m of diseased minds and hearts. An

awful fate, surely, for men destined

to live forever. In comparison with

them the prisoner shackled and soli-

tary is preferable. He is bound with chains that touch but his body; the

"The truest expedience," says Cardinal Newman, " is to answer right out when you are asked: the wisest economy is to have no management : the best prudence is not to be a coward."

WE CANNOT SEE IT

harging their obligation. We confess that the tearful complaints about our neglect of the Catholic author do not make our eyes wet. Not every Catholic who is in the writing trade is a genius: he or she may be mediocrities. A novel filled with much controversy and a few descriptions of scenery, which we always skip, is not ssarily a book which ought to be read by the Catholic. Controversy we can get from experts, and pictures of hill and dale are to be found on the palette of every budding school girl. We have read criticisms, scented with the most exquisite perfume of eulogy of books, which could be read with one eye shut and the other not half opened But even perverted charity cannot give a dead thing life. Catholic writers as secular writers must rely on good work. That the former are handicapped because of their faith we are loth to believe. In the first place, publishers are not at all concerned with the religion of those who send them manuscripts. A Buddhist who could pu blood into "copy" would be accorded welcome. So a Catholic, conscious of his responsibility and able to make a story a transcript from life, would be ing the Ne Temere through the glasses received with alacrity. In the second place there are not a few Catholic the Pope. A biatant appeal to the igauthors who have, though intensely loyal to the Church and with lives exhaling the fragrance of simple piety, found a public. Mr. Wilfred Ward. Francis Egan, Rev. Drs. and Barry, Miss Imogen Guiney, Monsignor Benson, Lucas Malet

and others are well and favorably known to thousands of readers. We remember, also, that Henry Harland, in the "Cardi-nal's Snuff Box," a work which is, in tone and atmosphere, distinctly Catho lie, schieved a great success.

MR. DOOLEY

In regard to the hundred greates men of the world competition, Mr. Dooley remarks that Mr. Carnegie

"He's good comp'ny. Whin nobedy is talkin' an some people arre thinkin' or goin' home he's always ready to jump in and get up some kind iv of parlor entertainment whether 'tis rayformed spellin' or a peace conference or a hundherd gr-reatest men compytten."

But then an iron-master with libraries to give away and a yearning desire to be of use to his fellow-men may be pardoned for taking the centre of the

A GOOD WAY

In St. Paul, Minn., the Catholic wo men are taking steps to do what they can to reform the stage. Six hundred of them have signed the following prom-

"I pledge myself to remain away from "I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable."

We are of the opinion that were Catholic women everywhere to sign such promise, theatre managers would not wander from the ways of decency.

EXTRAVAGANCE AND DEBT When a family is dominated by the

lesire to be as good if not better than

another family there is bound to be heart-burnings, a manifestation of frivolity, a continual striving after the things that are of no value. Sometimes debt is added to the burden of those who adore society with a big S. And it is strange that debt is viewed but lightly by many who incur it. They put off payment because they must keep step with their neighbors. They must have bridge parties, plumage with which to adorn themselves, a little dinner now and then for their friends because slanderer and gossiper are manacled with hell-wrought iron that sears the fashion's edict so orders. Meanwhile soul. The prisoner is buoyed up with the butcher and baker must wait for hope of liberty ; they, while they are blind, must live with filth and carrion. their money. They may be embarrassed by the non-payment of their accounts ; Our spiritual guides do not let us forget they may be brought to the brink of this. But even they cannot penetrate bankruptcy; and they may solicit paythe invulnerable self-conceit of the hardened tale-bearer, who, while a curse ment without a measure of success to the community, must be a burden to We wonder what kind of conscience these debt-incurrers possess. They himself. They who wish to lead helpful may have the art of forgetting lives should avoid him and all his ways. Here for a span, let us fill it with the imagine that they and what they regard as their needs must be music of kindness, with words and deeds satisfied despite the rights of others. that soothe and help. And when the eternal gates loom up before us our love and mercy shall minister to us and plead if they value the salvation of their souls. for us before the Great White Throne. contracted years ago, but it remains on the books of Divine justice until paid. This is a very serious matter which deserves the earnest consideration of those who incur debt without the intention of paying it, or who rush into it, hoping, without any foundation, that the future may furnish them with means of dis-

BE JUST BEFORE GENEROUS

Some of us are generous with other eeple's money. We are wont to give to this or that object of charity forgetful that we should devote it to payment of just debts. We are told that the King of Naples, anxious to show his appreciation of St. Francis of Paul and his work, offered to build him a convent-The saint refused, saying that convents should be built with honest money The King amazed, besought him for an explanation. Taking a coin, the sain ressed it and forthwith it was covered with blood, "This blood," said St Francis, "is the blood extorted from the poor.by unjust taxes: it is not fit to be used in building convents but must be restored to those oppressed by such That is a story with a moral to taxes." be just before being generous. Debts must be paid first of all. We must hoose to restore or to be punished.

A CLERICAL CHATTERER A clergyman in Ontario, under the spell of a brain storm, induced by readof bigotry, wants some power to depose norant, and unworthy of any clergyman who has a bowing acquaintance with fairness and truth. We suggest that Ontario should take steps to suppress the clerical fire-brands who are given to offensive volubility. If they must talk of the Ne Temere let them be accurate

as to its teaching. Let them tell their people that the decree does not effect the civic status of the parties concerned. Let them state that it does not encrose upon the civil law. And let them give over the childish and un-Christian fulminations against things which exist in diseased and hate inflamed minds. It may not be popular, says Mr. W. Mills, K. C., to state these things, but it is on the side of truth and we should prefer the truth rather than the popular : let us stand out and spart from the rabble let us be great because we are right Let it not be the reproach of any one of us that, born in a land where thought and speech are free, we ever lent the helping hand through custom, folly or utterance, to extinguish one spark of that divine flame we call the soul. He dvises ministers not to gratify an unworthy itching for notoriety as an anti-Romanist. We wish but fair play. In the upbuilding of the national fabric we give brawn and brain: we respect the religious convictions of others, and never an intention of trenching upon the rights of fellow-citizens is harbo ed. In return we have the right to demand that any decree affecting Catholic discipline shall be judged, not by what it does not say, but upon its merits.

THE MANITOBA BOUNDARY QUESTION

SPEECH DELIVERED BY HON. THOS. COFFEY, IN THE

On Monday of last week the Bill deal On Monday of last week the Bill dealing with the extension of the boundaries of Manitoba came up for a second reading in the Senate. The Hon. Thos. Coffey, of London, publisher of the CATHOLIC RECORD, spoke as follows in reference to the rights of the Catholic minority in the matter of admention. ninority in the matter of education:

Hon. Gentlemen,-Will you permi

Hon. Gentlemen,—Will you permit me to call your attention, not so much to what is contained in the Boundaries Bill, as to what it does not contain.

The school question of Manitoba has for long been discussed by the ablest lawyers in the country. They have crossed swords pro and con and in our day the legal tourney still goes on.

I do not propose to advance any opinion as to the constitutionality of the stand taken by one side or by the other. Until the crack of doom the legal profession may be hopelessly sundered on this point.

While it may be claimed that provin-

While it may be claimed that provincial rights is a sacred thing—that there should be no interference with these rights by the federal parliament, it should also be borne in mind that there may be, and there actually is, such a thing as provincial wrongs, and when it is felt that such a condition as this prevails, where is the remedy?

The minority in Manitobs feel deeply on this question. They have reasons in plenty to complain that they have been harshly dealt with, that their dearest rights have been trampled upon by a majority that seems regardless of the appeals of natural justice. ile it may be claimed that provin-

The fathers and mothers of the minority feel it incumbent upon them to give little ones who are now in their offspring a religious as well as a fifthey value the salvation of their souls, have their conscience regulated by the law of God. At God's tribunal there is no debt outlawed. It may have been contracted years ago, but it remains on the fathers and mothers of the minority feel it incumbent upon them to give heir in the keeping of the little ones who are now in their offspring a religious as well as a lite's springtime. Their own future is now in the moulding. Will be for ignored revil? Will our boys of to-day and tells them they will be permitted to do this, but, if they so elect, they must also contribute of their means to sustain also contribute of their means to sust other schools they cannot use, other schools from which is excluded the schools from which is excluded the training which fits them for the life beyond. They will have to support two sets of schools—those which they use and the schools of their neighbours which they do not and cannot in con-

cience use.
This is the condition that faces us in Manitoba, up to the present a comparatively small but important province in

the federal family group.

In other provinces—I have now in mind those down by the sea—there was a time when feeling ran high on the school question, but at long last a settlement was arrived at—there was a spirit of a compromise—there was a spirit of give and take—there was on the part give and take—there was on the part of the majority a willingness to be just if not generous, and a peaceful solution of the trouble was achieved.

Not so, however, with Manitoba. It

till clings to the motto that in ights which the majority may con

sections of the province the Catholic people have been permitted to establish and conduct schools which are practi-

ally Separate schools.

They cannot in the true sense be ecognized as such because they are orced to conform to certain regulation

forced to conform to certain regulations laid down by an education department which merely tolerates them, but ever looks at them askance.

Let us consider the conditions prevailing in a section composed entirely or almost entirely of Catholics. These people establish a school. It must be deemed a public school. All the money and in the precious and maintenance deemed a purity state of the used in its erection and maintenance came out of the purses of these Catholic people, with the exception of a pittance

people, with the exception of a pittance called a government grant.

Regulations were laid down whereby religious training is cut down to the minimum. It is barely tolerated.

Catechism may be taught, but only for a very brief period, and this, if I am not mistaken, after school hours.

Let been some one may put the ques-

mistaken, after school hours.

Just here some one may put the question. Does not the teaching of religion in the schools lessen the efficiency of the secular studies? To this I would the secular studies? To this I would answer that in nearly every province of

the Dominion, where Catholic parents are given fair play—where their schools are placed on the same footing as the public schools—where they are not hampered in their work by veratious restrictions—they not only hold their own in secular studies, but in mary places are far in advance of the public schools. But to the proof, which I think will be a revelation to many who imagine that Catholics make a mistake in not taking advantage of the public school training. In the city of London at the last entrance examination, 382 pupils from the public schools went up for this test. Of these 285 or 74½ per cent, passed. At the same examination 43 candidates from the Separate schools went up for examination and 42, or 97½ per cent, passed. Let me say too, that

case, for like results are obtained by nearly every other separate school in the province, and London's Separate schools employ only nuns as teachers.

Catholic people, are told also that they must have no religious emblems in the schools, because the law will not permit it. The inspector may not deal harshly with the conditions as he finds them, may tolerate these practices, but if so he is not doing his duty as an officer of the law.

Catholics feel deeply on this matter. The sense of wrong cuts as with a sword. I am sure many of my non Catholic friends do not fully realize the depth of the wrong inflicted upon their Catholic neighbors. Yes, Catholics feel aggrieved, and abundant reason have they to so feel. Their faith is dearer to them than place in the hands of their children is a classic. It is not much to look at but within the covers of that small volume is the story of Christ, and the law He laid down to guide souls to Himself, and Christians tell their fellow Christians that instruction in the Christian precepts contained in this book must be discontinued or carved down to a degree which would render it wellingh useless. We are all Christians. This is a Christian country and I am of those who believe that if our great Dominion is to achieve the grandeur and the glory which an All-Wise Providence has destined it should achieve, Christ should be the corner Wise Providence has destined it should achieve, Christ should be the corner stone and a Christian atmosphere should be with us and about us in all our striv-ings to attain for Canada its great des-

I may be met here with the argui that the school should confine its work to secular training and that the home and the Sunday school suffice for re-

There has never been a contention more fallacious, for experience has proved that, while these methods are excellent as far as they go, but a mere fringe of the work can in this way be accomplished. A very large proportion of our rising generation do not attend of our rising generation do not attend Sunday schools, and another large pro-portion of the parents are more or less indifferent. While they are solicitous about the things of time—while they are anxious their children should be well equipped in the race for the golden goal—the thought of eternity, and the thought of character-building on Chriscern.

for taking up your time with this phase of the subject. I would not do so were it not in my mind that our country's future will in due time be in the keeping of the little ones who are now in towards the acquirement of wealth?

It is but wasting time to antagonize the purpose of the Catholics to establish separate schools. No matter what the law may be, Catholics will everywhere. separate schools. No matter what the law may be, Catholics will everywhere, and at all times, establish religious schools, or, rather schools in which religious training and secular training go hand in hand. You may compel them to pay the double tax if you will, but that will not stay them in their purpose. With them it is a matter of conscience. They cannot and they will not relinquish their right. Nowhere in the world are we furnished with a more striking illustration of this fact than in the great American republic. In that country Catholics pay the double tax, and while meeting the exaction of the public school tax gatherer, they pay and while meeting the exaction of the public school tax gatherer, they pay each year for the maintenance of parochial schools the enormous sum of \$25,000,000.

Nothing would please me better than Nothing would please me better than to note that my friends who do not believe as I do, the great Protestant body of the Dominion, established Protestant Separate schools in every section of the country where conditions would permit such a departure. In centres of population it would please me to see a Protestant Separate school in the shadow of every Protestant church.

The condition in Winnipeg is a re The condition in Winnipeg is a reproach. The pity of it. The shame of it. When another generation will pass away, the men of the future will wonder that the injustice done their Catholio neighbours was permitted to continue even for a short period—will wonder that the Separate school question had for so long a time been cast about, particularly in Winnipeg, like a hockey nuck, by the practical politicians who particularly in Winnipeg, like a hockey puck, by the practical politicians who cared much for the sweets of office, and were as adamant to the plea of justice. How long it will continue we know not, but some means should be taken to force the hands of those who value not fair play, whose shibboleth of equal rights for all comes but from the teeth outwards. Lawyers may tell us that it would be unconstitutional to take drastic measures. Well, be it so. Then let the constitution be altered, even if we have to appeal to the mother of parliaments and our gracious Sovereign.

We are all Canadians. Would that a kindlier spirit were abroad. Would that there were fewer rancour-mongers plying their unlovely trade in our midst. Would that we had amongst us more really great Canadians whose noble purpose is to build up a united Canada, united in heart and soul, dealing out measure for measure of kindly consideration, each for each, irrespective of race, or class, or creed. With such men Canada will become truly great. Such men are a benediction amongst us. May they be multiplied over and over again, until it may come to pass that we are as one people, under one and the same old flag, loving our country with a great love and our neighbour as ourselves. Let the Senate of Canada then, the champion of the weak, the defender of the minorities, the court whose decisions are above and beyond all that is petty and mean, issue a mandate that may be reckoned with by those who continue without cause that scandalous violation of natural justice in the province of Manitoba. That province is entering upon a new era. She will be broadened and enriched under the new order of things: may it be that the minds of the majority broaden also. broadened and enriched under the order of things: may it be that order of things; may it be that the minds of the majority broaden also. A fitting time would this be to throw down the barrier of oppression and give the Catholic minority that meed of justice and fair play which should be the portion, for it is the birthright of every subject of King George.

LENTEN CONFERENCES

FATHER BERNARD VAUGHAN ON SOCIALISM AND RELIGION

CONFERENCE V On Sunday, March 24, Father Vaughan gave his fifth conference in St. Patrick's Cathedral, New York, on socialism. The throng, if possible, was bigger than ever. More than a thousand were unable to find standing room. sand were unable to find standing room. He said in part: This morning we want to examine dispassionately but unsparingly the socialist attitude toward religion. What value does the socialism which is alive in its meetinghouse and in its press set upon religion? How does it regard morality and religion, those pillars of the state; "Those Buttresses" as George Washington Buttresses" as George Washington called them, "of human life and human society?" I am not here asking whether socialism as a mere economic whether socialism as a mere economic theory is bound up with religion or irreligion, but I am at pains to know whether the socialist movement in the concrete as a going concern, or to borrow socialist language" as a philosophy of human progress, as a theory of social evolution and as an ethical practice," is or is not an irreligious movement, and in particular, is or is not a movement hostile to Christianity.

be judged as a whole He said: "We must take a general view of its tendencies, of its so-called ideals, of its aims and ambition; we must by no means do it the injustice of mistaking the mere bers for the spirit generated in its in-ception by the movement itself, and in-extricably bound up with it as a theory f human existance. Father Vaughan went on to say that

after having patiently investigated the natter he had no hesitation in saying matter he had no hesitation in Saying that socialism was opposed to Christianity as darkness was to light; and that their spirits could no more be reconciled that could an evil and good spirit. The deliberate teaching of the founders of socialism, the utterances of the leaders of socialism, the classical literature of socialism, and the propaganda and press of socialism compelled him to one con-clusion only in the matter, namely, that socialism, was quite as definitely an-tagonistic to Christianity as Christian-ity was to socialism. He could scarcely

Let them begin with Karl Marx, who, according to a leading socialist, "had transplated its feelings into a dogma, and had discovered its true genesis." The preacher said he was concerned to know how did Marx and his associates know how did Marx and his associates regard the relations of socialism with Christianity? They were assured by no less an authority than H. G. Wells that the socialism of Marx and Engels was "strongly anti-Christian in tone."
The distinguished writer did not say
that apart from their socialism these
men were anti-Christian, but Wells made men were anti-Christian, but wells made a point of reminding them that the hos-tility of Marx and Engels to Christianity was bound with their socialism, that in the measure they were sympathetic with ocialism, they were antagonistic to Dhristianity. It would be strange Christianity. It would be strange said Father Vaughan if they had been anything else, seeing that socialism was based upon a conception of the Universe which left no room for any kind of re-

vealed religion.

Was not socialism built upon material. was not socialism built upon material-ism and were not socialists proud of pro-claiming it origin, and were they not trying everywhere to inoculate "com-rades" with its materialistic principles? He said: "Listen to another of its lead-He said: "Listen to another of its leading lights, Bernstein, who reminds us that the most important part in the foundation of Marxism is its specific theory of history which goes by the name of the materialistic conception of "It was the boast of Marx," he goes on to say, "that socialism would deliver mens' consciences from what he called "the spectre of religion."

'Men who boast that it is their mission

'Men who boast that it is their mission to free mens' consciences from "the spectre of religion," can by no process of reasoning be said to be the allies of revealed religion; they are on the contrary its most determined foes.

