic youth could more honorably be enrolled than the banner of total abstinence. The man who condemns and decries such a cause either does not know what he is attacking, or his mouthings are not worth the attention of those who exteem honesty and hate hypocrisy. It does not make a person appear any better, to himself even, to condemn a cause that condemns his fault.

"Considered as an antidote, an effectual safeguard against the degrading vice of intemperance, the practice of total abstinence is defended not only by examples from Holy Writ, but also on arguments based on common sense and experience. It is the heroic form of the virtue of temperance which may be meritoriously practised by those who have never been addicted to drunkenness. The determination to renounce even the lawful use of strong drink is especially commendable as a means of self preservation for young men. More than any other class of society, they are assailed by the temptation to excessive drinking; and by unwise and unsorupulous friends, they are often taught to regard drunkenness as a pardonable weakness. Undoubtedly, then, it is a wise act for a young man, at the present time to erect a strong barrier, a wall of defense, to protect himself from a most dangerous and destructive vice."

BE CAREFUL IN YOUR READING
Avoid the weak novel, whether in moral tone, in thought or in both. Such reading perverts the taste and incapacitates for the enjoyment of productions of genius. To satisfy the craving for such food the mind seeks something still more startling and unreal. Your life should be filled with virtuous, elevating thoughts. Read that which will make you stronger, happier and better; that which will help you, hold you and uplift you; that which will increase your capital for the intellectual comfort and helpful influence; that which will give your brain mental fibre, nerve and heart; that which will enable you to see further, judge more accurately, stand more firmly, work harder; think more of your fellows and rise higher; that which will make you more a man. When you have read such books you will have no taste for the weak novel. It not only lacks any high moral, but it contains insinuations against religion, truth and justice, and its general tone is in favor of immorality, deceit and lying. It also weakens the mind. It serves neither for mental discipline nor for the development of intellectual strength. The brain is tired. The novel-reader cannot gather up and use his mental powers and resources to advantage. The weak novel creates and fosters discontent with honest living. You should take things as they are, look the world in the face bravely, go to work with a will, and do your best.—B. C. Orphan Friend. BE CAREFUL IN YOUR READING

OVERLOOKED OPPORTUNITIES Many a man, when he comes to middle life and not as prosperous as he had hoped, lays all the blame on luck. He complains that he has had no chance in life. Everything has always been against him. Other successful men have had opportunities that never came to him.

Did these men observe their past life closely it would often be found that they had missed the opportunities which they had. A boy is sent on an errand. He may loiter on the way. He may neglect to be polite when delivering his errand. Or he may not perform the errand in the manner he was told. He thas loses an opportunity to make a good impression on the one to whom he

business habits of exactness, promptness and courteey.

Some young men think that if they can steal a half an hour of their employer's time, or shirk a duty they have made something for themselves. They are missing opportunities for success. They are not habits for which a man is promoted. They cannot follow such manner of working unknown to their employers. A wrong spirit in their work is sure to betray itself. The employer knows who is earnest and zealous in business. Every employee is working for himself all the time; he is doing the best he can for himself?

Every young man has an opportunity to save a little from his salary. If his salary is small te should spend little. He can dress plainly and spend little in amusements and self-indulgence. The habit of self-denial gives strength to character, which is an important factor in gaining success.

THE RIGHT WAY

We are glad to see and know of young men, either as individuals or in organizations, who are using the golden hours of youth in suitable endeavor to fit themselves for useful, honorable and Christian manhood; and for young men who spend their leisure and their evenings in profitable employments, study or company. We are deeply sorry for any young man who adopts the opposite eourse, because we know his future will be made less useful and happy by it popular though it may be, and, alas, is, to a deplorable extent. We would not by any means abridge any lawful enjoyments or recreations we are not advocating a hermit life, or low and selfah exclusiveness—not at all. Let our young men be buoyant of spirit, active, joyous and sociable, but always under the wholesome restraints that high aims, noble purposes and moral and religious motives impose without oppressing; and that are intelligently recognized and cheerfully accepted by them.—True Voice. MONKY AS AN INDICATOR OF

CHARACTER CHARACTER

Perhaps there is nothing else which reveals one's real character like money or the lack of it. The moment a young person begins to get money, he thows his true mettle by the way he uses it, by the way he asves it or the manner in which he spends it.

Money is a great blab, a great revealer of personal history. It brings out all one's weaknesses. It indicates his wise or foolish spending, or wise or foolish saving; it reveals his real character.

foolish saving; it reveals his real character.

If you should give a \$1,000 to each member of a class of this year's graduates, and could follow each in disposing of it without knowing anything else about him, you could get a pretty good idea of his probable future, and judge whether he will be successful or will fail, whether he will be a man of character and standing, or the reverse. One boy would see, in the \$1,000 a college education for himself or for a crippled or otherwise handicapped brother or sister. Another would see, in his \$1,000 a "good time" with vicious companions.