"Look at the genesis of socialism," exclaimed the preacher, "and you will be satisfied that it first took shape not markly assay assay method of arring."

be satisfied that it first took shape not merely asan economic method of curing the abuses of Capitalism, but as a new ethical method of life, a shifting of mens' aims, hopes and aspirations from

eternity to time, from heaven to earth, from God to the State.

Believe me, it is offered to the world as a new cult, as a new religion; and it seeks as a basis on which to stand nothing less than the ruins of Christianity, whose place it promises fully to occupy, and whose mission it undertakes more than to fulfill. "We have done with God," was the cry of Engels; "We must wipe out," exclaims another, "those two curses, Capitalism and Christianity;" "Until that is done," exclaims a third the "free" husband of Marx's daughter—"qothing is done." "One of the greatest powers in Europe," Bebel, has assured Europe that Christianity and socialism stand towards each other as fire and water. Nor is Bebel alone, and socialism stand towards each other as fire and water. Nor is Bebel alone, Liebnecht, goes further, reminding comrades that it is their duty to root out faith in God." The preacher said that he might multiply quotations from socialist classics read on either side of the Atlantic, and all competing with one another in their denunciation with one another in their denunciation of all revealed religion, but he would rest satisfied with citing one more authority, perhaps the best equipped man on the States to speak in the name of the true socialism. John Spargo tells us that the association of socialism with the control of the states of the specific results of the that the association of socialism with atheism was an accidental result of the confluence of nineteenth century thought. He excuses the founders of socialism for attacking a Christianity which they thought was static, fixed and resting on immutable dogmas. But he goes on to inform us that all this has changed, and that Christianity with its dogmatic belief and ethical codes is ever undergoing change, so that the Christianity which was so ruthlessly attacked by the founders of socialism has long since passed away. With John Spargo Christianity would seem to be a mere stage in the process of mental evolution.

To all this, exclaimed the preacher, let me reply by proclaiming from this Cathedral pulpit that Christianity is to-day what it was when it was first assailed and rejected by the founders of socialism. Let me inform Mr. John Spargo and all his comrades that modern discoveries and medern science have shifted neither Christianity nor its dogmas from where they stood two conturing ago: and let me add that

have shifted neither Christianity nor its dogmas from where they stood two centuries ago; and let me add that there is no power on earth nor under the earth with strength enough to force the Church to yield one jot or tittle of the moral code or dogmatic teaching which it has been its privilege to teach and reference part for two hundred. and enforce, not for two hundred, but for two thousand years. The charge against the Christian Church in which I believe is just this, that like her Divine Founder she never changes. She is what she was, and what she is She is what she was, and what she is that she will continue to be long after socialism shall have been swung from the slips into the lumber room of this shifting picture show called life." He said: the Church of Christ measures this movement in its essential features, observing its basic suppositions, investigating its inner spirit and tendencies, analysing its plausible but falacious explanations. The Church has her hands upon its pulse, she has taken its temperature, she has diagnosed its conditions, and she declares without prejudice, passion or bitterness, but in all sincerity, truth and charity that the actual living energizing socialism which is in our midst to-day is prejudical to man's spiritual welfare, and that the danger has not been diminished but rather in-creased by the socialist assertion proclaiming that religion "is nothing more than a private concern." That assur-ance had been weighed in the balance of facts and was found to be lighter than the paper on which it was written. It

On both sides of the Atlantic what stood out in such bold relief that no one could escape noticing it, was the almost revealed religion, and most espe for revealed religion as taught in the Catholic Church. Few were the letters of which during

the past month he had been the reci-pient in which there were not quite ap-palling denunciations of the Catholic Church as the one stumbling block in the way of socialism, as the only living foe with whom there was no coming to terms, as the one and only enemy against whom it must marshall all its

forces, and fight to the bitter end.
Father Vaughan said that the Church
Militant had nothing to fear in that warfare. Catholics who were loyal and true would not turn a deaf ear to the brue would not turn a deaf ear to the bugle call that summoned them into field, nor would they be dull to the word of warning uttered by the Supreme Pontiff to leave severely alone any Association, or Society inspired by principles contrary to faith and morals, or influenced by persons the or influenced by persons who are not steadfast for right and friendly to re-ligion. Religion is all or nothing.

THE CHURCH AND DEMOCRACY "Careful should we Catholics be,"

"Careful should we Catholics be," says the Catholic Transcript, "to lend no shadow of pretext to those who envy or fear the greatness of the ancient Church. Ecclesiastics of exalted rank have stood beside the thrones of kings in days of glory and in days of shame. As one reads the history of the Catholic Church, he can not escape the conviction that her prelates are more at home among the people than among those who tion that her prelates are more at home among the people than among those who are in the pelaces of the great. The American democracy is the finest field which ever opened to the zeal and to the genius of the Catholic churchman. To do his best work he must realize that he is of the people and his greatest ambition should therefore be to remain among the people. To be a true democrat is the highest dignity in a true democracy. There are degrees of eminence, indeed, even among us—else all would remain monotonous mediocrity—but the foundation of all must be sought among the people, the people for whose among the people, the people for whose salvation the Church exists, and without whom the most exalted prelate becomes a tinkling cymbal and sounding brass."

1745

Mr. Thomas M. Mulry is to get the Lactare Medal this year. He is Presi-dent of the Particular Council of the St. Vincent de Paul Society of New York.

CATHOLIC NOTES

The non-Catholics of Boston, regard less of creed, presented Cardinal O'Con nell with an illuminated address inclosed

After one thousand and seventy years, the sacred body of the great St. Benedict, Abbot, lies enshrined in an Italian abbey-church, in a marble sarcophagus with glass front, disclosing the saint in his abbatial robes. And his great Order

has continued ever since. has continued ever since.

The custom of the Pope's changing his Christian name on his accession was introduced in 884 by Peter di Porca (Sergius II.) who in his humility thought it would be presumptuous to call himself Peter II. From this same feeling no Pope her over the presumptuous to call himself the same feeling no personner of the peter II.

name Peter.
Pope Pius has conferred upon Miss
Kylerine Conway, a member of the
faculty of St. Mary's Academy at Notre
Dame, Ind., the decoration "Pro Ecclesia et Pontifice." Miss Conway has won
italiating and an oracle a nogelist and an distinction as a poet, a novelist and an editor. She was awarded the Laetare medal by Notre Dame University three

years ago.

The magnificent nausoleum which has The magnificent nausoleum which has been in course of construction for three years in Mount Carmel cometery, Chicago has been completed. The mausoleum is to be the resting place for the bishops and archbishops of the archdlocese of Chicago. The tomb is asserted to be the only one of its kind outside of Rome.

Bishop Colton, accompanied by his sister, Miss Josephine Colton, and Rt. Rev. Mgr. Baker, have gone to Asheville, N. C. The 28th Feb. was the first time Bishop Colton had been out of the house for eight weeks, but he was comparatively strong and looked for-ward with pleasure to his sojourn in the

The question of a successor to His Eminence Cardinal Falconio, late Papal Delegate to the United States, has been settled by the appointment of Monsignor Giovanni Bonzano, Rector of the Urban College of the Propaganda Fide, Rome. The news of his appointment was received by Monsignor Ceretti, Charge d'Affaires of the Apostolic Delegation

Under Catholic auspices a club of business women was recently organized in Chicago. It is "for the protection in Chicago. It is "for the protection and promotion of the interests and wellbeing of girls employed in office capacities." When it is understood that the stenographers alone of Chicago number fifty thousand which number is doubtless more than duplicated by those employed in other capacities, the extent of the undertaking may be imagined.

The estimated Catholic population of Scotland is over 519,969, with some 558 Scotland is over 519,969, with some 558 clergy, secular and regular, ministering to their spiritual needs. The number of missions is 241, with 493 churches, chapels and stations where Mass is celebrated. Religious houses number 70 (for men and women), schools 214, and charitable institutions 37. Of the whole Catholic population the Archdiocese claims 380,000.

The general chapter of the Order of the Holy Cross, which convenes every six years to legislate for its members in all parts of the world, will assemble for deliberation at the University of Notre Dame Aug. 1. The Very Rev. Gilbert Francis, Superior-General of the order, sent out an announcement of the list of delegates on Feb. 18. The United States, Europe and Asia will-be represented.

The large new wing to St. Anthony's School for Backward and F Children at Kalamazoo, Michigan, was blessed and dedicated to the service of blessed and dedicated to the service of God, charity and humanity on the 18th inst., by His Grace, the Most Rev. Archbishop Moeller, D. D., of Cincinnati, who delivered the sermon on the occasion. He was assisted by a number of the clergy. This institution was established in 1898, and is now, we believe, the only institution of its kind in the world devoted exclusively to the betterment of backward and feebleminded children under the auspices of the Sisters of St. Joseph.

The number of Catholics in the arch-The number of Catholics in the archdiocese of Westminster is estimated at 250,000, who are ministered to by 360 secular and 180 regular priests—a total of 540 clergy. The clergy list shows an increase of 5 on last year's total. There are 282 churches and chapels, and the convents total 161. Educational establishments of various kinds and grades number 187. There are 28 charitable institutions such as reformatory and industrial schools and orphanages for poor children, and other homes and refuges number 21. In addition there are 6 hospitals. The school children on the books for 1910 11 numbered 39,902.

An attempted sacrilege at the famous shrine of Poli in Italy met with a terrible retribution recently. A German, and a Protestant, was attempting to steal the wonderful miraculous silver statue of our Blessed Lady, for which the shrine is renowned, and which is adorned with gems and precious orna-ments, the votive offerings of the faith-ful. The unhappy man had mounted the altar and stretched out his hands upon the statue, when he sustained a terrible fall and lay at the foot of the altar with fall and lay at the foot of the altar with a broken back till the entrance of the priests for early Mass. He was imme-diately tended by the good Fathers, despite the evidence of his meditated crime, but succumbed almost immedia-tely to the iujnries he had received. The terrible incident has created a deep impression in the district and its impression in the district, and it is hoped will create such a wholesome fear amongst the thieves that it may still the cause of the present panic in Italy resulting from so many successful depredations.

MILES WALLINGFORD

BY JAMES FENIMORE COOPER CHAPTER XVI

Nay, more—almost triumphant. Lister then, And hear my words of truth."

It was just 4 o'clock, p. m., when the dawn and the Polisson parted company the former steering on her old course for Brest, while the latter continued her cruise. The lugger sailed like a witch, and away she went toward the chops of the Channel on a bowline leaving us to stand toward the French coast, close-hauled, also, but on the opposite tack.

It is scarcely necessary to dwell on the feelings with which we four, who were eye witnesses of all that passed, witnessed the proceedings. Even Diogenes was indignant. As for Marble, I have already alluded to his state of mind, and if I had not, the following dialogue, which took place at sunset (the first that occurred between us in private since the second capture—while the French were eating their suppers) would serve to explain it.

"Well, Miles," the mate dryly observed, "whatever we have to do, must be done at once. When shall we begin? in the middle, or in the morning watch?"

"Begin what, Moses?" I saked, a little surprised at the settled manner in which he put his question.

"To throw these Frenchmen overboard. Of course, you don't mean to let them carry your ship into Brest?"

"Why not? We were bound to Brest when we fell in with them, and if they will take us there, it will only save us the trouble of doing it ourselves."

"Don't be deceived by any such hope, Miles. I've been in the hands of Frenchmen I knew you, and there is little hope of getting out of them, so long as the ship and cargo will pay for detention. No, no, my dear boy, you know I love you better than any thing on 'arth, my dear old soul of a mother and little kitty excepted, for it wouldn't be religious to like you better than my own flesh and blood; but after these two, I like you better than any one on 'arth; and I can't be quiet and see you run your property into the fire. Never let the ship go into France after what has happened, if you can help it."

"Can we possibly help it? Or do you propose that four men shall retake this vessel from seventeen?"

"Well, the odds are not so great, M

as strong as a jackass; Diogenes is another Hercules; and neither you nor I am a kitten. I consider you as a match, in a serious souffle, for the best four among them chaps."

This was not said in the least boast-

This was not said in the least boastingly, though certainly the estimate of comparative force made by my mate was enormously out of the way. It was true, that we four were unusually powerful and athletic men; but it was also true, that six of the French might very well be placed in the same category. I was not subject to the vulgar prejudice of national superiority, I hope; one of the strongest of all the weaknesses of our very weak nature. I have never yet been in a country, of which the people did not fancy themselves, in all particulars, the sait of the earth; though there are very different degrees in the modes lars, the salt of the earth; though there are very different degrees in the modes of bragging on such subjects. In the present instance, Marble had not the least ides of bragging, however; for he really believed we four, in an open onslaught, fire-arms out of the question, might have managed those seventeen Frenchmen. I think, myself, as might have got along with twice our we might have got along with twice our

privateersmen, and reducing the struggle to the arms of nature; but I should have hesitated a long time in making an open attack on even them.

Still, I began to regard my chances of escaping, should we be sent into a French port by a privateer, as far less certain than they had appeared at first. Marble had so much to say of the anarchists in France, as he had known them in the worst period of the Revolution, and so many stories to tell of ships seized and merchants ruined, that my confidence in the right was shaken. Bonaparte was then in the height of his contular power—on the point of becoming emperor, indeed—and he had commenced this new war with a virulence and disregard of scknowledged rights, in the detention of all the English then resident in France, that served to exoite the state of clock when I awoke, reseased, but disappointed. Marble was still snoring in his berth, and I was compelled to give him a call. I could perceive there was a breeze, and that the ship was going through the water fast; by her lurching, she was close-hauled. It takes a seaman but a minute or two to throw on his loose attire, and no time was lost on the present occasion. While my mate and I were thus engaged, the former happened to cast a look out of the cabin windows, which were open on account of the warmth of the westher, and offered no obstruction to a long view of the ocean directly in our wake.

"Halloo, Miles!" Marble exclaimed; "by Jove, we are chased! Such is the secret of Mr. Frog's being so much alive the first of Mr. Frog's being so much alive the first of the country of the cabin windows, which were open on account of the warmth of the westher, and offered no obstruction to a long view of the ocean directly in our wake.

"Halloo, Miles!" Marble exclaimed; "by Jove, we are chased! Such is the secret of Mr. Frog's being so much alive the first of the was a lock of the cabin windows, which were open on account of the warmth of the westher, and offered no obstruction to a long view of the ocean directly in our wake. in the detention of all the English then resident in France, that served to excite additional distrust. Whatever may be said of the comprehensiveness and vastness of the genius of Napoleon, as a soldier and statesman, I presume few upright and enlightened men can now be found to eulogize his respect for soldier and statesman, I presume few upright and enlightened men can now be found to eulogize his respect for public law. At any rate, I began to have lively misgivings on the subject; and the consultation between my mate and myself terminated in our coming to a resolution to serve the French prize crew substantially as we had served the English prize crew, if possible; varying the mode only to suit the new condition of things. This last precaution was necessary, as in the fulness of my confidence, I had made Monsieur Gallois acquainted with all the circumstances of throwing the fender overboard, and the manner in which we got possession of the ship. It was not to be expected, therefore, that that particular artifice could be made to succeed with him.

It must have been the result of prejudice, and of constant reading of articles extracted from the Euglish journals, that influenced me; but I confess it seemed a much easier matter to retake my ship from seventeen.

and how much, have I seen reason to regret the influence that is thus sliently obtained amongst us, by our consenting to becoming the retailers of other people's prejudices? One of the reasons why we have so long been mere servites on this point, is owing to the incompleteness of the establishments of the different leading presses of the country. We multiply, instead of enlarging these enterprises. The want of concentration of talent compels those who manage them to resort to the solssors instead of the pen; and it is almost as necessary for an American editor to be expert with the shears, as it is for a tailor. Thus the public is compelled to receive hashes, instead of fresh dishes; and things that come from a distance notoriously possessing a charm, it gets the original cookery of London, instead of that of their own country.

London, instead of that of their own country.

Prejudice or not, confidence is not a bad thing when a conflict is unavoidable. It may be well to respect your enemy down to the very moment of making the charge; but, that commenced, the more he is despised, the better. When Diogenes and Neb were told it would be necessary to go over again the work so lately thought to be completed, neither of the negroes manifested the least concern. Diogenes had been in the Crises, as well as Neb, and he had got to entertain a very anglican sort of got to entertain a very anglican sort of notion of French provess on the water; and as for my own black, he would have

"They's only French," said Diogenes, in a philosophical sort of way; "we can handle 'em like children."

nandle em like children."

I would not discourage this notion, though I saw its folly. Telling our two supporters to hold themselves ready for an attack, Marble and I left them, to an attack, Marble and I left them, to coglitate and commence the manner of proceeding. Whatever was done, must be done that night; there being reason to think the ship would get in some-

proceeding. Whatever was done, must be done that night; there being reason to think the ship would get in somewhere, next day.

The name of our prize master was Le Gros. He was not aptly designated, however, being a little, shrivelled, yellow-faced fellow, who did not seem to be a Hercules at all. Nevertheless, unlike Sennit, he was all vigilance and activity. He never left the deck, and, being so near in with the coast, I felt pretty certain weshould have his company above board all night. Whatever was attempted, therefore, must be attempted in defiance of his watchfulness. Nor was this all; additional prudence was necessary, since we were so near the coast as greatly to increase the chance of our being picked up by some other French cruiser, should we even escape from this. Extreme caution was our cue, therefore, and Marble and I separated, seemingly each to take his repose, with a perfect understanding on all these polats.

Monsieur Le Gros paid no attention to the state rooms, or to the accommodations below. His whole care was bestowed on the ship. Apprehension of falling in with some British cruiser kept his eyes wide open, and his gaze constantly sweeping the horison, so far as the obscurity would allow. I was increasantly on the alert myself, stealing up from the cabin, as far as the companion-way, at least a dozen times in the course of the night, in the hope of finding him asleep: but, on each occasion, I saw him moving up and down the quarter-deck, in rapid motion, armed to the teeth, and seemingly insensible to fatigue and all the other weaknesses of nature. It was useless to attempt to find him off his guard, and, worn out, Marble and myself fell into a deep sleep, about three in the morning, out of pure exhaustion. As for the two negroes, they slept the entire night, waiting our summons for their rallying to the work. Neb, in particular, had all the absence of responsibility that distinguishes the existence of a slave, feeling very much the same unconcern as to the movements of the vessel, as any o

"by Jove, we are chased! Such is the secret of Mr. Frog's being so much alive this fine morning. Yonder comes a frigate, or my name is not Oloff Marble."

Marble."

A frigate there was, sure enough. She was about two leagues astern of us, and resembled a pyramidal cloud moving along the water, so completely were her spars covered with canvas. That she was an Englishman was more than probable, from the cruising ground, as well as from the fact of the prize crew running from her. In that day, no French ship-of-war loitered long at any particular point, her enemies being so numerous as to render pursuit certain, ere many hours could elapse. After determining these facts in our minds, Marble and I went on deck.

My first look was ahead. To my deep

new conquerors might be mystified, whereas, there was little hope for us, should Monsieur Le Gros get in, after such an uproar.

In a little more than an hour's time, the Dawn began to shorten sail, hauling up her courses and topgallant-sails, recks showing themselves within haif a mite of her. A large boat met us here, coming alongside as soon as certain who we were. The people in this boat were fishermen, and were so much accustomed to all the movements of the coast, that they understood the nature of the affair as soon as they were apprised of our character. Of course, they were eagerly questioned touching the possibility of the Dawn's being carried in through any of the rocky-looking passages that lay before us. Monsieur Le Gros looked very blank when he was told that all his hopes lay in there being sufficient water in one channel, and of that the fishermen confessed their own ignorance. If the noize and confusion were annoying before these men came alongside, they were astounding afterward. All this time the frigate was drawing near fast, and half an hour would certainly bring her within gunshot. There is something intoxicating in a race. I felt a strong desire to get away from the English man at the very moment I believed my chances for justice would be worst in the hands of the French. Feeling the necessity of losing no time I now made a lively appeal to Monsieur Le Gros, myself, proposing that we should both go in with the fishing-boat and examine the passage ourselves. By using proper activity, the whole might be done in a quarter of an hour; we should then know whether to carry the ship in, or to run on the rocks and save what we could of the cargo, by means of lighters.

Order on board ship is out of the

of the cargo, by means of lighters.

Order on board ship is out of the question without coolness, silence, and submission. A fussy sailor is always a bad sailor; calmness and quiet being the great requisites for the profession, after the general knowledge is obtained. No really good officer ever makes a noise except when the roar of the elements renders it indispensable, in order to be heard. In that day, French shipsoftwar did not understand this important seoret, much less French privateers. I can only liken the clamor that was now going on in the Dawn's lee gangway to hat which is raised by Dutch fish-women on the arrival of the boats from sea with their cargoes. To talk of Eillingagate in comparison with these women, is to do the Holland and Flemish ladies gross injustice, English phlegm being far more silent than Dutch phlegm. No sooner was my proposition made than it was accepted by acclamation, and the privateersmen began to pour into the boat, heels overhead, without orders. Monsieur Le Gros was carried off in the current, and when the fishermen cast off, but three Frenchmen were left in the ship; all the others had been swept away by a zeal to be useful, and that was a little quickened, by the horrors of an English prison-ship.

Even Diogenes laughed at the ranf the cargo, by means of lighters.

Order on board ship is out of the

dom manner in which we were thus left in possession of our own. There is no question that the French intended to question that the French intended to return, while there is no question it was also their intention to go. In short, they were in a tumult, and acted under an impulse instead of under the government of their reasons.

"You will have the complaisance, Monsieur Wallingford," cried Le Gros, as the boat started away from the ship's side, "to fill the topsail, and run for the passage, when we wave our hats."

"Ay, ay," I answered; "leave it to m' of fill the top-sails, and to give the John Bulls the slip."

This was said in French, and it drew cries of "Bon!" and of "Vive la France!" from all in the boat. What the fellows thought, I will not pretend to say; but if they thought they were to get on board the Dawn again, they did not know the men they left behind them. As for the Frenchmen who remained, Marble and I could have managed them alone; and I was glad they were with us, since they could be made to be used to pull and haul.

It was a nervous instant when the Dawn's bow first entered the narrow passage. The width, from rock to rock, so poly of visible things, might to pull and haul.

The ship was under her three top-

sails, spanker, and jib, when Monsieur Le Gros thus singularly gave her up to my control; the main-yard lying square. My first step was to fill the topsail and gather way on the vessel. This was soon done; and keeping away I stood on toward the rocks, which soon bore on our weather-bow, determined to run as near them as I dared, thinking to run as near them as I dared, thinking to frighten the Englishman so much as to induce him to keep at arm's length. I might cast away the ship, it is true; but even this would be preferable to falling again into English hands, with all the occurrences still so recent. A year or two later, the affair of the Speedy's men might be forgotten; but while a thing is fresh there is always some danger of its creating feeling. At least, thus I reasoned, and thus I acted.

to things. This last precaution was necessary, as in the fulness of my confidence, I had made Monsieur Gallois acquainted with all the circumstance of throwing the fender overboard, and the manner in which we got possession of the ship. It was not to be expected, there lay the land, actually distinguished the property of the ship. It was not to be expected, therefore, that that particular artifice could be made to succeed with him. It may been the result of prejudice, and of constant reading of articles extracted from the Soglish journals, that influenced me; but I confess it seemed a much easier matter to retake my ship from seventeen Frenchmen, than from twelve Baglishmen. I was not so besotted as to suppose surprise, or artifice, would not be necessary in either case; but, had the issue been made upon brute force, I should have begun the frag with greater confidence in the first than in the last case. All this would have been very wrong in our particular situation, though as a rule and as applied to seafaring men, it might be more questionable. How often might be made to a case and it was a much and the manner in which as a case in the part of the part of grade dependent of the part of grade dependent of the part of grade dep

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at the goal.

It was a nervous instant when the Dawn's bow first entered the narrow passage. The width, from rock to rock, speaking only of visible things, might have been thirty fathoms; and this strait narrowed, rather than widened, for several hundred feet, until it was reduced fully one third. The tide ran like a mill-tail, and it was, perhaps, lucky for us that there was no time for reflection or irresolution; the aspect of things being so serious as might well have thrown the most decided man into uncertainty and doubt. The current sucked the vessel in, like the Maelston, and we were whirling ahead at a rate that would have split the ship from her keel to her top-timbers had we come upon a sunken rock. The chances were about even; for I regarded the pilotage as a very random sort of an affair. We glanced on in breathless expectation, therefore, not knowing but each moment would involve us in ruin. This jeopardy endured about five minutes. At the end of that brief space, the ship had run the gauntlet for the distance of a mile, driven onward by the current rather than by the wind. So tremendous was our velocity in the narrowest part, that I actually caught myself grasping the rail of the ship, as we glanced past the rocks, as if to keep mytelf from a fall. The French gave a loud and general shout just as the boat issued out of a race-way into a wide ca-

The distance enabled me to look about.

Within the range of islands was a sort of sound, quite a league in width, and on this sound the main coast presented several bays in which coasters were at anchor. Most of the promiuent points had small batteries, of no great force as against a fleet or even against a single heavy ship, but which were sufficiently formidable to keep a sloop of war or a frigate at a respectable distance. As all the guns were heavy, a vessel passing through the middle of this sound would hardly be safe, more especially did the gunners do their duty. By anchoring at the spot where the boat waited for us, we at once gave up the ship to the privateersmen, the battery first mentioned commanding that point completely. As good luck would have it, however, an expedient offered, in the direction of the wind and tide, and which were opposed to each other, and I availed myself of the circumstance as promptly as possible.

Do our best, the Dawn could not fetch the spot where the boat had dropped her kedge. We passed within hall of it, notwitstanding, and loud were the calls to shorten sail and anchor, as we came within hearing. Affecting to be anxious to get up to the precise point where the boat lay, I mystified Monsieur Le Gros in my answers, telling him I would stand on a short distance, or until I could fetch him, when I would tack. As this was intelligible it satisfied my captors, though a hundred "n'importe" were yelled after us, and "n'importe" were yelled after us, and "n'importe" it was in fact, one spot being just as good to anchor in as another, for a half a league all around us.

The Dawn did her duty that day, and there was occasion for it, the frigate still continuing the chase. The circuit she had to make and the heart and the seath and the heart and the least and the heart and the least and the heart and the least and th

The Englishman, as I afterwards learned, was a French - built ship, called the Fortunee, or as Jack termed her, now she had got to be designated in the Anglo-Saxon dialect, the Fortunee, which was liberally rendered that the terms of the statement of the statem nto the vernacular, as the "Happy Go-Lucky." She was an old ship, but an into the vernacular, as the "Happy Go-Lucky." She was an old ship, but an exceedingly fast one, and her commander had rendered himself famous by the manner in which he ventured about on the French coast. This was the third time he had gone through this very sound in spite of the batteries, and havsound in spite of the batteries, and having some experience in the windings and turnings, he was now much better able to get along scathless than on the two former occasions. As soon as he thought himself at a safe distance from the six-and-thirties, he hauled up, and made five short stretches near the main, where he had much the best of the tide and the whole strength of the breeze, and where there was nothing to molest him, the usual roadstead being under the island of course.

of course.

The first hour sufficed to let me understand there was no chance of escaping the frigate; if we continued to beat up through the passage, we might reach its western end a little in advance of her, it is true, but no hope at all of getting away would remain when we again reached the open ocean, and she in-shore of us. In this dilemms, Marble made one of his happy suggestions, my merit amounting to no more than seizing the right moment, and carrying out his idea with promptitude. The passage first named lay in a line with us, and we had every reason to believe the ship could go through it. When we were invited to enter, the tide was not as high by six feet, as it had now risen to be, and my mate suggested the expedient of trying it, in going out.

"The Englishman will never dare follow, on account of the battery which lies on the side of it," he added, "whereas the French will not fire at us, believing us to be escaping from a common enemy."

The whole force of what had been said of course.

The first hour sufficed to let me under-

enemy."
The whole force of what had been said The whole force of what had been said fiashed upon me in an instant. I set the tricolor over a British ensign, to cause the people of this second battery to think us an English prize, and stood straight for the pass, just without which lay a small brig at anchor. In order to make the deception more complete, we

hauled up our courses, and let run the topgallant halyards, as if ready to bring up. Seeing this, Monsieur Le Gros fancied we were about to anchor under the battery, and that we had hoisted our flags to taunt the English, for caps and hats were waved in exultation in the boat, then distant from us a quarter of a mile. We passed close to the brig, which greeted us with acclamations and "vives la France," as we swept by her. My eye was on the battery, the whole time. It was built to command the roadstead, and without any reference to the pass, which no enemy would be apt to attempt. It is true, two heavy guns bore on this entrance, but they were in a detached work, that was never manned except in emergencies.

I drew a long breath, and felt a mountain removed from my very soul, as the ship passed out of the range of the last gun in the last semicircle. The soldiers were making gestures to us to indicate we were getting too far west for a good berth, but we heeded them not. Instead of shortening sail, the fore and maintacks were boarded, and the topgallantsails set. This revealed our intention, and the clamor on the shore even reached the ship. Preparations were making to get a piece of light artillery to bear on us, and some twenty gunners began to scamper toward the detached battery. The whole thing was now reduced to a sheer race. We passed the last battery ten minutes before the French could reach it, the latter having to go round a considerable bay; and six minutes later we went out to sea, with the American ensign, and jacks, and pennants flying at each masthead, and wherever else such an emblem of triumph could be shown ! triumph could be shown !

ATHIRST IN THE DESERT

My wagon was outspanned in a rockstrewn valley at the foot of a ridge of low hills and the oxen had been tied up for the night. I sat on a rock by the roadside, smoking a comfortless pipe.

I knew that the girl who occupied my wagon tent was weeping, and I longed to comfort her in her desolation. But what could I say—I who was but a clumsy fellow at putting his thoughts into words at the best of times? And if I had had the whole dictionaries of fine words at my command, they would not have made less awful the thing that had happened. If I had been a woman or an old friend I might have stayed beside her, held her hand in mine and wiped away her tears. But I was neither. I udeed, though I loved her more than anything else on earth, I was little more than a stranger whose presence would seem an intrusion. Her tears would ease her sore heart better than any halting words of mine, but the knowledge that she was shedding them alone in the darkness turned my heart to a lump of smarting pain.

maring pain.
I had met Cecile Gunther for the first I had met Cecile Gunther for the first time a month ago, when I had crossed into German territory from Griqualand. I had learned to love her in the week I had spent at her father's station; but she was not the sort of girl to whom a man may venture to speak of love after a week's acquaintance. "So I had kept silence and gone away, meaning to make a longer stay with the hospitable old German on my return. Meantime, Without and his Hottentots had risen against German authority, and when I again bool and his Hottentots had risen against German authority, and when I again reached Gunther's Station it was to find it a heap of smoking ruins and Cecile weeping over the mutilated body of her father.

Together we laid the old man in the grave I hastily dug. Then I piaced the heart broken girl in my wagon and hurried with all speed to the border.

This had happened five days ago. I no longer had any fear of falling in with a raving band of Witbool's followers, yet my heart was heavy, for I knew that

a raving band of Witbooi's followers, yet my heart was heavy, for I knew that there lay in wait an enemy still more to be feared. We were in the heart of a desert land and for mile on mile about us stretched nothing but flinty ridges, waterless dongas and thorny scrub. Even the silver light of the newly-risen more had no nower to soften the gaunt was mine to me, and I had put moon had no power to soften the gaunt hideousness of the scene. The desolation and solitude were profoundly depressing. Worse than either was the silence—the awful, broocing silence of the desert, unbroken by cry of bird or chirp of intect.

But it was neither the silence nor the solitude which daunted me, but the fear—nay, for the last few hours it had been

chirp of intect.

But it was neither the silence nor the solitude which daunted me, but the fear—nay, for the last few hours it had been

solitude which daunted me, but the fear—nay, for the last few hours it had been a certainty—that I had lost my way. The worthless Griqua who had guided me into Damaraland had deserted me, and I had no one to trust to but myself. Unfortunately for myself and those who depended upon me, I was not blessed, as are so many South Africans, with an abnormally developed bump of locality.

In most parts of the country to have wandered twenty to thirty miles out of the way would have meant only inconvenience and delay. But in this waterless wilderness it might mean death in one of its cruelest forms. My oxen had not tasted water for twenty-four hours, and our own supply was limited to a few pints, barely enough to make our breakfast coffee in the morning. I grew sick as I reflected upon what must inevitably happen should we fail to reach a village or a water hole before tc-morrow's sunset. I shuddered and let my pipe go out. Then, realizing the folly and uselessness of thus meeting trouble halfway, I rolled myself up in my rug and lay down upon the warm sand and tried to sleep.

But deep anxiety would not suffer me

But deep anxiety would not suffer me

to rest. I rose and began to pace up and down, listening to the heavy breath-ing of the tired oxen and experiencing a chill creeping of the flesh whenever one of the poor beasts uttered a low dis-tressed bellow. For the sound was ominous. Already they were suffering, and upon their lives and strength our own

Soon the tent sail was drawn aside and Miss Gunther stepped down from the wagon and came toward me. Her face

Free Sample of Campana's
Italian Balm

for snewer I folded about her should For answer I folded about her shoulders the soart ahe carried, and fell into step with her. Any other man would have found twenty kind and appropriate things to say, but I found not one. It has always been my fate to become possessed of a dumb devil when I most desire to be eloquent.

"You could not sleep either," she said at length, "although you must be very tired. I know what it is that keeps you wakeful. You fear we have lost our way."

you wakeful. You fear we have lost our way."

I had intended to keep her in ignorance of our unevitable situation as long as possible, but I could not lie to her. I bowed my head.

"How did you know? I saked.

"I have watched your face all day, and I have read doubt and apprehension in it. When you outspanned to night I guessed the truth. I felt sure if you had known where water was to be found you would have travelled on until you reached it instead of stopping here."

"You are right. I do not know in the least in what direction to search for water. And if it is not found by this time to-morrow—"

for water. And if it is not found by this time to-morrow—"

"We will not carry tomorrow's burdens while it is to-day," she interrupted gently, "nor will we take the gloomlest view of the situation. We have not yet prayed as we should have done. We shall find water, never fear."

"It is kind of you to give me encouragement when I deserve only reproaches," I answered. If you have to suffer through my fault—"

But she would not hear me out.

But she would not hear me out.

"It will not be through your fault if I suffer," she said, "nor will my sufferings be greater than your own or those of your servants, should God permit us to experience the worst. I am not afraid for myself, but it pains me to know how gently my presence here adds to your difficulties and anxieties."

difficulties and anxieties."

I opened my lips to reply but closed them again. Not for want of words this time, but lest I might utter those for which this was neither a fitting time or place. She read my thoughts and her face flushed. She returned to the wagon, first bidding me lie down to rest. Instead of obeying her, I saddled my horse and rode away.

wagon, urst bidding me lie down to rest.
Instead of obeying her, I saddled my
horse and rode away.

Taking the Southern Cross for my
guide, I directed my course due south
in the hope of striking some dongs or
channel leading towards the Orange
River. Even should it be dry we might
obtain water by digging. In this I was
disappointed, though I rode many miles.
The earth might have been a wrung
aponge for any trace of moisture it exhibited. Tired and heart-sick I returned
to camp long after midnight.

Next morning the sun rose like a
bail of fire above the flinty ridges.
By 7 o'clock the heat was intolerable,
but I ordered my boys to inspan, and we
started on again immediately after
breakfast. If I had had any faint hope
remaining that after all I might be on
the right track, it soon died out. The
country grew more savage and sterile
with every mile we need.

the right track, it soon died out. The country grew more savage and sterile with every mile we passed. Still we struggled doggedly on till, in the middle of a deep sandy valley, one of the oxen fell down on the yoke with a hoarse bellow of pain.

I sprang from the wagon and helped the boys to get the animal upon its feet again, then quickly unyoked the others. The poor brutes sank down upon the

again, then quickly unyoked the others. The poor brutes sank down upon the sand or stood about with dry mouths and tongues already hard and cracking. Not one made any attempt to eat the coarse dry grass which was parched to the consistency of scorched paper, and contained about as much nourishment. I brought spades from the wagon and, leading the way to the deepest part of the valley, I ordered the boys to dig for their lives, setting them the example myself. It was just possible that there might be water below the surface—though I had little hope of it.

The men obeyed reluctantly and with

utter uselessness of the task.