To one, the money would mean a chance to start a little business of his own. Another would deposit his in a saving bank.



spite his acquisitions, even if they mount into millions. On the other hand, it makes a generous man more generous, a magn-nimous man more magnanimous. In.tead of cheapening the land, his presence raises its value, and he is the pride of the community, no matter how much money he possesses.

OUR BOYS AND GIRLS

SUCCESS

One of the lest examples of the value of education that I ever met is the work of a boy, a neighbor, who used to come into my house occasionally to plsy

of a boy, a neighbor, who used to come into my house occasionally to pley chess.

At that time he and his father worked in a smail woollen factory, where the boy received 60 cents a day. He had a longing for an education, but could see no way of gaining one, for there was no money in the family, and 60 cents a day does not admit of much saving.

But when he was fourteen he came into possession of an old bicycle, and, with his parents' consent left the factory for a job as telegraph messenger at a summer resort a short distance away. Our state agricultural school was only three miles from where the boy lived. This school furnishes a good education absolutely free, the only cost being a small charge for the board of pupils who live at the college.

But this boy was near enough to go back and forth on his wheel, boarding at home. When the season at the recort was over he took his small savings and started to school. In this way he had the full four years' course at practically no cost, working at odd times enough to pay for his clothes and books, and to recompense his parents in a measure for his board. He developed a liking for

no cost, working at odd times enough to pay for his clothes and books, and to recompense his parents in a measure for his board. He developed a liking for chemistry, and during the last year made it a special study. When he graduated he was given a place at the college as assistant chemist, at a small salary.

He remained there two years, studying and saving his money. Then he went to Ann Arbor, Mich., and studied chemistry until his money was gone. Then a position as chemist was offered him by a small concern in the West at \$800 a year. This he accepted, remaining there a year, living very cheaply, and saving nearly all of his salary. Then he left and went to studying chemistry again, perfecting himself more thoroughly in some of the higher branches. This made him more valuable and he was given a position at \$1,200. But he would only accept for one year. Again he saved his money, and again, at the end of the year, he went away to study chemistry.

This was several years ago. Now he

chance to start a little business of ans own. Another would deposit his in a saving bank.

In no two instances would the money mean the same, perhaps, or develop the same traits of character.

To one it would mean nothing but selfashness, to another an opportunity to help others. To one it would mean a chance to secure precious, long-coveted books, constituting a fine library.

To the boy who is naturally selfash, hard, grasping, mean, and stingy, the making of money simply emphasizes his characteristics. It makes a small man smaller, a hard man harder, a mean man meaner. A boy who is naturally grasping mean, and stingy, the manuler, a hard man harder, a mean man meaner. A boy who is naturally grasping and mean, if he wishes to be a power in the world, must discipline himself by a systematically helping others, in some way, or his life will become harder and way, or his life will become harder and sown as the mean that relate by us in a \$10,000 at the way in the same, perhaps, or develop the was given a position at \$1,200. But he was given, perfecting himself under the coughly in some of the higher branches. This made him more valuable and he was given a position at \$1,200. But he was given, perfecting himself under the coughly in some of the higher branches. This made him more valuable and he was given a position at \$1,200. But he was given at this going to think that of the most attention that this something to be cheer. For it realizes tully that with the was given and such that this something to be cheer. For it realizes tully that with the was given and such this given the same perhaps truthfully that he had made a success of himself as compared with the work at 60 cents a day. But the rest of his life would have leveled itself down to the plane where he stopped. — McCall's Magazine.

STUDY

It is probable that if boys could hump up their brains as they do their biceps, and say boastfully, "Feel of that, will you?" they would take much more kindly to mental training. But the brain is shut away in a bony case, where they cannot see it or touch it, and there is no visible sign that it grows in attempts. they cannot see it or touch it, and there is no visible sign that it grows in strength and vigor. Boys too easily think of it as something fixed and unalterable, too easily conclude that they are born either bright or dull, and will continue either bright or dull to the end of the chapter. Arguing from this premise, they are likely to decide that education is acquiring information—mostly information which a bright man does not need in order to get along, and which a dull man can make no use of—in either case superfluous.

But that is not the way to think either about the brain or about education.

The brain should be thought of as something that can be as easily developed as the biceps. It is important and advisable, of course, to have supple, strong, quickly responding muscles, which will do rapidly and easily whatever you ask of them; but they cannot do their best work except under a good master, and their master is the brain. You cannot even play athletic games well without a good brain. Then train your brain; keep it at hard problems until they seem no longer hard; make it quick, smooth-working, sure, capable of long effort. Take the brain that nature gave you and bring it to its highest efficiency.

Education should be thought of as a

gave you and bring it to its nignest efficiency.