I did not go back to the wagon. At the moment I could not face Cecile Gunther. I walked away to the further side of a bare hill where I could be out of ear shot of the pitiful bellowing of my oxen. I felt like a murderer, but I was helpless. I think I could have borne the thought of a horrible death for myself and my men and cattle—not cheerfully, perhaps, but at least with stoicism—but not for the woman I loved. To know that she must die in agony, and through my fault, unmanned me. I threw myself down on the hot sand and cried to God from the depths of my misery, then knelt for calmer, stronger ery, then knelt for calmer, stronger prayer. I did nor hear her approach, but suddenly Cecile knelt beside me.

How Nerve Cells Are Broken Down

Every man or woman who works with the brain uses up daily an enormous amount of nerve force. Millions of tiny nerve cells are broken down and must be replaced if mental and bodily efficiency

is to be maintained.

If brain fag, headaches, sleeplessness or irritability set in, the evidence is rlain that nature is not rebuilding as fast as work is breaking down. You cannot allow this depleting process to continue long if nervous prostration or paralysis is to be warded off.

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Dr. Chase's Nerve Food will help you get the balance on the other side of the account, so that each day will add a little to your stock of health and vitality. A man whose work is largely mechanical may keep going with health below par, but the brain worker must have a clear head or fall behind in the race. Restore the wasted nerve cells with Dr. Chase's Nerve Food and know the joys of good health and success.

"You must go," she said firmly. "I am not afraid to stay here without you. And if I were it would still be your duty to go. You have a few bottles of sods water left. Open them, share them, with your boys, and then go."

"There are but two left," I answered, "These are surely the stay of the s

left her.

It was hard to ride away and leave her there alone in that hell of heat and flies, with those despairing men and dying cattle. But it had to be done and I did it. I would have taken her and I did it heen possible, but over

my mind that before many hours I myself might be thankful to swallow a like ghastly draught.

I found Cecile lying in the wagon in in a heavy sleep. Her face was white and her lips looked parched and dry. In one hand she grasped the sods water bottle she and I had emptied in the morning. She had evidently been trying to drain a few last drops of moisture from it—she had suffered already then. My throat swelled almost to bursting with the agony this knowledge caused me. For one mad moment I laid my hand upon the revolver beside her, but withdrew it again. I lacked the cowardice to end our sufferings in that fashion. She slept all night and I sat beside her. Sometimes I would fall into an uneasy doze only to awake again in choking agony, for my throat was like a limekiln. It was a horrible vigil. The cattle crowded about the wagon, their cracked, bleeding tongues lolling from their mouths, fighting, butting, goring one another in their agony, then with mad haste licking up the blood that trickled from the wounds their horns had made. I felt that it would be criminal to suffer the poor creatures to linger in torture any longer. As soon as it was

me in a dreamy, dazed fashion. Then, recognizing me, she smiled and put her hand into mine. But it was long minutes before she could speak distinctly, so parched and inflamed were her throat

I told her what I intended to do and begged her to go away to the other side of the ridge that she might not witness sickening butchery.

"If I could shoot straight I would not leave you to do it all alone," she said. "But I cennot, so I will go."

Usually my aim was sure, but that day my head was dizzy and my hand shook, so that often I was obliged to fire three and even four time before I could put some poor wounded beasts out of its pain. That scene comes before me again as I write—the blood-stained sand, the looming cloud of assvogels, the bleeding

nother's actonishment when I returned home a married man, bringing with mea bride from the desert. But all this be-longs to another a ory.—Jessie Hum-phreys in the Magnificat.

LINGARD THE CATHOLIC HISTORIAN

amorals from history you at once cease to be searchers, with your boys, and then go."

"There are but two left," I answered, "and those—"

"Those you wish to keep for the woman with whom you have burdened yourself," she interrupted. "Mr. Errol, do you know me so little? Come at once."

Her tone was imperious, but her eyes were infinitely kind. She hurried me back to the wagon.

One bottle of the precious soda water I gave to the boys, the other Cecile and I shared between us. The liquid was flat and more than luke warm, but to us it was as nectar of the gods. Then I left her.

It was hard to ride away and leave her there alone in that hell of heat and dying cattle. But it had to be done and I did it. I would have taken her with me hed it hear nosaitle, but over

me. For one mad moment I laid my hand upon the revolver beside her, but withdrew it again. I lacked the cowardice to end our sufferings in that fashion. She slept all night and I sat beside her. Sometimes I would fall into an uneasy doze only to awake again in choking agony, for my throat was like a limeration. It was a horrible vigil. The cattle crowded about the wagon, their cracked, bleeding tongues lolling from their mouths, fighting, butting, goring one another in their agony, then with mad haste lloking up the blood that trickled from the wounds their horns had made. I felt that it would be criminal to suffer the poor creatures to linger in torture any longer. As soon as it was day and I could send Cecile out of sight and sound of the slaughter I would shoot them all.

The poor girl's sleep lasted until long after the red-hot son had risen. For some time after she woke she gazed at me in a dreamy, dazed fashion. Then, recognizing me, she smilled and put her ravirable of reumstance, were disposed to agitate, to form committees, to interview public men, to ask for repeal of unjust legislation. Conflicts of opinion of jurisdiction, of authority constantly arose. Local quarrels were referred to

before she could speak distinctly, so parched and inflamed were her throat and tongue.

I told her what I intended to do and begged her to go away to the other side of the ridge that she might not witness sickening butchery.

"If I could shoot straight I would not leave you to do it all alone," she said. "But I count, so I will go."

Usually my aim was sure, but that day my head was dizzy and my hand shook, so that often I was obliged to fire three and even four time before I could put some poor wounded beasts out of its pain. That scene comes before me again at I write—the blood-tastined sand, the looming cloud of asavogels, the bleeding carcasses, the dying beasts liking with their blackened, swollen tongues the blood that welled from their own death wounds. It was ghastly.

It was all over at last. I flung down my smoking rifle and went to seek Geeile. I found her sitting, or rather crouching in the soanty shade of a thoroubus.

At the sound of my footsteps she rose and came to meet me. Then reading I know what of love and pity and agony in my face she put her hand into mine. "We can the but off our physical sufferings.

It was toward evening, and after we had endured such torments as I cannot bear to dwell upon even yet, that a band of native, led by my two wagon boys and followed by an elderly whiteman, came round the shoulder of the ridge toward us. They carried water, milk and melons, and brought us back to lile from the very gates of death.

My boys had reashed a native village late the night before, and at the first streak of dawn the good priest and his men set out to rescue us.

I should like to describe the little mission station to which they took us, to speak at length of the Father's kindness, to tell how Cecile and I were made man of the like of the ridge toward us. They carried water, milk and melons, and brought us back to like from the very gates of death.

It was thore the blood the second of the price to ward us. They carried water, milk and melons, and brought us have to be a state of the

was not a primary consideration. The hoodium had not been encouraged to how at college energies. Some natural degree of activity was exhibited by vigorous young men of meny nations; but the principal object was brain not muscle. Some attention, too, was paid to manners and the students of Douay were acceptable everywhere. All through his life Lingard was distinguished by his manner, in which dignity mingled with humor.

Young Logard sailed from Margat to Ostend on his way to Douay in 1782, while the war between France, Holland Spain and America on the one side and Great Britain on the other was being waged. He was leaving home at eleven years not to see his people again till his education was completed. It was a penal offence to send boys to Douay; and it was a penal offence to ducate them at home. The force of unreason could not further go. Douay was a sixteenth century creation, fully equipped for its purposes. Lingard's studies included not only the customary classic authors, but also Hebrew. In 1799 he entered on his Divinity Course, for the priesthood. In 1791 hel was so far accomplished that he was appointed a minor professor. He was not destined to conclude his studies at Douay. The French Revolution did not spare the institutions of education. The college was not to escape. Lingard had a narrow escape from death. Venturing into the town of Douay he encountered a mob of ruffians dragging the Mayor to execution. His college dress attracted attention; the crowd raised a cry against him; and we are told that only his fleetness of foot saved him from destruction.

In 1793, after the execution of the Mayor to the town of the savelution.

lies, with those despairing men and dying cattle. But it had to be done and I did it. I would have taken her with me had it been possible, but over such ground in that fearful heas my poor horse would have dropped under the double burden has a brown of horse would have dropped under the Again and again I looked back at her and always to meet the same brave smile as a braw grasped the loaded revolver I had laid on her lap. At last a shoulder of the ridge hid her from sight and then I burled on, not sparing my horse, for I was riding for my life and a life dearer far than my own.

And what a ride is was I Over earth like hot ashes, under a sky of fame, between hills that glowed like furnaces, with the sand-adeas ark smarting in cyre and nostrils and and loaded ark marced for the same practice that the same had been also between hills that glowed like furnaces, with the sand-adeas ark smarting in cyre and nostrils and any quest was vain. I rode mile after mile and hour after, hour without seeing a single green blade or a drop of moisture. At last my horse could go no further and I was compelled to stop. I let him rest for an hour. Then as night was coming on, i gave up the hopsiess search and made the best of my my had keeperted me, and that the animal had been alsogated that they might be thankful to swallow a life gain with the sand that the content of my my should be the same price of the same

the inmates, and the surplices had to go with tall costs, knee breeches and grey stockings.

It is unnecessary and would be tedious to go into all the details of the religious and political controversies of the day. The literary career of Lingard is what is most interesting. His first publication was "The Antiquities of the Anglo-Saxon Church," published in 1806. All who have read it must admire its extraordinary learning and the easy flow of its unadorned style. It is still a text-book for all students of the subject but the editions have not been many and the volumes are getting scarce. The work was enlarged and recast in two-volumes in 1858, and this edition is more available, and, indeed, more valuable, inasmuch as new material had been got together on a subject which still admits of discovery and discussion. To have written under discouraging conditions was an evidence of scholarship and industry very nearly approaching genius.

History understance to write a History

evidence of scholarship and industry very nearly approaching genius.
Having undertaken to write a History of England, Lingard retired to a small mission at Hornby, near Lancaster. In 1817 he was able to negotiate for the publication of three volumes, and in 1819 they appeared. He was then forty-eight years old. In 1830 the final volume appeared, making eight in all. The work won attention from the first, and was large in circulation. Its moderate tone, its obvious accuracy, its and the maintenance of the old-time Protestant traditions was rigorously put forth. But the sharpest attacks were made by a small school of Catholics under the lead of Bishop Milner, who wanted more controversy and less re-straint, especially less disposition to make historical concessions. In the end Lingard obtained the approbation of Rome and triumphed over his critics. Some forms of criticism have remained

Some forms of criticism have remained part of our literary traditions. Macaulay, commenting on the final volumes of a new edition, in 1849, said to Longman, "I have looked through the tenth volume of Lingard's History in the new edition. I an not aware that a single error has been pointed out by Lingard in my narrative (of the revolution.) His estimate of men and of institutions naturally differs from mine. There is no direct reference to me, but much pilifering from reference to me, but much pilfering from me, and a little carping at me. I shall take no notice either of the pilfering or the carping." To "carp" at Macaulay was a mortal offence. His first two volwas a mortal offence. His first two volumes had been recently issued and he was full of a successful author's pride. Lingard was then seventy-eight years old, very ill and within, two years of his end. He had neither health nor spirits, nor disposition to "carp" publicly. In private he was frank enough to his friends. He confesses that in his last edition he had introduced passages designed to refute Macaulay for fear of seeming jealous. From his correspond ence it seems that he had been careful not to quote Macaulay or to depend on him for a fact. Lingard was one of the earliest historians to make a conscientious duty of consulting original authorearliest historians to make a conscientious duty of consulting original authorities, in all cases where the still existing hostility of foreign and home keepers of records permitted him to do so. In our own time this hostility has not yet wholly disappeared.

He hated exaggerations of every kind; and this occasionally exposed him to the charge of coldness. He disliked controversy, but at various times published controversial pamphlets, historical in character. He seems to have been much consulted and trusted by the

Bishops in England during all periods of agritation; but with the frish Bishops he was no favorite; being of the old English school, and maintaining his disposition to acclusion and silence, he was unequal to the enthusiasm of the Irish prelates living in an atmosphere of a different character. Had the Irish Bishops been less active, less progress would, perhaps, have been made in 1829. Had Lingard and his school been a little more enthusiastic, perhaps more assistance might have been rendered. Temperaments are stubborn things, not to be easily altered. The moderation of the English Catholics secured assistance in Parliament which might have been withheld. The vigorous propagandism of the Irish brought about a crists which had to be met. To this end all the parties worked together though in apparent disagreement. though in apparent disagreement. When Lingard died in 1851 there were no factions among the vast number of people who mourned his departure, and who revere his memory still.

THE NEW ST. MICHAEL'S HOSPITAL ANNEX, TORONTO

OPENED BY GOVERNOR GIBSON ON THE NINETEENTH-SKETCH OF WORK WHICH ALL SHOULD

This institution has made a decided

This institution has made a decided step forward. The architect, Mr. A. Post, describes the annex as follows:

The new wing is situated on the north side of the old building. It is the first unite of a series that will be erected in the near future, and will be the "Medical" wing, a new and complete modern hospital. It is 175 feet long, with an average width of 60 feet, and has a wing 50:60 feet on the north end running east and west, and is so arranged that sunlight enters every room at some time during the day. It is four stories high above the basement, is built of brick, stone, steel and concrete, and is fire-proof throughout. The exterior walls are of solid masonry, faced with Don Valley red brick and New Brunswick brown sandstone. The floors and roof are of reinforced concrete, supported on steel columns and girders, while the interior partitions are of hollow terra cotta tile. A wide and well-lighted corridor runs the entire length of the building, through five doors of copper. The basement, which is high, dry, and well-lighted, is taken up with the diaingroom for the Sisters, and medical staff and nurses; a nurses' lecture-room, X-ray room, cloak and toilet rooms, fresh air, fan, store and serving room, tradesmen's entrance, and space for the elevator and refrigeration machinery, &c., &c. On the ground floor are three public wards, two semi-private and four private rooms, lavatories, toilet and bath-rooms, isolation rooms for each ward, diet kitchen, and private rooms for nurses and physicians, besides medicine and linen rooms.

The other stories are similar, except

linen rooms.

The other stories are similar, except the top one, a portion of which is taken up with the kitchen, pastry store and

the top one, a portion of which is taken ap with the kitchen, pastry store and cold rooms.

There are three electric elevators, one passenger, one freight, and one automatic, the latter for service between the lavge kitchen, and the diet or serving room on each floor. The passenger elevator runs from the basement to the roof which is flat, has a tile floor, and will be used as a garden, to which patients can be carried without removal from their beds. Besides this outside air space, are broad and spacious fire-proof verandahs on each storey and opening directly off the wards.

The interior has been kept very plain, alnost severe, to allow of easy cleaning; all corners and angles in rooms, etc., are coved or rounded. The interior finished woodwork of the doors and casings is "lift" sawed oak, perfectly plain, without mould or panel of any kind, and finished in varnish; the concrete floors, of the wards and rooms are covered with hard maple, waxed and polished; those in the corridor, bath and toilet rooms are white martle. Teraya carried as

erate tone, its obvious accuracy, its frank and fearless exposure of errors on the part of other writers attracted attention. Criticism of course there was. It proceeded from two sources. The school of Hume was naturally critical, and the maintenance of the old-time iron, the landings and treads being iron, the landings and treads being "Pink Tennessee" marble; the walls and ceilings are plastered in hard white stucco, while those of the bath and tollet rooms are covered with white enamelled tile; the partition separating the fixtures being Italian marble.

Great are here here given to the sani-

tille; the partition separating the fixtures being Italian marble.

Great care has been given to the sanitary engineering of the building. Each public ward, semi-private and private ward has its own lavatory, toilet and bath room; these have been fitted with the most modern hospital fixtures, such as lavatories, closets, tubs, showers and nurses' sinks, &c., all having hot and cold water connections.

A "Hydro-Therapeutic" room has been arranged with most approved apparatus on te second floor, for the treatment of nervous diseases.

A complete telephone system gives communication with every department of the various buildings of the hospital. Electricity is used for lighting and also for running the elevators and fans, gas being used only for emergency lighting, and in the gas ranges for cooking. Instead of noisy bells, an electric signal system has been placed in the private and semi private rooms. Steam is used for heating, through a vaccum system, which is parfactly releases in opposition,

patients.

An up-to date refrigerating plant will supply pure ice from distilled water, besides keeping the store-rooms and dict kitchen refrigerator at any desired

temperature.

The cooking apparatus of the kitchen is of the most modern type; it includes gas ranges, steam cookers for cereals, vegetables and soups; potato washer and peelers, dish-washing machine, sinks, steam tables, pot racks, &c., &c. The ward kitchens on each floor are

Atted with gas range, steam tables, sishs, specially designed suphoards for tanys, china, etc., also with hot water heated dinner wagons to delivering the food hot to the various wards.

A new boiler house with a stack 100 feet high has been built on the Victoria street side of the lane; in this has been placed the 150 horse-power high pressure steam boilers, two hot water cylinders (each 700 gallons capacity,) vacuum and feed pumps. It is connected to the hospital proper by means of a brick and concrete subway, 5 x 6 feet in size. Through this subway the steam mains hot and cold water pipes and electric conduits are run, thus eliminating all dirt and danger from fire, etc., from the other buildings. The steam boilers not only furnish steam heat for heating both the new and old buildings, but also for heating the water used in the hospital, the laundry and the nurses' home, and driving the laundry machinery.

In planning the building special at-

ery.

In planning the building special attention has been given for the care of a large number of ward and semi-private patients.

The wing will accommodate (in all) 178 patients, viz.,—134 public wards, 28 semi private, and 16 private; thus it will be seen that the greater portion of the building has been set apart for ward will be seen that the greater portion of the building has been set apart for ward patients. Instead of a few large wards, several of medium size (the largest being arranged for 14 beds) have been provided, each having its own toilet and bath rooms and veranda and isolation room. This arrangement ensures better aervice and more cozy and homely surroundings for the patients, besides being more convenient for the nurses' and making their work less laborious. In fact, everything throughout the building has been arranged with a view of reducing the hard labor of a; hospital to a minimum.

The various works have been most

The various works have been most thoroughly and substantially done at an expenditure of \$250,000. As soon as finances will permit, the plan for completing the other buildings will be proceeded with. The new buildings yet to be erected comprise an administration building, where the old buildings now CONTINUED ON PAGE SIX

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Apostolic Delegation.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
ability, and, above all, that it is imbued with a strong
Catholic spirit. It strenuously defends Catholic
principles and rights, and stands firmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these linesit has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on
your work, and best wishes for its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus.
Apostolic Delegafe
University of Ottawa.

Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey
Dear Sir: For some time past I have read you estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published to make any one and the matter and form are both good; and a true Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Being you and wishing you success, believe me to main.

TO. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, MARCH 30, 1912

THE EVOLUTION OF THE CONDI-TION OF LABOR

A London paper, published before the strike was called, has an interesting interview with our late Governor-Gen eral, Earl Grey, in which he emphasizes the idea that there is only one solution of industrial troubles. That is co-partnership. His Lordship maintains that the evolution of the condition of labor has been proceeding steadily and im mutably, throughout the centuries, from the time when the workingma was a slave in the dark ages of British history. From a slave he became a serf, and from a serf he became a hireling. The next step will be from a hireling to a partner.

Of co-partnership between labor and capital we shall speak of another time ; just now we shall examine the stateme that the condition of labor has evolved steadily and immutably throughout the centuries.

Steadily the position of the worker was bettered until the Reformation cut athwart the evolution of Christian civilization, created a privileged capitalistic class, and degraded the workingman to a condition of absolute dependence on capital, which is, in essence, slavery Again, they are emerging from that con dition, but whether or not the revolt of the slaves will disrupt society depends on the acceptance or rejection of the Christian teaching that obtained before the Reformation. The force that make for the betterment of labor conditions now is without doubt trade-unionism; and trade unionism is in danger of falling under the influence of socialism. A flerce and growing antagonism has arisen between capital and labor. The workman looks upon the capitalist as usurper fattening on the fruits of labor; man as a disturber, who covets other people's goods. To allay this antagonism Leo XIII. recalled the benefits of the old Guilds which united masters and workmen to protect the moral and material interests of the members under the guidance of Religion. These, he suggested, should serve as a model for something similar but suited to the changed conditions of the times.

"Our forefathers were not slow to understand that association is the only means of insuring for the workman stability of life, and the only means of defending the master against the exces-Corporations he three fold ses of competition. Co were multiplied in the character of civil, professional and religious. Every corporation had its own particular laws, its elected heads, its emblies. It made its own rules, had assemblies. It made its own rules, usure jurisdiction in the trade, administered its property and its income. Having a life of its own, its own privileges, its own organs, its own syndics, it formed a perfect corporation in the urban communication. ity, which was not then, as it is now, composed of detached individuals with equal rights, but resulted from a social union, varying in importance according to the class or profession of its members. Thus judicially organized labor flourished for nearly six hundred years, pro-ducing those wonders of art that still are objects of admiration and proof of s

Contrast this picture of the past with the labor unions of to-day based or bitter antagonism to the employers, who in turn are united not to help but to repress the workmen whom they heartily

The old guilds, on the contrary, were based on the mutual interest of master and workman, and their purpose was

The Catholic teaching is that wages should be determined by the natural right of the workmen to live a decent human life. The principles of the political economy that has held away for the

last few hundred years ignore the hum rights of the wage-earner, regarding him merely as a " hand" to be paid just as little as possible.

The guilds, moreover, took into ac ount the whole man, and Religion had its place to minister to his spiritual needs. The unions of to-day are occupied with material conditions solely, and threaten to fall under the control of those who are as bitterly opposed to religion as to capital : while over against them the union of capitalists is cupied solely with material things also ignoring all the duties and responsi-

No. the evolution of labor condition has not been continuous, and we are face to face to-day with the consequence of the break with the past, the abandon ment of those principles which guided the evolution of labor from the slavery in which the Church found it, through serfdom to freedom and finally to Christian organization.

TOPSY TURVYDOM

Some time ago President Taft vetoed the bill admitting Arizona to State hood because the State constitution contained the provision for the recall o judges if the people were dissatisfied with their decisions on the bench. At the time many serious men, regardless of politics, condemned the pri-ciple involved in the recall.

Now, however, Mr. Roosevelt, ex president and again presidential candidate, espouses the initiative referendum and recall. Not only does he advocate the recall of an unpopular judge, but also the recall of judicial decis A judicial decision, and especially one affecting the Constitution of the State may be and should be reversed, if it runs counter to popular sentiment. This is the famous Charter of Democracy as defined in the ex-president's Columbus speech.

His strongest argument for the revis. ion and reversal of judicial decisions by the people is based on a recent decision of the Court of Appeals of the State of New York. This court held that the Workmen's Compensation Act was un constitutional because it contravened that clause in the National Constitution which forbids the taking of property without due process of law. To the layman the decision seems to justify the harge "perfunctory legalism."

"It is a position," says Mr. Roosevelt, "that has been condemned over and over again by the wisest and most far-seeing courts. In its essence it was reversed by the decision of State courts in States like Washington and Idaho, and by the Supreme Court of the Nation in a case but a few weeks old."

That being the case, one wonders why is deemed necessary to make the eople the last court of appeal in interreting the State constitution. But no. ot the last court of appeal, for the exresident after advocating the submission to the people at some subsequent lection, special or otherwise, the question whether or not the Judge's interpretation of the constitution is to be

"If it is sustained, well and good. If not, then the decision is to be treated as reversed, and the construction of the Constitution definitely decided—sub ject only to the action of t Court of the United States.

So the final and definite decision of ately final action of the Supreme Court It is difficult to see what the people gain except the doubtful privilege of being more or less continuously entertained by the turmoil of elections "special or otherwise."

Then why stop at the Supreme Court if the principle be sound? Mr. Roose velt has a grievance against the Supreme Court of the Nation and airs it.

"In all these cases the judges have decided in every which way, and it is foolish to talk of the sanctity of judgefoolish to talk of the sanctity of ludge-made law which half the judges de-nounce. If there must be a decision by a close majority then let the people step in and let it be their majority that de-

Then he proceeds to ridicule the Su reme Court for reversing its previous ecisions for a century on the question of the national income tax. But strange ly enough he does not hold that the people have a right to revise the " legal formalism" of this highest court of the nation, which " not only perpetuated s lamentable injustice in the case of the man himself, but set a standard of injustice for all similar cases."

The Charter of Democracy and the spirit to which it panders are the outome of a false philosophy and a perverted conception of authority. That the people are the subject of authority. that all authority comes from the people is an error so common that it is accepted as a fundamental principle of democracy. It is, nevertheless, an error incompat ible with Catholic teaching, intrinsically absurd, and in direct contradiction to all

the lessons of human history. The Church has ever taught and still aches that all authority is from God, Choose the subject of authority as you please, the authority with which he is invested comes from God. The King who succeeds to the throne by hereditary right, the president elected by the

ple, the father in his family, the

judge on the bench, the policeman on his beat, the priest in his parish, the bishop in his diocese, all are invested with authority which comes from God This doctrine ennobles man and dignifie bedience to lawful authority. The attempt to exalt the people by making them the source of all authority degrades at once the idea of authority and the

virtue of obedience. The Catholic doctrine as to authority by no means prevents correction of abuses, for abuses and mistakes have rized every exercise of author ity from the father in his family to the Pope in the chair of Peter. But denial of the first principle of Catholic teach ing with regard to authority is to take the first step towards snarchy.

Catholic philosophers hold that the eople cannot be the subject of author ity for the common sense and self-evident reason that as a people they can not exercise authority.

All history proves this to be the case The family must have a head. Nature asserted this before God gave the com mandment-Honor thy father and thy nother. In the beginnings of nations when the family grows into a tribe, instinctively, naturally and necessarily they choose a chief. As the tribe grows into a people, the chief's duties becom manifold and other officials become necessary. The evolution goes on til we have the highly complex organization

But always and everywhere at ever stage of development were authority and obedience as the very warp and woof of society. Abuses of authority necessit ated reforms. But no attempted reform pased on the denial of authority ever led to anything but confusion. And to make the people the origin and source of authority, to submit all exercise of authority to their approval, is to deny all real authority. It is the princip of the Protestant Reformation which has brought about religious anarchy.

The demagogue of to-day is nodern counterpart of the syco phantic courtier in the days of despot and unjust kings. The actual dema gogue, and potential courtier, flatter the passions and prejudices and power the people. The Hampdens and Pyms and Simon de Montforts of to-day are those who have the moral course and patriotism to tell the truth to the people even at the risk of popular disfavor. And one great truth that needs to be inculcated is that all authority is of God. Abuse of authority will be found in every country, but a great deal of the abuse of authority in the United States grows out of the low and false conception of authority both by those who are subject to it and those who exercise it. The "appeal to the people," even from judicial decisions, will lead inevitably to pandering to the crowd, and the crowd's contempt for authority, judicial and other, will grow apace. How much farther will it be necessary to go to justify lynching negroes? The people, the origin and source of all power and authority, take it into their heads to exercise their undoubted right without waiting for " their servants to whom they have delegated part of their power."

The courtiers of the people play a more contemptible role than did the sycophants in the courts of kings.

Absolute kings did not hesitate "recall" judges who were not sufficiently servile to the royal will, nor, occasionally, to behead them "for the encourage ment of the others." Absolute monarchy failed to destroy the bench, but succeeded in destroying itself. Absolute democracy will not fare better in its attempt to substitute the popular will for the principles of law and jus-

" THE NON - CONFORMIST NEWMAN"

Perhaps no single individual so filled the public eye and so swayed the intellectual and religious life of England in the last century as John Henry Newman. Indeed, the Oxford Movement, of which he was the soul, is, perhaps, still the most vital religious influence in England. Just at this time when Ward's new Life of Newman is being widely discussed, the death of Dr. Fairbairn, Principal of the first non-Conformist College at Oxford, invites comparison with the great. Cardinal Dr. Fairbairn's admirers do not hesitate to say that Anglicans admit that "the greatest theological scholar and the weightiest intellect in Oxford was Fairbairn the non Conformist"

And to him they attribute the hono of checking the Oxford Movement and starting the current of religious thought running in the opposite direction.

An admiring disciple of Dr. Fair bairn sums up his religious position thus :

"That a Church, which is a collect "That a Church, which is a collection of individuals, should be able to bestow what no single human soul composing it possessed, seemed a sheer impossibility; that the certainty unattainable by the soul in its converse with God and in his service should be attainable when a host of baffied souls got together, chose one of their confused members as a guide and authority,

elothing him with infallibility, (appeared a manifest and pitiable absurdity."

If this be the " illuminating service of Newman's antagonist at Oxford, we can understand why his work of check ing the Oxford Movement has remained comparatively unnoticed.

The Catholic Church is not a collect tion of baffled souls who choose one and slothe him with infallibility. Christ, the Son of God, chose twelve spostle and bade them go forth and teach all nations, "and behold I am with you Then He the Master, not the twelve nor the twelve with the disciples, chose one Simon and said: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it." "I have prayed for thee that thy faith fail not-confirm thy brethren." " Feed My sheep-feed My

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you forever. The spirit of truth whom the world cannot

That a church was founded by the Eternal Son of God Who promised to remain with it to the end of time and to send the Holy Ghost, the spirit of truth. to abide with it forever, is the Catholic position. And it is left untouched by the argument against a man made church composed of "baffled souls" who choose one and clothe him with infalli-

It is not surprising if Dr. Fairbairn's personality and "illuminating service" to bring back "the exercise of reason in the field of religion" was made known to most people by reading his obituary notices, while Newman's influence still nermeates the Church of England, and his name and fame still fill the Englishspealing world.

ONCE MORE

We have mentioned it before, but le s repeat, that the average novel of to day is either a testimony to insipidity or a revelation of the depths of base ness to which a writer in quest of money can descend. To spend time over fiction, with never a suspicion of a thought in it, is inviting mental stagnation. But to give hours to tasting the vile rubbish concocted by men and women who seem to be without the most rudimentary ideas of morality is court ing blindness of soul and spiritual ruin It is bewildering that any self-respect ing person should allow a spinner of words to paw over their soul and to be smirch it with eroticism. We know that critics see vistas of beauty, wise lessons, profound thought and graceful diction in books that preach insidiously but effectively the gospel of the Flesh and the Devil. But many of these critics, being but hired men with no standards of worthiness and dignity, would see beauty in almost anything. They are but echoes of the publishers who seek a market for their wares Better far to do nothing - to dream than to allow our minds to be sewers for the turbid waters of much of the trash that is scattered broadcast. Parents are the divinely appointed censors in this matter.

BEWILDERING

Why some men repeat oft-refuted calmnies against the Church is beyond our ness, refinement and dignity. These ehension. Environment, upbring ing and education influence us, no doubt but not to the extent of misstating facts established by unquestionable evidence For the reputable Protestant historian has shown that many of the charges against us are but fairy tales. He has uprooted from the fair-minded that the formation was the source of liberty He has pressed into service the search light of research and enlightenment with the result that the Reformation is seen in all its unloveliness. And he has also made clear that profound thought is not incompatible with Catholic faith. In view of these facts how is it that men who are neither ignorant nor degraded continue to declaim, with an assurance that is bewildering, worn-out calumnies Of all styles of upholding Protestantism says De Nevin, the Protestant theolo gian, we may say that is absolutely the worst which can see no sense or truth whatever in Catholicism, out holds itself bound to make it at every point as bad as possible, and to fight with tooth and nail every word that may be spoken in its praise. Such wholesale and extreme pugnacity may be very convenient as it calls for no discrimination : it requires neither learning nor thought And he goes on to say that the vanity and impotency of this method of dealing with the Church must become apparent in proportion precisely as men are brought to look at things with their own eyes : and then the result is that sensible people are very apt to be taken with a sort of quiet disgust toward the whole interest which they find thus badly defended and to look upon the other side as an injured and persecuted cause And yet, despite this wise counsel, men who pride themselves upon keeping step with progress use wespons that have

long since been relegated to controver-

BOYCOTT THEM

To an indignant subscriber we beg to say that an effective protest can be made against the advertisers who believe that caricaturing things Catholic is the best method of reaching the pocket of the public. These advertise ments are a distinct affront to the Cath olic who has the faintest sentiment of lovalty to the Church. Born either of dden ignorance or of malice, they stir up and perpetuate evil prejudices. But organized protest in the shape of a refusal to purchase the wares of such advertisers can, as a rule, achieve desired results. For these people, however they regard the Church, have a venera tion for the dollar no matter whence it comes. Our advice is boycott them.

OTHER WAYS

It is not necessary to " crack a safe '
to be a thief. Nor is it necessary to be a company-promoter in search of the confiding mortals who are credulous enough to believe these highly - colored reports of enormous profits to be made from small instruments. We know there are philanthropists in the world. but we confess to a suspicion of these far-away mines, etc., that are eagerly waiting to benefit us. Nor is it neces sary to defraud workmen of their wages to be a thief. The merchant who gives short weight is a thief. So is the man, who, paid for eight hours, gives but six or seven. They who inveigle customers by lying advertisements or who charge exorbitant prices are thieves. These things may be regarded as of little consequence by the world, but they are not so held by God. The man who is strictly honest in all dealings with others will not have Restitution dogging his steps and warning him always of the danger to

HOW DO THEY DO IT?

The Napoleons of Finance do not al ways live in regions where there are parrels of silver and bags of gold They may dwell where there is never the click of the ticker nor the frenzied shouts of the speculators nor the noise of telephone bells and scurrying mes engers. For instance, may we not place a laurel wreath on the young men who achieve great results with little means. Behold him as he goes forth to work or on pleasure bent. Well groomed, he is resplendent with the air of satisfaction that connotes well-being within and without. He patronizes the theatre; is fastidious about food and drink : takes part in " a little game now and then and is ever ready with his contribution to this or that club. Now. surely, he who seems to make \$10 grow where there was but one is entitled to be called a Napoleon of Finance How is it done? He may, of course (pardon the word) "sponge" on his parents. He may be so utterly selfish as not to contribute to the meintenance of the home. He may avoid all church dues, or he may be one of the gentry who are always in debt or always borrowing. We are unable to solve the problem. Perhaps one of these days they may enlighten us as to the financial ability of which they give abundant proof.

THEIR PROGENITORS The London Suffragettes have put away for a time their sensitiveriotors are somewhat like th seven thousand ladies who marched to Versailles on the 5th of October, 1790 They did not smash windows, but they broke into the Constitutional Assembly and behaved like hoodlums. They invaded the royal palace and made the King go to Paris. On the way thithe they danced and sang to the accompaniment of blood dripping from the heads o officers who had defended their master.

A NEW ROLE FOR ST. PATRICK Each year the dear little shamrock appears to be growing in favor, and each son and daughter of Ireland bestows upon it a more devoted love. Nor is this regard confined to Catholics. Our separated brethren, who have come to us from the Emerald Isle, wear the emblem of that country proudly too, and many

who are not Irish carry the shamrock to pay compliment to the Irish. So enthusiastic have some of our separated brethren become in their love of fatherland that many of them-some clergymen, some laymen-have possessed themselves of the belief that St. Patrick himself belonged not to Rome, but was a good Protestant. In turn he is claimed as a Presbyterian, Episcopalian and Baptist. When St. Patrick's Protestantism was first advanced nearly everyone ranked it as a joke, but it has been repeated so frequently, that now we have people who give it serious thought. By what curious course of reasoning they have arrived at this conclusion it would he difficult to iragine. Even in this craze we find a Sullivan who has outstripped all his neighbors in originality and recklessness of statement. He has made a plunge never before attempted by anyone who had given up the old faith to don a new and more fashionable attire. Here, then, we have Rev. Dr.

Baptist pulpit in that city that St. was not only a Protestant, but was an Anglican in doctrine, a Presbyterian in position and a Baptist in practice. Dr. Sullivan has not, at latest advices, informed us what particular sect Mrs. St. Patrick belonged to, and if the children followed the faith their father. Furthermore, we are left in the dark as to whether the boys belonged to the Y. M. C. A. and the girls embers of the W. C. T. U. But all this will come in due time. We have often wondered why this foolish superstition was permitted to live. But live it will, we tancy, as long as there will be found people to believe in the genuineness of the Jesuits' oath and the

REV. MR. WALSH, GRAND

chain prayer.