Education should be thought of as a means to this end. To impart information is not its purpose. That difficult problem in arithmetic which will never have its counterpart in actual life does for the brain exactly what a difficult athletic feat does for the body. It "supplies" it. Education supplies mental training; it is to the mind what the gymnasium is to the body. Each serves the same end—development. It is as silly to ask the practical use of

dansles even the strong vision of angeir and archangels. This is what makes our churches objects of reverence and love in our lives. It is the Guest dwelling within the Sanctuary that makes our gorgeous cathedral, or the mud or leg cabin chapel in the jungles of India, or on the banks of Yukon unspeakably holy to the Catholic mind and the Catholic heart.—N. Y. Freeman's Journal.

### OLD FASHIONED WOMAN

Society at the present time is wit-nessing strange and startling scenes, in the industrial world it beholds the an the industrial world it beholds the struggle between wealth and poverty, between capital and labor, a struggle so vehement that it is working itself out in acts of violence, in the destruction of property, and in the shedding of human blood.

Imagine what the muscles of a man would be who had sat in a chair since the age of ten. If you do not want your mind to be in an analogous condition when you are a man, exercise it.

"Mister, do you lend money here?"
asked an earnest young voice at the office door.

The lawyer turned away from his deak, confronted a clear-eyed, poorly dressed lad of seven years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required but he needed to borrow the other 15 cents.

acts of violence, in the destruction of property, and in the shedding of human blood.

In the realm of religion it sees the rapid disintegration of sects and a fickle people chasing after every new evangelical upstart and embracing every new religious fad or fancy, a situation which would be laughable were it not so pitiful. But in the domestic life of its members, which must be, in a special way the concern of society and where every change must tell vitally for its strength or weakness, it is witness to sad and disastrous conditions.

Homes are rent asunder by the decisions of divorce courts and in many instances conjugal love yields to hatred and jealousy. Children no longer flock about the doorways of the wealthy, and women misled by their idea of equal rights, have left their traditional sphere which centres around the domestic hearth and have taken up mannish pursuits and have given to the world the sensational spectacle of female window-smashers and iconclasts.

So serious has become the situation and so frequent and extensive the destructive and mob-like actions of these contenders for equal rights that all who have at heart the interests of society must be led to ask how long the foundations of the home can last and whether the modern Amazon is to dictate the ideals and standard for the women of the future. To one who admires the oldfashloned woman whose dignity and virtues have been told in song and story, it seems good and refreshing to find her praises still upon the lips of public speakers and proclaimed in the pu "What security can you offer?"
asked the lawyer.

The boy's brown hand sought his pooket and drew out a paper carefully folded. It was a cheaply printed pledge against the use of intoxicating liquor.

As respectfully ar though it had been the deed to a farm the lawyer examined it, accepted it and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the youtg borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way and tried to negotiate a loan, instead of begging for money. I know that he has been under good influence, or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."—Exchange.

EVERYBODY'S GIFT

speakers and proclaimed in the public press.

"The new woman makes some of us very tired," says a professor in one of our colleges. "We want the old-style, true women or most men do, at least." And again from an influential woman: "The true ideal is that of the woman not primarily as an individual but primarily the centre and foundation of home and family, other interests necessarily accondary to her duties as wife and mother."

It is such a woman who should re-

It is such a woman who should receive our respect and veneration today. It is to her the world must look
for the source of its moral strength —
the meek and unassuming woman;
the woman whose mission is in the
home, whose noblest work and most
sacred responsibility is the care of her
children. children.
Socialism, it is true, would have it

Socialism, it is true, would nave it otherwise, it would have woman, unhampered by household cares and undisturbed by the cries of children, trenching upon the domain of man and engaging in pursuits which degrade her. For it realizes fully that with the advent of such a woman, the bonds of domestic life are loosened and the sacred traditions of the home destroyed.

"Stevey, my boy," said Uncle Hiram,
"one man may have more courage or
more money, but there is one thing that
no man on earth can have any more of
than you have, and that is time.
"Did you ever stop to think of that? Or
maybe you haven't come to it yet,
that of the most precious thing of all,
the same being, I repeat, time, nobody,
no matter who he is, can have any more
than you have. There can't be any
favoritism or special privilege or gouging or monopoly in time. You get what
is coming to you, anyway, and no man on
earth can take it away from you.

"And isn't this something to be cheerful over? Why, Stevey, it's the grandest thing going to think that of the most
valuable thing of all we've as much as
the man that rides by us in a \$10,000
automobile. But, and now I'm getting
down to the sermon, Stevey, this most
precious thing of all is the thing of
which we are most wasteful.

"We get our full share of it sure, but
we waste it ourselves shockingly.
"Don't waste time, Stevey, please
don't. As you feel now you've got a
million years ahead of you, more or less,
plenty of time; but time is one of those
things that once lost can never be recovered. Don't waste a minute of it.

In every need of life we can have recourse to the Tabernacle
In lilis of Gaillee, and now spoken long ago on the hills of Gaillee, and now spoken daily to the sad and weary from the hills of the Altar: "Come to Me all you that labor and are burdened, and I will refresh you." Men and women often go elsewhere for comfort in their sorrows, and the tears flow only the faster; they go elsewhere for strength, only to become weaker and die. In the Tabernacle is He Who is the Truth, the Way and the Life. Upon our altar is He Who in the temple gave sight to the darkened eyes of the man blind from his high. The

A REMINISCENCE OF CARDINAL MANNING

William H. Rideing, an old-time editor and associate of Horace Greeley, writes in the Sunday Times many interesting reminiscences of famous men whom he has met in his day.

This anecdote of Cardinal Manning is of special interest:

"It was through Mr. Gladstone that I was introduced to Cardinal Manning, whom I sought as a contributor to a discussion of Christianity which Mr. Gladstone and Col. Robert. G. Ingersoll were already carrying on in the pages of the North America Review. The Cardinal was to review both of them and sum up and adjudicate in the controversy. I was invited to the gloomy palace at Westminster to meet him, and as much to my surprise as to my satisfaction he appeared to like the idea as I explained it to him, and to be even eager to add his word to what had already been said. I particularly wondered how he would deal with the violent heresies of "the Colonel," and what he would have to say of his lifelong friend as defender of the faith. His view of them was what I desired.

"A few days later I was again bidden

the fath. His view of them was what a desired.

"A few days later I was again bidden to the palace, and the Cardinal glidedwas wafted, one might say—into the bare, high celled room, lined with the dusty portraits of dead hierarchs, look-

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Doesn't it look inviting? And comfortable, too. Nothing burdensome, intricate or breakable about it—and it doesn't warp or get out of order like wooden kinds.

Springs in seat and back. Substantial, sanitary mattress securely fastened to both seat and back. Length is 73 inches; width of seat, 22 inches; width wide open, 47 inches.

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We'll tell you where you can get one if you write for Booklet No. D13.

WE IDEAL BEDDING COTO. 23 Jefferson Ave., Toronto

ing less like a man than a spirit in his emaciation. His tread was noiseless, his eyes glowed like stars under his smooth, white brow, and his fingers were long, pointed and as sensitive as a woman's. Could this ever have been the youth at Harrow who sported Hessian boots with tassels, and was deviated at hone of the first water? ing less like a man than a spirit in his emaciation. His tread was noiseless, his eyes glowed like stars under his smooth, white brow, and his fingers were long, pointed and as sensitive as a woman's. Could this ever have been the youth at Harrow who sported Hessian boots with tassels, and was described as a buck of the first water? scribed as a 'buck of the first water?'
Ascetic as his appearance was, reminding one of mediaeval saints, his manner had a human warmth and friendly ease. He had with him a large follo manu script, written from beginning to end in his own legible and beautiful hand, with scarcely an erasure or an interlineation in it.

""There, there it is," he said, beaming

eation in it.

"There—there it is,' he said, beaming as he handed the monuscript to me. 'I have given you something better than what you asked for. I have not said a word about Mr. Gladstone!

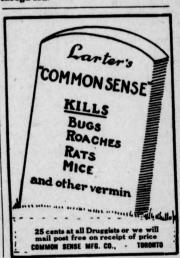
"I am afraid my countenance fell, for that I had been after was to some ex-

what I had been after was, to some ex-tent, the 'argumentum ad hominem'— something personal as well as controver-

sial.

"' And not a word about Mr. Inger-"And not a word about Mr. Ingersoll,' he continued with a triumphant
air, looking for signs of gratification,
which may have been dissembled in my
face if they did not exist.

"I have not referred to them, nor to
what they have said. On the contrary.
I have let the Church speak for itself.



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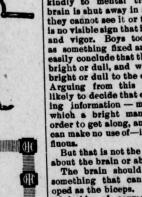
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fluous.

But that is not the way to think either



temple gave sight to the darkened eyes of the man blind from his birth. The Tabernacle contains Him Whom Heaven

that church and monastery." (Simon Danelmensis; Hist. de reg. Angl. ad

A well-known New York suffragetts

Catholic reformers, the true sons of the Church, it is true; but no one would have detested more the heresies of the so-called reformers, Luther, Huss, Calvin and Kuox, and the rest of the Pro-

vin and Kuox, and the rest of the Pro-testant reformers, than the Swedish saint had she lived in their time. Europe was agitated all through the first half of the fourteenth contury by the struggle between the Papacy and the Empire. During that period every large city in Italy was either a republic or had a desp t ruling over it, and the Pope with his court, forced to leave Rome, resided in Avignon. Spain was the

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His practical suggestions are as fol-

### KNIGHTS OF COLUMBUS

continued from Page five brilliant oration given by Mr. O'Connell. As an introduction to the particular subject assigned to him, the speaker gave a retrospect of Catholic history in the Old World. The leason he drew for Cauadian Catholics was that a prejudice here of an inherited nature was to be reckned with. He pleaded for a full resilization of the responsibility upon the Knights of Columbus to make Canada as Catholic a country as possible. He predicted that the time would come when on the firm foundation of Catholic education, a superstractive of Catholic education, a superstractive of Catholic education, would be reared in Canada and among the master builders none would be accorded a higher place than His Lordship Bishop Fallon.