CHAPLAIN At the recent meeting of the Orange Black Chapter in this city, Rev. Mr. Walsh, as becometh a Grand Chaplain made a fiery and foundationless state ment in regard to the action of s priest in Owen Sound who, he said. went about separating married people one of the parties being a Cath-It is sometimes not becoming to take notice of these scands mongers, but when they step beyond all reasonable bounds and deliberately slander the Church and its Bishops and priests, a term should be put to their escapades. The following letter explains

Editor Free Press :- My attention was called to the report, in your issu of yesterday, of the vitrolic effusion made at the public meeting of the Orange Grand Lodge, held on the even-ing of the 13th inst, in the City of

Men in their sane senses do not usually take the oratorical pyrotechnics of Orange lodges seriously, for they are for the most part vague generalities. But our speaker was dangerously par-

If your report of the orations be co

rect, one Canon Walsh "declared that a priest in Owen Sound, whom he referred to as a Roman scoundrel, went about that town seeking to separate wives from their husbands."

Now, dear sir, as I have charge of the Roman Catholic congregation of Owen Sound, with several sasistant priests. I beg the Reverend Canon to name the priest referred to and I assure him the

the grand lodge.

I furthermore challenge Canon Walsh, or his informer, to name one instance in Owen Sound within the last five years, in which a priest sought to separate a wife from a husband, or a husband from

If Canon Walsh is unable to verify his statements, I shall be compelled in justice to regard him not only as one who makes statements that are utterly false, but also as a vile and cowardly niator, a pitiable exposent of that andment which says: "Thou shall

Thanking you, Dear Editor, in anticipation for your valuable space, I remain Yours truly, R. T. BURKE,

Pastor of St. Mary's Church, Ower Sound, Ont. Owen Sound, March 15, 1912.

A LEARNED MAN GONE WRONG Last week Principal Hutton, of Tornto University, delivered an address before the Canadian Club of London. We are told that be is a gentleman of rare acquirements and that he is perhaps the foremest Grecian scholar in well versed in matters pertaining to

Greece his knowledge of the true history of the sister isle should be so neagre. Like the late Prof. Goldwin Smith, Principal Hutton is an English Pro testant, and is wont to look at matters Irish through English Protestant spec tacles made in Belfast. To hear the Eng lish Unionist, when descenting on Irish affairs, one would be led to suppose that England had ever been to the Emerald Isle an indulgent mother - that the Irish at some time or another had formed a co-partnership with England—that the owners of Ireland's soil had not been ruthlessly dispossessed of their holdings by English bullets and bayonets and cannon-that there never had been a Cromwell and that the old Irish Parliament is a myth. Mr. Hutton, like many another learned and estimable gentle man claiming the possession of an over flowing measure of Anglo-Saxon blood, is wont to throw bouquets at Ireland and the Irish, but they invariably have a stone concealed somewhere. He has singled out for unstinted laudation Bishop Burkeley, of whom the world has heard but little; Dean Swift, who has given us some charming literature and brilliant flashes of wit Edmond Burke, a truly great statesman and Parnell, a man of much ability, a master of Parliamentary tactics, and a true lover of Ireland. One and all of these we may be proud of, but why has he so studiously ignored the mention of great Irishmen who were Catholics. In his English Protestant picture gallery he has no room for the portraits of Irish Bishops who were the greatest scholars of their day, no room for O'Connell, Meagher, McGee, Charles Gavin Duffy, Tom Moore, the poet, Father Sheehan and John Redmond. "The Irishman never makes a good colonist. He stavs Sullivan, of Montreal, proclaiming from and starves in Ireland for Ireland's

sake." So declares Mr. Hutton. He would not starve in Ireland had he not been robbed of his rights by Mr. Hutton's countrymen. Given a fair field and wanting no tavor, he has made his way to the top in every country in the world save his own.

It is passing strange that there are Englishmen who will not open their eyes to the fact that under Home Rule the British Empire will be stronger than ever. There is every reason to believe that this class, like their brothers in Ulster, are actuated by stupid bigotry. We may hope that the progress of events will undeceive them. It will not be long, and then they will be ashamed of themselves.

ANOTHER MOVEMENT

Now that toboggan sliding cannot be indulged in on the Sabbath in Toronto. the Lord's Day Alliance have unearthed another enemy and the vigilant Rev. Mr. Rochester will doubtless bring all his energy to bear on a new enemy of the sad Sunday. The Ne Temere market is dull, the Jesuits' oath market is quiet, but the bi-lingual market and Manitoba Separate school markets are buoyant. These two last named enterprises will not, however, give the Alliance quite enough to do and some other exciting problem must be unearthed. Truly the Lord's Day Alliance and that Canadian Lime Kiln Club, the Grand Black Chapter, are benefactors of the juvenile reporter. He dearly loves copy, and the Lord's Day Alliance dearly oves to give it to him. The Toronto Saturday Night hits off in this fashion the latest escapade of this restless and most indiscreet and decidedly narrow aggregation of the Blue Law cult:

"Close the Harrison baths on Sunday." "Close the Harrison baths on Sunday," is the headline of an article in a recent issue of a Toronto evening paper. This journal then goes on to point out that as sliding has been prohibited on the park slides, maintained by the taxpayers, on Sunday, the public baths are now receiving the serious consideration of the Lord's Day Alliance. The question of keeping Alliance. The question of keeping these baths open on the first day of the week has—I am still quoting the paper, which is a respectable, and usually truthful journal—been reported to the truting journal—been reported to the Rev. William Rochester, general secre-tary of the Alliance, and is now receiv-ing his serious consideration.

If the Lord's Day Alliance is even

If the Lord's Day Alliance is even attempting to be consistent, they must, of course, call upon the city to do away with such unGodly pleasures as a bath on the Lord's Day, as these baths are owned by the city, and keeping clean by means of them necessitates unnecessary labor. By all means let's close these baths. What business has a poor man to have a bath anyhow? Is not swimning in a pool a species of recreation to have a bath anyhow? Is not swim-ming in a pool a species of recreation and amusement? And as for a shower, it is clear enjoyment. What right have the citizens to thus conduct themselves on a Sunday? A tin wash dish is good enough for any man who does not hap pen to own a bathtub of his own to gether with an automatic hot water heater. Away with the baths. Let us be good if we are obliged to go dirty.

SENATE VACANCIES

A number of Senate vacancie, principally in the Nova Scotian contingent, at present exists. In making appoint ments to this, the highest legislative body in our country, it is necessary that care should be taken in the selection. and we feel sure this will be the guiding motive of those in whose hands is re-Canada. His address was on "Ireland." posed the appointing power. The death Passing strange it is that while he is so of the late Senator Miller leaves a vacancy for the selection of Catholic in Cape Breton. The name of Mr. Joseph A. Gillis, M. P., has been very prominently mentioned as that of a gentleman emineutly qualified occupy a seat in the Upper Chamber. By profession he is a prominent barrister and in faith an exemplary Catholic, respected to a degree by every citizen of Cape B reton. The late Senator, Hop. Mr. Miller, represented Richmond County in the Local House. Mr. Gillis has represented the same constituency for nany years in the Federal Parliament. Cape Breton is populated almost entirely by French Acadians, Irish and Scotch. It is but the simple truth to state that amongst all these people the selection of Mr. Gillis for the Upper House would be not only acceptable, but exceedingly popular. The Premier will make no mistake if the prize goes to the member for Richmond.

THE LATE SENATOR MILLER

The late Senator Miller was the last survivor of the senstors appointed at confederation. He was born and brought up a Catholic, but on one or two occasions he had differences with those in authority. These differences, however arose out of private affairs, and it is safe to say that at no time in his long and strenuous career did he falter in the

It was probably to emphasize his be lief that he left among his papers the following declaration which we give verbatim.

"The longer I live the more resolved I am to die a Christian and a Catholic.
The trend of the age is to wards free
thought and infidelity, and the Catholic
Church alone successfully asserts the
principle of authority so necessary to resist and overcome that tendency, instil the divine teachings of 'Sermon on the Mount."

NOTES AND COMMENTS

Oatholic Truth Society of Canada. The annual meeting of the central organisation in Toronto, recently, is the oc of once more directing the attention o our readers to the very urgent character of the work which this Society has undertaken and to the necessity of every Catholic in Canada being fully in

what more than a year ago, the Catholic Truth Society was formed for the express purpose of supplementing the work of the Church in the dissemination of the truth by means, principally of the printing press, and, in a corresponding degree, of combatting the vast umulation of error and false tradition which, in the wake of the revolu tion of the sixteenth century, has piled up in the literature and institutions of the English speaking races. To enlarge upon this may seem superfluous, but we have had sufficient evidence of late that, despite the progress of scholarship and enlightenment in some quarters, the old, uncanny spirit still survives and is made to do duty upon occasion to the pre-judice of Catholics individually and to the faith which we profess.

As To THE origin of the Society we cannot, we think, do better than to reproduce from a former issue of the CATH-OLIC RECORD certain particulars relating thereto. It was first established in England over thirty years ago under the patronage of the late Cardinal Manning and the other Bishops of England. It soon spread into Ireland and Scotland and has since become an integral part of the work of the Church in those countries. It has also obtained s foothold in the outlying portions of the British Dominions, and in the United States its operations have for some years been carried on with ever increasing activity and success. The International Catholic Truth Society. ead-quarters in Brooklyn, N. Y. has become a well-established and recognized bureau of information on matters affecting Catholics and to it is largely due the improved tone of the secular press in this regard.

IF. THEN, the Catholic Truth Society did nothing else than to disabuse the public mind of false notions regarding the Faith, and to refute the calumnies which periodically, or at times of abnormal excitement, find currency in the press, its claim upon our people would be clearly established. But when to this is added its facilities for putting within reach of Catholics themselves the means of acquiring a better knowledge of their religion and the facts of history concerning it, this claim is intensified tenfold. For after all, the most effective means, under God, of propagating the Faith is to bring up a gen eration of Catholics fully informed as to its tenets and fired with apostolic zeal in its dissemination. It has been well said that one generation imbued with such a spirit would, humanly speaking, go far to dispel the malevolence of heresy and the darkness of heathenism, which, the one or the other, as it is now submerges so large a part of the earth's

THAT WE in Canada, and more especi ally in this Province of Ontario, are still confronted with a deep and widespread spirit of ignorance and hostility regarding the Church, recent events have made very apparent. It is to the interest, evidently, of certain organizations to keep this spirit alive and on occasion of any display of Catholic vitality, to fan it into flame to the great disturbance of public tranquility and to the annoyance of individual Catholics who, side by-side with their fellow laborers of other creeds in every walk of life, otherwise pursue their way in peace and amity. The Eucharistic Congress at Montreal was one such occasion, and the violent harangues which at the time it called forth in some quarters, re-echo about us

THE NE TEMERE decree has been another, and if any evidence were required as to the density of the ignorance concerning Catholic faith and practice which holds sway over the minds even of certain self styled "leaders in Israel," we have had it in abundance in the fulminations which have issued from almost every sectarian organization in the land. Under such circumstances, to denounce the Pope seems to be regarded as a sacred duty, and to resent his care for the welfare of scciety-including even their own if they only had the grace to see it-to be the highest expression of religious zeal of which they seem capa-

THE FACT of such senseless outbreaks staring us in the face, and the possibility of their re-occurrence at any time, lays special emphasis upon the need for the Catholic Truth Society. For this purpose of public enlightenment there is ready to hand the very large array of

ble subject connected with the Faithdevotional, historical, biogra phical, sociological and contro issued by the parent society in England, and for sale at prices within the reach of all. These, collected, now form a series of considerably over a hundred stantly added to, and which take up, as they arise, every problem with which the Church has to deal.

Canadian Society has begun a series of its own, written by Canadians and adapted to the special requirements of the situation here. Among these may be mentioned the clear and concise statenent of the terms of the Ne Temere de cree, and its bearing upon Canadian circumstances, written by Father Hugh Canning. A copy of this, it was stated at the annual meeting of the Society has been mailed to every Protestan clergyman in Canada. This gives this very numerous body an opportunity to correctly inform themselves on this preg-ment question of the hour, and deprives them of any excuse for continuing to misunderstand and misrepresent its provisions. That of itself is something gained.

ANOTHER SPHERE of useful activity lying open to the Catholic Truth Society, and which it is gratitying to know has already occupied some share of its attention, is the circulation of Catholic reading matter in the more remote parts of the country. It was stated at the annual meeting by Mr. J. D Warde. resident, that hundreds of families in the West, living, some of them, 200 miles from a church, are now being supplied with a Catholic paper, which good work is being accomplished by means of re-mailing department-that is, subscribers to papers and magazins undertake to re-mail them after perusal to less fortunate brethren in other parts of Canada. This is a work in which all may participate. It is inexpensive and s not troublesome, and since the names are farnished through the Society by Bishops and priests of the West and may therefore be relied upon as worthy, those who undertake it may have the satisfaction of knowing that they are giving pleasure to the recipients and in a very real way, bearing a part in the propagation of the Faith.

FINALLY, As in Canada in commo with other countries we are witnesse to the rapidly increasing process of disintegration of the sects, and the decay among them of dogmatic teaching, it is incumbent upon Catholies, individually, to lose no opportunity of bringing to the notice of their non-Catholic friends the fact that the Catholic Church is the only authorized custodian of the Christian revelation, and its one unchanging exponent. She alone maintains and ever will maintain the religion of Jesus Christ in its entirety, and it is her voice, speaking with authority across the centuries, that directs man to his true destiny. She stands ever firm amid the toppling wrecks of the ages, and never more so than in this restless century in which we live. To bring men to see and to acknowledge this is a mission werthy of the most gifted as well as the humblest of her children.

WE CANNOT all be oracles or prophets, ont each in his own sphere may have part in the greatest of apostolates by co-operating in one way or in another in the work of the Catholic Truth Society This Society has come to stay in our midst, and to prosecute its mission with vigor, always under the direction of our Bishops. The harvest is indeed great, and the laborers yet few, but there is room for every Catholic throughout the length and breadth of Canada to have part. In another column will be found some account of the recent annual meeting at Toronto, with the list of officers for the ensuing year, and we are asked to announce that correspondence is invited from other places with the view of extending the work. The CATHOLIC RECORD again urges that this invitation be accepted. That will be the most ffective answer that can be given to the campaign of abuse and misrepresentation which within the past few months has peen directed against the Church.

CATHOLIC TRUTH SOCIETY

The following is the address of Mr. J. D. Ward, President of the Catholic Truth Society of Canada, at the annual meeting held at Toronto, March 14th, 1912, Rev. D. Kidd, Administrator of

To the Members of the Catholic Truth

Reverend Fathers, Ladies and Gentle-Reverend Fathers, Ladies and Gentlemen,—It would seem proper that the retiring president of the Catholic Truth Society should present to the members a review of the work of the society during the year that he has had the honor to act as its chief officer. Before taking up this review, I may say that the Catholic Truth Society of England and the International Truth Society of New York are the leading societies in the English-speaking world, doing the same work as this Catholic Truth Society of Canada. As the population of our Dominion is increasing by leaps

and bounds the field of operation of the Truth Society is an immense one and its work should expand until it covers every section of Canasia.

DISTRIBUTION OF LEAFLETS, ETC.

The chief activity of the society has been directed towards the distribution of leaflets, pamphlets, etc., dealing with Catholic trath by means of boxes placed at our church doors and by mailing them to enquirers who apply in response to our advertisement in the daily press offering to send them free applicants. Our Distribution Committee has a list of over one hundred and seventy-five of applicants for these leaflets to whom copies of our pamphlets are sent each month. Copies of each new leaflet as received are also sent to each Protestant minister in Toronto.

In this connection we published fifteen thousand copies of the text of the Ne Temere decree with an explanation of its relation to the laws of Ontario, prepared by our Spiritual Adviser. This pamphlet had a wide circulation in view of the acrimonious discussion of the question carried on throughout the Dominion not only in the press but also in the pulpis. Copies DISTRIBUTION OF LEAFLETS, ETC.

throughout the Dominion not only in the press but siso in the pulpit. Copies of it were mailed to every Protestant minister in the province with the result that they had, at least, an opportunity to learn its contents and its relation to the marriage laws of the province. Our principal sources of supply of pamphlets are the Catholic Truth Society of England and the International Truth Society and the Paulist Fathers of New York. The quality of these pamphlets is beyond question; they are absolutely first class and a collection of them forms a library of Catholic defensive literature which cannot be rivalled.

which cannot be rivalled.

The placing of pamphlets in the vestiules of our churches and within ready reach of the people is growing in favor and while at present we have only sever boxes in place, we hope that every paster in Toronto will permit us to so lace our racks in the near future.

ATTACKS UPON CATHOLICISM

The society has, through its members and spiritual adviser, replied to attacks upon the Church and corrected mis-statements of her doctrines. These rents of her doctrines. These re statements of her doctrines. These re-plies and corrections are, as far as possi-ble, published in the same paper that carried the original attack or mis-state-ment. One of our members drew our attention to an article abounding in falsehoods appearing in a publication issued at Battle Creek, and as it was in

issued at Sattle Creek, and as it was in the jurisdiction of the International Catholic Truth Society, it was sent to that body for action. In this connection, I might mention the Jesuit Oath discussion recently closed by the publication, at the request of this society, by the Superior of the Order, of the denial of the truth of the alleged oath. Also the use of the offenssive term "Romanist" by one of our prominent weekly papers was dealt with and the writer's authority for its

Efforts have been made to have published in some of our daily papers the Notes and Comments" issued semi-monthly by the International Truth Society of the United States and de-Society of the United States and designed to give to the general public some knowledge of the present activities of the Church, of notable conversions, of the views of representative Catholics upon topics discussed in the daily press, generally from a non-Catholic viewpoint, etc. We have not succeeded in Toronto in the baries this document to variety the content of the content o etc. We have not succeeded in Toronto in having this done, owing to various reasons, and an effort is being made to have these notes published in the press of another Ontario city.