When the applause subsided, the toast to "Our Order" was joined in by all and the honors fell to State Deputy John O. Dromgole. In his response, he outlined, in an interesting manner, the history of the organization and the story of its wonderful growth. He painted a picture of the opportunities before the Knights of Columbus and emphasized the various virtues of the Order. Charity, fraternity and patriotism were among these, and the State Deputy showed how the principles of the Order, and this was the common ground upon which they all stood, all declaring fealty to ONTINUED FROM PAGE FIVE

standing features of the Order, and this was the common ground upon which they all stood, all declaring featly to the See of Peter.

One more toast completed the program, that to "Our Visitors," upon whose behalf Mr. Charles Chambers, of Chicago, replied. He thanked the London Council and praised the Convention City. He paid chivalrous tributes to the ladies and with an abundance of humor made a lasting impression. Incidentally he told of how the Catholic faith had grown in his own country and closed grown in his own country and closed with a cordial invitation to the Cana-dians to join with the Knights next month, in the celebration at Washing-

ton.

The programme was interspersed by several delightful vocal solos by Mr. Arthur V. Leitheuser, of Toronto, and the banquet of banquets concluded with the singing of "God Save the King."

The officers of the London Council to whom credit is due for the great success of the various convention arrangements are: Chaplain, Rt. Rev. J. T. Aylward, D. P.. Paat Grand Knight, Dr. Claude

of the various convention arrangements are: Chaplain, Rt. Rev. J. T. Aylward, D. P., Past Grand Knight, Dr. Claude Brown; Grand Knight, M. P. McDonagh; Deputy Grand Knight, S. B. Pocock; Chancellor, J. P. Forristal; Recorder, George LaFrance; Financial Secretary, John M. Doyle; Treasurer, P. H. Ranshan; Advocate, E. J. Ryan; Warden, R. J. Nopper; Lecturer, John V. Givins; Trustees, J. F. Nolan, F. J. Smith, Wm. Killingsworth; Inside Guard, Philip Mohan; Outside Guard, Regnard Dunleys.

ornard Dunlevy.
On Wednesday the business sessions were resumed at the K. of C. Hall and were resumed at the K. of C. Hall and among the important items of business transacted was the appointment of a committee to commence an educational campaign. Rev. Father Canning, of Toronto, and Dr. White, of Ottawa, were named to arrange for a series of lectures. Rev. Father Canning and Dr. Claude Brown were elected as representatives on the National Council and with State Deputy Dromgole will attend the convention at Colorado Springs, Col., in July.

the convention at Colorado Springs, Col., in July.

The city of Guelph was chosen for the holding of the next convention in May 1913 and the election of the following officers completed the business of the ninth annual convention of the Ontario Council. Knights of Columbus: State Chaplain, Right Rev. Bishop Fallon; State Deputy, John O. Dromgole, London; State Secretary, Dr. J. F. White, Ottawa; State Treasurer, L. V. O'Connor, Lindsay; State Advocate, T. N. Phelan, Toronto; State Warden, J. A. Hussey, Sault Ste Marie.

### COMMENCEMENT EXERCISES

Antigonish, May 15th, 1912. The conferring of degrees and the other Commencement Exercises in connection with the closing of St. Francis Xavier's College, Antigonish, N. S., took place to-day and yesterday. Gold Medals were awarded as follows:

Medals were awarded as follows:
Senior Year, Highest Aggregate, D.
J. Mulcahey, B. A., Sydney, C. B.
Junior Year, Highest Aggregate, J.
D. Keane, Douglastown, N. B.
Sophomore Year, Highest Aggregate,
Charles S. Henderson, Parrsboro, N. S.
Freshman Year, Highest Aggregate,
W. A. McKeough, Afton, N. S.
Gold Prize donated by Dr. G. H.
Murphy for the best paper in Zoology, won by D. L. Dwyer, B. A., St. Stephen, N. B.

N. B.

The Salutatory and Valedictory were delivered by D. J. Mulcahey, B. A., and W. F. Lane. Addresses were also given by D. L. Dwyer and F. J. Scully, both members of the graduating class. At the banquet the toast to the Class of 1912 was responded to by Messrs. W. F. Lane and George McDonald.

Rev. D. C. Gillis, Ph. D., preached the Baccalaureat sermon in St. Ninian's Cathedral. Solemn Benediction was

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prevalent in the spring. There is nothing more annoying than to have irritation of the skin and disfiguring eruptions breaking out to mar the beauty of the complexion.

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The Catholic Record

LONDON, CANADA

given by Right Rev. Bishop March. The address to the graduates by J. P. Dunne, Esq., New York.

George Duncan MacDonald, Arisaig George Duucan MacDonald, Arisaig,
N. S.; Andrew Dominic Campbell,
Glace Bay, C. B.; Denla Joseph Mulcahey, Whitney Pier, C. B.; Frederlek
William MacInnis, Ohio, N. S.;
Lawrence Edward Ormond, Amherst,
N. S.; Neil Alexander MacInnis, Castle
Bay, C. B.; Ambrose Thomas Boyle,
Afton, N. S.; John William Gannon,
Glace Bay, C. B.; Donald Duucan MacDonald, Bailey's Brook, N. S.; Daniel
Louis Dwyer, St. Stephen, N. B.; Donald, Bailey's Brook, N. S; Daniel Louis Dwyer, St. Stephen, N. B.; Francis Joseph Scully, St. John, N. B.; Neil Francis MacNeil, Washabuckt, C. B.; Colin Francis Chisbolm, Antigonish, N. S.; Charles Herman MacNeil, River Bourgeois, C. B.; William Frederick Lane, Bayfield, N. B.; Miss Marie Ready, Fairville, N. B.; Miss Christina MacKinnon, Antigonish, N. S.

B. Sc. Andrew MacGillivray, Antigonish M. A.

M. A.

Sister St. Leonard, (Mary C. Thompson) Mt. St. Bernard's Ladies' College.
Sister St. Margaret, (Sarah J. Thompson) Congregation of Notre Dame.
Sister St. Thomas, (Mary Lee Fraser)
Congregation of Notre Dame.
Miss Ida Tompkins, Port Hood, C. B.
Miss Johanna T. Gallagher, Bath, N. B.
John William MacLeod, Scottsburn,

John William MacLeod, Scottsburn, Pictou Co., N. B
J. Nelson Rice, Weymouth, F. S.
University Matriculation certificates were awarded to the following young men: Leo Kay, Canso, N. S.; D. A. McDonald, St. Andrew's. N. S.; James A. McLellan, St. Rose, C. B.; Ronald A. McLean, Christmas Island, C. B.; Harry D. Madden, Amherst, N. S.; John A. McLeod, Reserve Mines, C. B.; Frederick Mahoney, Fredericton, N. B.; Daniel H. McDonald, Lismore, N. S.; Henry McNeil, Roxbury, Mass.; James H. McNeil, Iona, C. B.

### THOUGHTS ON SOCIALISM

Ed. CATHOLIC RECORD,—I have for a number of years been very much interested in Economics, and my studies have led me to look upon the teachings of Socialism as fundamentally wrong—the logical conclusion of which is as you so ably teach—Atheism. It pleases me very much to find our Catholic papers actively opposing it. It is sufficient for a Catholic, who is not a Socialist, to know that the Church opposes it; but I am afraid that to those Catholics who have embraced Socialism the mere denunciation is not enough. The Catholic papers must not only attack Socialism, because of its tendency towards. Atheism, but also they must attack it as an economic proposition. Because Catholic Socialists look upon Socialism as economically sound, they therefore accept it as an economic principle, and reject its tendency towards Atheism, looking upon that phase of the matter as merely incidental, a matter of personal opinion, and entirely apart from the Socialistic philosophy.

Socialism while it is incoherent, and, to a thinking man—who can think Ed. CATHOLIC RECORD,—I have for

socialistic philosophy.

Socialism while it is incoherent, and, to a thinking man—who can think straight—not worth paying any attention to, yet it is a blind and ignorant protest against a real wrong, a problem which must be solved; and I believe that the most effective way to combat Socialism is to prove it economically unsound, and to point a way, a solution of the problem that will be in accord with the teaching of the Church. Now, to say that it is the teaching of the Church that wages should be "based on the right of the workman to live a decent human life" is very nearly the teachings of Socialism: "from each according to his ability, to each according to his ability, to each according to his needs." The only defence I can detect is the language, not the sentiment, and I believe that, not only is it unsound economics, but also not in accord with Catholic teaching, because employers do not buy labor, but the product of labor, and to teach that an employer must pay to labor more than employer must pay to labor more than labor produces, if labor does not produce enough for a decent human living, is not only contrary to Catholic teaching—Thou shalt not steal—but physic-

ing—Thou shalt not steal—but physically impossible.