CONVERTS Steps were taken to ascertain from the various pastors in the city, the names of converts in order that they might be furnished with our leaflets, and invited to become members of the society. While the results have not been entirely satisfactory, the work will be continued and we believe that much good can be ac complished by offering sympathy and fellowship to many who, alas! are often cut off, even from their own families, by

RE MAILING OF CATHOLIC PAPER It is a well-known fact that to-day many children of early Catholics who settled in districts remote from churches are out-side the pale of the true Church. No priest to visit them and preach the Word
of God—no church wherein to pray—such is the sad story. Now, while great efforts are being made to-day by the Church Extension Society and others to provide riests and churches for poor sections where Catholics live, there are vast re-tions sparsely settled wherein for years gions sparsely settled whether to years to come the opportunities for Mass and sermons and sacraments will be meagre. Archbishop MoNeil, of Vancouver, tells us that in his diocese there are Catholics living two hundred miles away from a church. The Truth Society becomes the control of the c from a church. The Truth Society be-lieves it can help these people in pre-serving a knowledge of the Faith and in fostering in such homes the loyalty of the children to the Church of their forefathers. We sent a circular letter to the bishops and priests of the great West, asking the names of such familles to the bishops and priests of the great West, asking the names of such families and are now supplying them weekly with a Catholic paper. The society will supply names to such Catholics as will guarantee to take the trouble to remail to them after reading, their own Catholic papers and magazines regularly and gratuitously instead of putting them in the waste basket. We are now applying hundreds of families in the ly and gratuitously instead of putting them in the waste basket. We are now supplying hundreds of families in the scattered parts of Canada, and have arranged with the CATHOLIC RECORD of London, the Catholic Register of Toronto, and the New World of Chicago, to send not only their Catholic exchanges, but also such copies of their own issues as they can spare to the Bishops of the West who distribute them to their flocks through the visits of their priests. We believe that other societies could

We believe that other societies could help us materially in this work and no one knows how telling the influence of the reading of these papers can be not only upon the individuals but whole families. The Catholic paper received in an isolated home on the lonely prairies or in the remote village, will do more in preserving faith and in developing Christianity than it does in the more highly favored family of the original owner. Only the other day a gentleman called on me to thank me for a sending him every week a copy of America, the leading Catholic weekly of

the United States. He told me that although he lived only one hundred and fifty miles from Toronto, where they had by great efort built a small church and provided everything necessary for the Holy Sacrifice, they were only able to have Mass once during the past twelve months. Notwithstanding this, they met each Sunday and recited the prayers, litany and rossry, and he had the extraordinary happiness of having his youngest daughter received into one of our convents this week. It would seem that there is work for Catholic Extension nearer home than the Great North-West.

SERMONS IN CITY CHURCHES Through the kindness and generosity of the pastors, we were enabled during the last few months to have special sermons on Catholis Truth and the Society's work, delivered in nine of the city churches. The work of the society was thus brought prominently before our people; many new members secured and a substantial sum added to our funds, without which, I am free to confess, the work of the society would have been brought to a standstill.

PUBLIC ADDRESSES Public Addresses

Public addresses were delivered by
the Rev. Father O'Malley in the Young
Men's Club House of Our Lady of
Lourdes parish, and our Spiritual Adviser has been a tower of strength to
the society by his advocacy of our work
at several meetings. Meetings of other
societies, clubs, etc., have also been
addressed by the officers and members,
and this entailed a vast amount of work
on the part of the Membership Committee and its Chairman.

HELPING VISITORS AND STRANGERS The hours of Mass and Vespers in our city churches are published in a city paper every Saturday for the benefit of strangers and non-Catholics in the city. Cards giving the same information have also been framed and are displayed in our leading hotels.

Six general meetings of the society have been held during the year, while no less than twenty nine meetings of the Executive Committe have also been held. While the attendance at these the work deserve, they were characterized by great earnestness and zeal on the part of all present.

It is felt by your Exclusive Committee that the publication of a monthly bulletin by the society would result in much good being accomplished. This bulletin would give each private member a clearer knowledge of the work which the executive find at their hand from day to day, stir amazingly his in-terest and thus provide energy and driv-ing power for the machinery of the so-ciety. It would also augment our funds as it is proposed to make it pay its way, and more, by inserting therein approved advertisements. This enterprise will, I hope, be commenced by the incoming executive as soon as the necessary pre-

The society has no means of support other than the payment by members of their dues except where, as referred to above, by the generosity of the parish priest, it has been enabled to have its objects and aims presented to the people in excellent sermons delivered by prominent priests followed by a collection in aid of its funds. Requests to bring the society's work before their parishioners were sent to every parish priest in Outario, and some responses priest in Ontario, and some responses in the way of applications for member in the way of applications for membership were received, but not at all up to the expectations of the exclusive, who hoped for active assistance from this source. To the Reverend Fathers who source. To the Reverend Fathers who replied, as some of them did most generously, the executive returns its heartfelt thanks.

At a meeting of the Particular Council of St. Vincent de Paul Society, your

a circular letter setting forth the work of the society and its claims for support of the society and its claims for support was mailed to the president of each conference. Sufficient time has not yet elapsed to allow of the replies being received, but it is hoped that a generous response from this and other sources will enable us to carry on our work unhampered by want of the "sinews of war."

MASS FOR DECEASED MEMBERS

Following the rule laid down, the annual Mass was offered up for the repose of the souls of our deceased mem-bers and benefactors by our Spiritual

INCORPORATION

T e question of incorporating the society, thus giving it a more perman-ent form, and enabling it to receive beent form, and enabling it to receive be-quests, etc., is engaging the attention of your executive and a report will be presented later on dealing with the matter.

The question of having Catholic books placed on the shelves of our public libraries has also come under our public libraries has also come under our attention, and it is hoped to be able to show results at a future date. The pro-curing of Catholic literature and cate-chisms in foreign languages for the use of our fast growing foreign population has also been enquired into and will, I hope, be pushed to a successful issue.

Steps have been taken to ascertain the addresses of all Catholic Truth Societies in Canada with a view of co-operation and united assistance, and we have had enquiries from Winnipeg, Prince Albert, and Saskatoon as to the procedure to be followed in establishing societies in these localities. You will be glad to learn that much interest is being taken in our work by priests at outside places and many of them are now getting leaflets and distributing them themselves.

The committee is glad to repeat that in response to an invitation from the

ECCLESIASTICAL APPROBATION

The society has had the warm enpoor of the Archbishops of this city since its inception, and that it still continue worthy, may be seen from the following letter:

Archbishop's Residence, Toronto, October 19th, 1911.

Toronto, October 19th, 1911.

Dear Father Canning, — I received your note regarding a collection for the Catholic Truth Society, to be taken up in churches where pastors are willing, and in reply may say that I am very pleased to grant any permission necessary for this, as a spreading of the knowledge of the truth is the greatest work of charity we can undertake. Wishing the good work every success, I am, yours faithfully in Christ,

JOHN T. KIDD, Administrator.

Rev. H. J. Canning, Catholic Truth Society, City. APPRECIATION

If, in any measure, the work of the year has met with your approval, it is because of the labor and zeal of the Executive Committee and its busy secretaries, and I must thank them all for their ever ready help and the fidelity with which they have labored to further the work of the society placed under their direction at the time of their election to office.

Our thanks are also due to the Reverent Fabers who responded to our call

Our thanks are also due to the kever-end Fathers who responded to our call and delivered the splendid sermons I have already referred to in nine of our parish churches. I have every confi dence that the coming year will witness increased usefulness and far greater re-sults from the work of the society owing to the steps already taken, and to be taken, to bring it before the clergy and laity of this great Dominion.

A GREAT TEACHER PASSES

On February 28th there died at Philadelphia a distinguished Catholic edu-cator of international fame in the per-Numberless messages of sympathy from almost every part of the continent and the vast throngs that attended the funeral, which took place from St. Patrick's Cathedral, New York, on the 2nd inst, testify to the wonderful influence exercised by the humble Christian Brother in the work of moulding the minds and hearts of our youth.

minds and hearts of our youth.

The great cathedral was thronged with the students of Manhattan College, of De La Salle Institute, the Military Academy of Clason Point and the parochial schools of the city. In the sanctuary were the Right Rev. Bishop Mundelein, and Monseignori of New York and Brooklyn. There, too, sat representatives of the clergy, regular and accular, from far and near, anxious to testify by their presence the esteem testify by their presence the esteen which they entertained for the deceased religious and for the Order of which he was a distinguished member. Gathered in the aisles were laymen from all walks of life—leaders in the city and national government — justices, doctors, law-yers and businessmen, who knew Brother Justin and admired the sterling qualities

The celebrant of the Solemn Mass of Requiem was the Right Rev. Monsignor Lavelle, and the sermon, which was one of the most eloquent and impressive discourses ever delivered from the pulpit of St. Patrick's Cathedral, was given by Very Rev. Dr. Chidwick, president of Dunwoodie Seminary, and himself an old pupil of the Christian Brothers. The burial took place at the Brothers' Novitiate, Pocantico Hills, in the seculded spot guarded by pines and willows where the sons of St. De La Salle sleep when their life work is over. Gathered when their life work is over. Gathere around the open grave were the relatives of Brother Justin, the senior members of his Order from east, west, north and south, including Rev. Brother Edward, of Toronto, who represented the Canadian province, the president and faculty of Manhatten College, and a hundred and more Brothers from New

York City.
Dr. Chidwick in his eulogy of Brother

"The life of a Christian Brother is the example of Christian fervor to a heroic degree. Patriotism, humility, zeal, charity, chastity, self-denial, and self-sacrifice, all these virtues glitter in self-sacrifice, all these virtues glitter in his life as jewels in a crown. If we were to look for the exemplification of charity, where could we find better types than in the life of a Brother in his class room? How many thousands of them have generously sacrificed themselves for the cause of Christian education? What greater heroism than that which aims at forming the minds and souls of the young?

"Brother Justin, whose family name was Stephen McMahon, was born in Ire-

was Stephen McMahon, was born in Ire-land, Jan. 20, 1834. He came to America in early youth to take up his residence in the city of New York. At that time in the city of New York. At that time there was need of generous hearts—men of wisdom, of energy, of executive ability, men who realized that the future of the Church in America depended upon its schools, or rather that the school must come before the Church. Then it was that Providence sent us, in the person of Brother Justin, just the one who would be concerned with the authorities in the of Brother Justin, just the one who would co-operate with the authorities in the Church and generously devote his life to the building of our schools, one who would establish in our midst a body of religious teachers to work aide by side with the clergy in building the church. Then Stephen McMahon entered the novitiate of the Christian Brothers in Montreal in the year 1853. After his period of training, he taught in Montreal, Quebec, Baltimore and Washington period of training, he taught in Montreal, Quebec, Baltimore and Washington After six years of labor in these cities we find him director in the Brothers' Academy, Utica, N. Y.

"At the instigation of Archbishop Spalding, Brother Justin, when but fifteen years in his order, was selected to be contracted."

to co-operate with the clergy in the Far West, beyond the Rockies, in opening an epoch in the educational work of the Church in our country. In California, Brother Justin administered the affairs Brother Justin administered the sffairs of his order during eleven years and labored successfully in the upbuilding of the schools of the Pacific coast. He was then recalled to the east and for twenty years occupied the still more important position of provincial of the New York Province of his Order. His influence

was felt from Detroit to Helifax, from Canada to New Orleans. Then he came into our lives, and happy and blessed into our lives, and happy and blessed it was for us to come under the influence of such a man and to receive from him the lessons of wisdom and the principles of conduct which have stood by us and made us what we are to-day. He was a man of such power that we could not resist him — strong bodied, keen of intellect, enthusiastically devoted to his Order and the Church, apparently sewers of aspect, yet so true, so good, so so paternal in governing that every boy felt that he had in Brother Justin a true

triend, a wise guide, and a faithful teacher.

"Brother Justin has left an bonored "Brother Justin has left an bonored name in the West and in the East, in Europe as well as in America. The great colleges which he established on the Pacific coast, and the Normal College which he founded at Waterford, Ireland, with the concurrence of the Irish hierarchy and the permanent financial support of the British Government, show his initiative, energy, and administrative ability not less than the great work which he carried out as the Christian Brothers' College, St.

Louis, Mo.
"He deserves well of our country and "He deserves well of our country and of our Church. He was the heart and head of the four provinces of his Order in this country. He commanded armies, he led companies, he fought battles, and won victories, and he has received the crown. His praises will be told from San Francisco to Halifax and Baltimore. He has fought the good fight. He has kept the faith in all its integrity. When he spoke to us of the Church, what respect, what love did he show! He inspired all of us. Yes, he has preserved the faith, he has taught it to others by the thousands — priests, prelates, the thousands — priests, prelates lawyers. I know of very few men who could better teach lessons of Christian could better teach lessons of Christian doctrine than Brother Justin."

doctrine than Brother Justin."

The Catholic News, of New York, in its issue of March 9th says editorially:

"In the death of Brother Justin the cause of Catholic education in the United States loses a heroic figure. He was the ideal Christian Brother—broadminded, cultured, untiring and self-accificing, as eager to instruct a lad in sacrificing, as eager to instruct a lad in sacrificing, as eager to instruct a lad in pinafores as a youth in college—and to-day hundreds, aye thousands, of men in high places in Church and State are proud to claim him as their early teacher, guide, and friend. Happily in the noble community of which he was so distinguished a member are to be found many other Brother Justins, ever ready, as weak he to make any sacrifice in the as was he, to make any sacrifice in the cause of Catholic education."

MISS MARTY'S ADDRESS

Editor RECORD. - In your issue March 16, appeared an article referring to Miss A. E. Marty, M. A., President to Miss A. E. Marty, M. A., President of the Ottawa Teachers' Association, as advocating the teaching of "Morality minus Christianity." I was present at the meeting when Miss Marty spoke and was an attentive hearer; I also have the honor to know the lady and something of her views on this matter; and, being myself a Catholic, I regret that your report of the occurrence was not according to the facts, and was not at all fair to Miss Marty, and I feel that the mistake ought to be corrected. he mistake ought to be corrected.

The facts are these: Miss Marty did not, as you say, "recommend the teaching of morality minus Christianity," nor of any other morality. Miss Marty did not, as you say, discard the of children," neither did she 'deliver an address on moral Education in the Public schools." As President of the O. T. A. Miss Marty presented an address much of which was devoted simply and solely to a review of recent Educational Movements, prominent among which was the movement towards the introduction of moral teaching or

the introduction of moral teaching or elementary ethics in the schools of the United States.

The speaker simply gave an account of this movement, what it was, where it originated, what progress it had made, what it embraced how it was dealt with at the convention held at San Francisco last summer, but there was no "recom-mending" nor advocating of the system by Miss Marty, nor of any other sys-

In the Catholic Register of Jan. 4 and Jan. 11 appeared two articles on Moral Teaching in the schools of France, in

which it was shown that in France the Moral Teaching in the schools, which is there well organized, is distinctly antagonistic to Christianity. But it is also shown, in the issue of Jan. 11, that a course in elementary ethics might be of advantage in any school. I draw Miss Marty's attention to these articles, and I take the liberty of stating that she expressed herself as opposed to any Moral Instruction subversive of Christianity.

tianity.

I do not think any good results to any I do not think any good results to say be cause, no matter how worthy it may be in itself, from misstating facts or doing an injustice to another party, and I feel that some amends is due Miss Marty for putting her before the public in a false light.

Yours truly,

LUCIUS R. KEOGH

We are very sorry indeed for having done Miss Marty an injustice in the natter above referred to, and with pleasure give space to the letter of Mr. Keogh. Our article was based on the report of Miss Marty's address as it appeared in an Ottawa paper. The reporter's work justified an unfair inference of the real meaning of this lady's deliverance. Were we in possession of the facts of the case, as given by Mr. Keogh, the article would not have been written. We gladly make apology .-

PROTESTANTS IN IRELAND UNDER HOME RULE

STATEMENT BY CARDINAL LOGUE-NO FEAR OF RELIG-IOUS CONFLICT

A special correspondent of the London Daily Chronicle has had an interesting interview with His Eminence Cardinal Logue regarding the position of Irish Protestants under a Home Rule Government.

A ked how he regarded the present anti-Catholic agitation in Ulster, His Eminence said: "I think I can under-stand it, though I cannot justify it. I believe it is inspired, unconsciously perhaps, but not less truly, not so much by a fear of religious persecutions at the hands of Irish Catholics, as by a fear of hands of Irish Catholics, as by a lear of losing the ascendancy and almost com-plete monopoly of public patronage and positions which the prime movers in the agitation have long enjoyed. I know of nothing in the past or present dealings of Irish Catholics with their Protestant fellows-countrymen which would justify a fear of religious persecution."

"Can your Eminence conceive of any decree from Rome in the future under Home Rule which would lead to Cath-

olic tyranny?"
"I cannot," said the Cardinal conceive
of any decree from Rome under Home
Rule which, would lead to Catholic Rule which, would lead to Catholic tyranny. No decree is likely to proceed from Rome under Home Rule which would not equally proceed from Rome if Home Rule never existed. Any decree proceeding from Rome will be for the instruction and direction of Catholics, not for the purpose of creating tyranny and persecution. Of Catholics, not for the purpose of creat-ing tyranny and persecution. Of course, I cannot be sure that the Orange party with their well-known love of the Pope and the need of a party cry may not pervert to their purpose decrees which do not in the least affect them, as in the case of the recent 'Motu Proprio,' which does not concern them directly or indirectly.

"The Catholics of Ireland," added His

Eminence, "are now, as they ever have been, perfectly willing to co-operate with Protestants for the general welfare with Protestants for the general welfare of the country. I have found all over the south of Ireland Catholics and Protestants working side by side and with the utmost goodwill for the prosperity of the people. This is universal all over Ireland, even in Ulster. It is only in Belfast—certain parts of Belfast—that ignorance and bigotry conduce to definite cleavage."

Asked if he foresaw the possibility of religious conflict between Catholics and Protestants under Home Rule, Cardinal Logue said: "It is not easy to forecast the future, but I do not see any reason for religious conflict more than there is

for religious conflict more than there is at present. In fact, I believe there would be less if both parties had the



simple in design, a matter of personal taste, but the material of their con-

struction and the quality should be unquestionable

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PALM SUNDAY

Think diligently upon Him that endured such opposition from sinner against Himself. (Heb. zii. 3.)

The week which we this Sunday enter upon, my dear brethren, is called Holy Week; and of all the many sacred seasons which the church has set apart, this is by far the most solemn and sacred. Everything which it is within the power of external rites and ceremonies to do has been done by the Church in these services, in order to bring home to her children the great lesson which this holy season should teach. And while it is true that the Church has not made attendance obligatory under pain of mortal sin, yet it would argue a very poor and ungrateful spirit, and one but little in accordance with that of the Church, if any one should without good reason neglect to be present. SPIRIT OF HOLY WESE

should without good reason neglect to be present.