Also, to compel a laborer to accept less than he produces is contrary to Catholic teaching, because it would be stealing, and grinding the face of the poor. Further if labor was paid as wages the equivalent of his product, there would be no labor problem or Socialists.

The strength of Socialism consists in

progressive measure, but rather belongs to the governments in vogue among barbaric people where the state in the

thing equally among his subjects pective of their individual merits or

irrespective of their individual merits or carning capacity."

That is a fundamental fallacy of Socialism, because it takes from those who have produced, and gives to those who have not produced, likewise to take from labor that which he has produced above a decent living, and gives that to somebody else, is certainly fundamentally wrong, is not in accord with Catholic teaching.

Catholic teaching.

Nothing is truth that is not in accord with all other truth.

I have written this letter not in the spirit of argument but to learn my duty. And to bring it out clearly I respectfully beg to submit the following questions.

tions:

1st. Am I bound, under pain of sin, to believe that wages are based, not upon the product of labor, but upon a decent human life of the laborer?

2nd. Am I bound, under pain of sin. to accept less than I have produced, if I am offered sufficient for a decent human life?

3rd. Am I bound, under pain of sin, to pay as wages more than labor has earned, if he does not earn sufficient for a decent human life?

Respectfully submitted,
R. A. SCOTT, Worcester, Mass.

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THE WELSH CHURCH

To the Editor of the CATHOLIC RECORD Montreal, May 9, 1912

Montreal, May 9, 1912

Sirs:—In view of the claim of the Anglicon Church to be the ancient Church of England (a claim which we all know to be absurd), the following extract from an article in the London Christian World, of April 25 (a non-Catholic publication) dealing with the Welsh Disestablishment Bill now before the British House of Commons, may be of interest: "The Church in Wales is not a Welsh National Church. It is an Anglican Church imposed upon Wales, and holds its position as an ecclesiastical colony of the "predominant partner"—a partner who in the first instance forced the Church upon Wales as part of a policy of 'Anglification' and suppression of Welsh national sentiment. The Anglican Church is a cuckoo in the nest of the displaced native Celtic It is idle to talk of the Anglican Church. Establishment in Wales as dating back one thousand four hundred years. It dates back—as four dioceses of the Roman Catholic Church in England—to the Norman Conquest of Wales. It is still 'four dioceses of the Province of Canterbury.'"

A. B.

As a Catholic, and working in a newspaper office where I have an opportunity of seeing some of the exchanges, this article interested me, especially that particular portion of it; it does not seem to be written with a view to please Roman Catholics, either. I am a warm admirer of the 'RECORD,' and I thought this item might interest your readers, so I forward it with pleasure.

M. N.

middle of the fourth century Egypt alone had 50,000 monks following St. Parchomius' rule, which spread to Pal-estine, Greece, Dalmatia, Ireland, France, England, Scotland and Germany. The Basilian rule, composed by St. Basil, says: "The drinking of water, which is the natural drink, and which satisfies nature, is promulgated for all (monks)." Of the monks of the Jordan we are told that "the word of God was their inexhaustible supply of food, and to the body they allowed only they are to the body they allowed only they are to the body they allowed only they are to the body they allowed only the transfer of the body they allowed only the body they allowed only the body they allowed only the body they are food, and to the body they allowed only what was necessary—bread and water."
(Life of St. Mary of Egypt, Bollandists.)
The rule made for the monks of Gaul by St. Martin, first Bishop of Tours, prescribed total abstinence. The monks of Lerins in the south of France followed the rule of St. Pachomius. The monks of Bohemia were so abstemious that they did not drink water freely. "It is well known to everybody that the monks use no other drink but water. Even water is given plentifully to the sick only: to others it is measured out."
(Life of St. Godehard). St. Augustine wrote: "Anyone who reads the lives of the desert, cannot fail to see that they observed a perpetual abstinence from meat and wine." (De Mor. Ecl. cap. 31).

St. Benedict, an Italian, was the first founder of a monastic order allowing wine. His rule composed in the sixth century, allows "a hemina of wine" per day to each monk working hard in the fields. In spite of the great popularity enjayed by the Benedictines, the Irish and English monks persevered in their total abstinence rules for several centuries after St. Benedict, St. Columban and his twelve companions carried their total abstinence rule from Ireland into many Frepch monasteries. They also founded the monastery of St., Gall in Switzerland and that of Bobio between Milan and Germany. St. Boniface, another Irishman, founded total abstinence monasteries in Germany. He wrote of his Germans to Pope Zschary: "They are men of strict abstinence, without meat and wine, without beer and servants, satisfied with the labor of their own hands." In the Irish monasteries of Bengor and St. Congall "the meal consisted of nothing but bread and water and vegetables; milk and other victuals were unknown to both sight and taste until, upon the advice of St. Pinbar milk was allowed to the aged and infirm." The monks of Lindisfarne, England, were total abstainers until they received into their monastery King Ceolwulf, who died in 760. When the king became a monk he had the rule changed so as to allow the monks of Lindisfarne to drink wine and beer. Up to that time they were in the habit of drinking only milk and water, according to the ancient tradition of St. Aidan, the first superior of that church and monastery." (Simon Danelmensis; Hist. de reg. Angl. adams 1854) If we knew the little losses, Sorely grievous day by day; Would we then so often chide him For his lack of thrift and gain, Casting o'er his heart's shadow, Leaving on our lives a stain?

If we knew the bitter story
Quivering through the heart of pain
Would our conscience dare to drive
them
Back to haunts of guilt again?
Life hath many a tangled story,
Joy hath many a break of woe,
And the cheeks tear washed are white-

Let us reach into our bosoms
For the key to other lives,
And with love for erring nature
Cheriah good that still survives;
So that when our disrobed spirits
Soar to realms of light again
We may say, Dear Father, judge us
As we judged our fellowmen.

If we knew the gall and heartaches
Waiting for us down the road,
If our lips could taste the wormwood,
If our back could feel the load.
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait with such impatience
For our ships to come from sea?

If we knew the baby fingers Never trouble us again;
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now? A well-known New York suffragetts recently referred to a so worker as a modern St. Bridget, and her allusion to this great Swedish saint has served to call the attention of the public to one of the world's greatest women. The life of a saint who played so prominent a part in the history of her time as St. Bridget of Sweden cannot fail to be replete with interest. She lived throughout the greater part of the fourteenth century, and the watchword of that century was "reform." It is sometimes said that St. Bridget was a ploneer of the reformers. If by this is meant that she belonged to the Catholio reformers, the true sons of the

Oh, those little ice-cold fingers, How they point our memory b To the hasty words and actions Lying all along our track; How those little hands remind u

As in snowy grace they lie, Not to scatter thorns but roses For our reaping by and by.

Strange we never prize the music
Till the sweet-voiced bird has flown.
Strange that we should slight the
violet
Till the lovely flowers are gone;
Strange that summer's skies and sun-

shine
Never seem one half so fair
As when winter's icy pinions
Shake the white down in the air.

### MARRIAGE

Power-Doyle.-At the Church of the Immaculate Conception, Seattle, Wash,, by Rev. C. F. Carrol, S. J., on Tuesday, April 16, 1912, Dr. William Bernard Power, to Miss Theresa Marie Doyle, daughter of Judge and Mrs. Bernard Louis Doyle, of Goderich, Ont.

Pope with his court, forced to leave Rome, resided in Avignon. Spain was the scene of the struggle between the Christians and the Mussulmen; while France and Eugland were still fighting. In the midst of these turbulent time (1350-1373) St. Bridget was in Rome, pursuing her great work of bringing the Popes back to Rome from Avignon. In this she succeeded for a time, when in 1367, Urban V. returned to Rome, where he remained until 1370, being then compelled to leave again for Avignon. In 1377, Gregory XI. was induced by St. Catherine of Sienna to transfer the Papal See from Avignon to Rome. Thus St. Bridget did not live to see the work accomplished for which she had striven so long and well, for she died in 1373. God does not need our prayers, but God does not need our prayers, but we need His help and grace. It is a great help and condescension on His part to ask us to make known our requests to Him, infinitely more so than it would be for a king to invite the petitions of his humble subjects. But God knoweth our frame; He remembers that we are dust, and, as He is our Father, He pitieth His children, and is not deaf to their sighings and longings.

A reader wishes to publish thanks to our Blessed Lady for favor received, and asks prayer for a great favor—recovery of health. A reader wishes to reutin sincere thanks to the most Blessed Virgin for favors received after novena and promise to publish; also asks prayers of faithful for a great request. The choice of the yeast is one of the most important items. White Swan Yeast Cakes are made by the most successful dry yeast wheat in Canada. Order a 5c package from you grocer, or send for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

for a great request.

A reader wishes to return thanks to Almighty God for the finding of a lost article after prayers to the Sacred Heart of Jesus, the Blessed Virgin and St. Anthony and promise to publish in the CATHOLIC RECORD. Also asks two special favors with promise to publish if granted.

A subscriber wishes to return grateful thanks to our dear Lord for favors received through the intercession of His Blessed Mother, St. Joseph, St. Benedict and good St. Anne; also begs the prayers of the charitable for one in suffering.

College, has written out the canons of convert-making for the members of his missionary organization, and they are so practical that we print them here at length for the use of Convert Leagues and similar organizations. They are pre-eminently practical and they reduce for the ordinary layman the science of convert-making to an avocation within the reach of all. York City. Price 25 cts.

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lows:
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