Now, what is the truth which these services have it for their object to impress upon our minds? No other than that fundamental, distinctive truth—the passion and death of Christ, its reason and effects. The Church this week excludes from commemoration everything else, and applies herself exclusively to tracing the steps of her Lord and Founder from His entry into Jerusalem in the midst of acclamations and rejoicings, to the entombment of His death and blood-stained body in the sepulchre of Joseph of Arimathea. Now, every one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And first, as to those who are in the habit of going frequently to the sacraments, who understand their great value, and find in these means of grace their chief consolation in the midst of the troubles and cares which surround them. For these the commemoration of the passion and death of Christ cannot but be profitable. The author of "The Ellowing of Christ" tells us that we

the passion and death of Christ cannot but be profitable. The author of "The Following of Christ" tells us that we engat not to consider so much the gift of the lover as the lover of the giver. And we all know that we esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or carned. Now, the sacraments are not

s prudent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during this week apply themselves to the consideration of the price paid by Our Lord for those sacraments, I have but little doubt that they would be led to form a truer notion of their value and importance.

I wish I could conclude without allud-

I wish I could conclude without alluding to another class which, though I trust it is not numerous, yet does *xist—I mean those who do not neglect the sacraments, but those who do worse: who profane them. Those who make bad confessions, who conceal mortal sins, who have no sorrow for their sins. sins, who have no sorrow for their sins and no purpose of amendment, who make the infinite mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that Our Lord is reigning now gloriously in heaven; that nothing which we can do can cause Him loss of pain; yet it is also true that those who act in this way do all that lies in their power to trample under foot that Precious Blood which was shed for them. But while there is life there is hope, and if even those would devote for them. But while there is life there is hope, and if even those would devote this week to meditation on the Passion of Our Lord, they might form a just estimate of what their souls cost Our Lord, and turn to Him while there is

MRS. RINGLING, A CONVERT

Mrs. Alfred Ringling, wife of the circus king, whose winter headquarters are at Baraboo, Wisconsin, was received into the Catholic Church on January 10. That day for the first time she received Holy Communion at St. Joseph's Church, Baraboo, the Rev. Father O'Reilly pas-

Mrs. Ringling is a woman of intellect and energy, takes a leading active in-terest in the civic and social affairs of her city and is regarded in that part of the West as a woman of high character and ideals. Last September she engaged a Catholic tutor for her son, Richard, a Catholic tutor for her son, Richard, aged eighteen, who was preparing for Yale University. It is thought that the strong Catholic convictions of the boy's tutor has had much to do with Mrs. Ringling's profession of the faith. In the work of college preparation to which he gives his time, Mr. Roche, formerly an instructor in Cathedral College, lays stress on the study of the Scriptures and comparative religions. The studies along these lines which were calculated to interest principally his pupil, interested the pupil's mother also, and after a careful reading of Cardinals Newman and Gibbons, she declared her intention of joining the Church.

and Gibbons, she declared her intention of joining the Church.

Telegrams were received from Mrs. Ringling by friends of the family, announcing that in adopting the Catholic faith she had found peace and happiness.—

The Missionary.

TORTURED BY **BILIOUSNESS**

AND TERRIBLE SICK HEADACHES

Both Completely Cured by "Fruit-a-tives

DRESDEN, Ont. July 17th, 1910.

"I was a dreadful sufferer for many years from Sick Headaches and Bilionaness, or Torpid Liver. I tried many remedies and physicians, but nothing seemed to do me any good. I family used "Fruit-a-tives" and after the first box, I was so much better that I continued using these fruit tablets and they have entirely cured me.

"I certainly can recommend "Fruit-a-tives" to anyone who suffers from Headaches, Biliousness or Stomach Trouble." Mrs. ISAAC VANSICKLE.

Thousands of people have had the same experience as Mrs. VanSickle. They have tried doctors and taken all sorts of medicine, only to find that "Fruit-a-tives" is the one and only remedy that actually cures these troubles.

"Fruit-a-tives" is the only medicine

troubles.

'Fruit-a-tives' is the only medicine in the world made of fruit juices, and is the greatest Liver Cure ever discovered. It acts directly on Liver, Kidneys and Skin—sweetens the stomach and purifies the blood.

5c. a box, 6 for \$2.50, or trial size, 25c. At all dealers or from Fruit-a-tives Limited, Ottawa.

THE NEW ST. MICHAEL'S HOSPITAL, ANNEX, TORONTO

CONTINUED FROM PAGE THREE nds; an enlarged surgical wing with operating room; maternity wing; nurses' home, and lecture hall; chapel, and out-patient and pathological build-ing, thus making a most complete and modern hospital.

esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or earned. Now, the sacraments are not merely inestimable treasures in themselves; they are also tokens and pledges of the love of Him Who instituted them, bought by Him at the cost of His own most Precious Blood, given to us to show us His love to us. Every time he receives Holy Communion, he is receiving that which was instituted and established and bestowed upon him out of love; and if he wishes to know how great that love was he ought to have a lively sense of what it cost Our Lord to merit those graces for us—namely, His bitter passion and death.

But there are many who neglect the sacraments, who come to them but seldom, perhaps only to their Esster Communion; perhaps not even to that. What is to be thought of those who act in this way? Certainly, however smart and keen and intelligent they may be, or fancy themselves to be, in lower matters which are nearer to them and fall beneath their senses—in moneygetting, in trade, in art, in literature—such men show but little senses and understanding about things which are of real importance and value. In what way may these duller and obtuser minds learn to appreciate these higher things? Certainly the price given for a thing by a prudent man is a good means of learning what it is worth. Now, if those who previent the searcements who make who make here. HISTORY OF THE HOSPITAL

OUT DOOR AND FREE DISPENSARY

In this department there is a marked decrease since the plan was adopted over a year ago that only those certified to be poor by clergymen and other responsible persons would be treated, the hospital sate arranging that the homes of applicants be visited by Sisters when possible, assisted by members of charitable associations, as also the homes of poor patients in the hospital, with the view of rendering assistance and thus preventing much worry in the latter case regarding the family at home in need.

From paying patients; city allowance of 70c a day for the indigent who have resided in the city for one year, Ontario Government, about \$10,000 a year, be quests and donations, and building fund grant of £50 000 from the city; on the condition that 50 beds for the indigent be provided in the proposed new building, 134 have been provided; other donations to building fund from friends and charitably disposed, will, with the

seknowledged later on.
Further funch needed for completing and furnishing: 1st, there is urgent need of a new and sufficiently large chapel; 2nd a new wing for maternity department; 3rd, better accommoda-for Sisters and nurses: 4th, a morgue; 5th a second operating room in surgical wing, etc.

There are many poor patients who come from outside districts and from whom they do not receive anything, as outside municipalities do not pay.

All those of our faith and others who

All those of our fath and others who recognize the good work St. Michael's is doing in the community should certainly come generously to the aid of this grand institution which has had to contract a great debt and should not be left to worry over financial troubles when there are

body that can at all do so should respond generously to the appeal, which the good Sisters are about to make for funds. They must have mopey and we sincerely hope they may get it in plenty. Ladles or others that can furnish a room for a plous purpose in the hospital should do so. The Sisters have refused to sell out this property and move to a better district, for they decided it was their duty to remain where they would be of most use to the poor and needy. They should be then well supported by all.

SEVENTEEN REASONS

WHY CHRISTIANS CANNOT CON-SISTENTLY BE SOCIALISTS

No Catholic can be a socialist (in fact no Christian or orthodox Jew can). No socialist can be a Catholic. This line is clear and well defined. The Church stands for God and for country, the family, marriage, and the home.

home.
Socialism stands against all of them, and its basis is materialism, which eliminates God from its scheme.

eliminates God from its scheme.

To sum up the result of our investigation we find that socialism and socialists are opposed to the Catholic Church, the family, marriage and the home, because the doctrines of socialism are:

First—Its philosophy, as laid down in the Bible of socialism (Karl Marx's Kapital), is based on materialistic conception of history, which is nothing less than atheism.

tion of history, which is nothing less than atheism.

Second—Because the founder of that doctrine, Karl Marx, was an avowed atheist and bitterly opposed to the teachings of Christ and His Church.

Third—Because, not alone Marx, but his co-worker Engels (joint author with him of the "Manifesto"), was an avowed atheist and antagonist of the teachings of Christ.

him of the "Manifesto"), was an avowed athelst and antagonist of the teachings of Christ.

Fourth—Because, with hardly a single exception, all the advocates of socialism, past and present, were and are anti-Catholic in their writings and atheistical in their belief.

Fifth—Because socialism ridicules the teachings of Christianity, maligns and alanders its clergy, and vilifies the followers of that faith.

Sixth—Because socialism would destroy the sanctity of the family and the home, for which the Catholic Church has always stood.

Seventh —Because socialism would destroy the sacred sacrament of marriage which was established by Christ.

Eighth — Because the philosophy of socialism teaches disloyalty to authority, disloyalty to God and to country.

Ninth—Because socialism takes the religious beliefs away from men and gives in return a hatred of God and His commandments.

Tenth—Because socialism teaches and

advocates strife and conflict of men against men by class hatred. Eleventh — Because socialism would take woman from her place in the home and throw her into the marts of the

Twelfth — Because socialism stands for free love and derides marriage, call-ing it a capitalistic institution and a tool for exploitation. Thirteenth—Because socialism arrays

Thirteenth—Because socialism stray-class against class.
Feurseenth — Because socialism teaches there is no God.
Fifteenth—Because socialism justifies abortion, child murder, regulation of re-production, and prevention of concep-

Sixteenth-Because socialists hate the Catholic Church and call it an enemy of the workers, whose friend it has been

through the ages.
Seventeenth — Because Seventeenth — Because socialism teaches the young the doctrines of disloyalty to God and country. — Peter Collins, in The Common Cause.

Hats in Place of Mantillas

Prominent Roman CatholicChurches o New York have indorsed the suggestion made in London by one of the secretaries

of Cardinal Bourne that Catholic women abandon wearing large hats in church. "It would be a good thing," said the mantilla more, I wish Catholic w

mantilla more, I wish Catholic women would wear them generally, as big hats interfere with the view of the ceremonies at the altar. Large hats are entirely out of place in church and when worn with huge, dagger-like hatpins, are dangerous. The mantilla is pretty and graceful, and does not interfere with those sitting behind the wearer."

While there is no likelihood of an order being issued to women in New York barring the wearing of big hats, in church, it is said that several priests are thinking of asking them to wear smaller hats, which will not interfere with others in the coagregation and recommend that they adopt the graceful Spanish headgear for attendance.

Of all occupations, killing time is the most wearing and the poorest paying.

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reading a greater pleasure reading a greater pleasure than ever.

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FIFTY PER CENT.

of men aged 60 are dependent upon others for support.

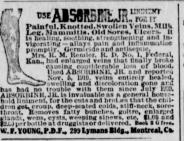
This rather startling fact, as revealed by reliable statistics, should cause every young man some serious reflection.

Such a condition may be readily averted by means of life insurance, procured during one's earlier years.

It will certainly be to your advantage to secure a policy at once from the

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tory fluid than any other prepara-tion of iron. It is of great value in all forms of Anemia and General Debility.

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In proportion as our whole life cen-ters in Jesus we come at last to forget ourselves, and to see no one but "Jesus only."

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everything you need, whether it's fifty cents'

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TORONTO

SHEATHING FELT Makes Houses Snug and Warm

'Sovereign' Sheathing Felt compared with ordinary building paper is like a woollen blanket compared with an

ordinary cotton sheet. "Sovereign" Sheathing Felt is made partly of WOOL, saturated and coated with the same tasteless, odorless gum that gives Ru-ber-oid Roofing its recognized superiority. It does more than break the wind—it acts like a blanket in the wall, and prevents the heat from leaking out in winter or filtering in in summer. As a result it makes a substantial saving in your winter coal bills and adds to your summer

"Sovereign" Sheathing Felt is waterproof—will not mould, rot, dry out nor crack, and is strongly fire-resisting. Get a sample of "Sovereign" from the nearest Ru-ber-oid Dealer, or write us for sample and Booklet.

THE STANDARD PAINT CO. OF CANADA, LIMITED

CHATS WITH YOUNG MEN

UNKNOWN FRIENDS

He was walking down Boylston Street one wintry morning, a weary, care-worn man. His son had been causing him much uneasiness. His wife had been looking very frail of late. His salary was amall and expenses were heavy. But the worst thing was his uselessness. "Dream and reslivy! What a contrast! Forty-fve, friendless and a failure," he said bitterly. The gay shop windows held no appeal for him. The passing throng, chatting and animated, only intensified his loneliness. For one coward moment he longed to escape the dreary round of duties; to be transported to some kindly isle filled with flowers and unshine, where he could rest.

As the tide of bitterness reached its islight, he became aware of rapid steps techind him, of someone grasping his land warmly, of a voice trembling with motion.

"As long as I live I shall be thankful."

emotion.

"As long as I live I shall be thankful for your goodness to me. When your message came I was desperate. Everything had gone; business, health, courage. Your word brought them back. I can do nothing in return except say that to you I owe my honor and my life."

The speaker went down a side street apparently overcome by his feelings. The other thought: "Who on earth is that man and what in the world did I do for him? I don't even know his face or

name."
He strode on, but precently felt someone plucking at his sleeve, and turned to see an old woman, pallid and lame, out of breath from hastening to catch up

out of breath from hastening to catch up with him.

"O! sir, I must tell you how much you did for me when I was at death's door at the hospital. You were passing through the ward and saw how bad I was. You talked to me a while and told a story that made me laugh, and bade me cheer up. I don't know how it was, but right then I began to mend. Now, thank God, I am on the road to health. May the good Lord bless you all your days, for you're a kind map."

While the wayfarer was trying to gather his wits, the old woman hobbled away. He went on bewildered, but halted when he heard a soft voice calling his name. A limousine had stopped silently at the curb and a lady leaned out.

silently at the curb and a lady leaned out.

"Why do you never come out to our country house? My husband has spoken of you so many times. He says you were the life of the class at college and that he has never really enjoyed a dinner party when you were not present. He is so proud of all you have accomplished I have heard so much about you that I think of you always as an old friend. Do come soon."

And limousine and lady were whisked off like a moving picture. Country house! Life of the class! Old friend! house! Life of the class! Old friend!
What did this madness mean?" While
he was attempting to read just his faculties, he noticed a distinguished looking
old gentleman approaching, lost in
thought. But as he neared the wayfarer

thought. But as he neared the wayfarer his face lit up and he spoke.

"Ah! So glad to come upon you! Pardon me, but do you intend to draw on that thousand you have with us? In case the account is to remain inactive, we can use it to advantage and give you a higher rate of interest?

The wayfarer managed to mumble that the account would not be touched for several months. The old gentleman thanked him, bowed and was lost in the crowd. The wayfarer stood still and pondered. Was this Boston or Bagdad? In less than fifteen minutes he had been accosted by four total straugers who seemed to consider him as a personage of importance; a sort of fairy god father, a comforter of sick old ladies, a social lion of exceptional gifts, a rich man. And it all took place on a prossate Boylston Street that he had walked since boyhood.

Yet unaccountably he felt younger. His eyes brightened. His shoulders His eyes brightened. His shoulders squared and his step quickened. As he entered the office the force seemed to regard him with new eyes. He plunged into work like a boy and it came ridiculously easy. He went home at evening, humming a tune. His wife greeted him with a smile he had missed for years. His son came in with a cheery: "You're looking fine. Dad." and all anxiety about

was a function. From some mysterious well of laughter he drew draft after draft of galety. For years he had not felt so happy. Perhaps it was all a dream, but it was a very nice dream, and ever since, the way farer has been stronger, better, more lovable.

The solution? Unknown friends. People he had helped out of the goodness of his heart, expecting nothing. People he had cheered when his own heart was sad. People who had followed the trail of his kindness to thank him. He had rated himself as uncless and suddenly woke up to find that he had been a benefactor beyond all his imaginings to his fellows, one whom all were proud to call friend.

This is no fairy story, it is a fact. Fit yourself in the frame. If you live cleanly, do a kindness when you can, comfort the sorrowing wherever you find them, bring forth the best that is in you to all mankind, you will have hundreds of friends you know not, you will be an honored guest in houses you never entered, you will deposit day by day unconsolously treasures compared with which money is dross. One moment: "And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."—Boston Pilot.

THE CHRISTIAN GENTLEMAN

Men may count as excellent Catholics on the ground that they keep the Commandments of God and the Precepts of the Church, frequent Mass and the sacraments, are perfectly orthodox in mind and submissive in will to all that the Church teaches. At the same time they may be greatly wanting in the interior spirit of Christianity—selfish. conceited, jealous, cantankerous, backbiting, and quarrelsome. In this case the Catholic qualities which they possess will not make them gentlemen so long as the inner spirit of Christianity is lacking. But I do not call these people excellent Catholics; I consider them extremely poor Catholics. They have caught up the outward and more obvious half of Catholicism—namely, corporate membership, devotional observances, and ecclesiastical conformity; but they have missed something much less obvious yet certainly no less important—namely, the fundamental spirit of Christ's moral teaching. "By this shall all men know that you are My disciples, if you have love one for another." Let such Catholics study and put into practice this law of charity as expounded by St. Paul in the twelfth chapter to the Corinthians. By adding this feature to their other and more easily practiced Catholic qualities, they will begin to be really first class Catholics; and for the same reason they will become gentlemen in the sense defined.—Bombay Examiner.

THE ELDEST SON. THE CHRISTIAN GENTLEMAN THE ELDEST SON.

Often it happens that the eldest son of a family "feels his cats" almost as soon as he begins to go to work. He becomes hard to manage. He gives impudence to his parents. He sets a bad example for the younger children. He wants to keep his wages to spend on himself. He stays out late at night. He goes with bad company. He chafes at correction.

at correction.

He is laying up sorrow for himself. The young man who causes his parents to weep, is apt to have children who will bring his head down with grief to the grave. And the evil influences that he exerts on the conduct of his brothers and sisters will draw down punishment on him.

on him.

Sons who have grown up, need to be told this. As long as they are in the parental home, they are subject to its regulations. They still owe their father and mother respect and obedience. They are bound not to scandalize the younger children by any misconduct.

If they will not behave themselves at home, let them go away from it.—Pittsburg Observe.

squared and his step quickened. As he entered the office the force seemed to entered the office the force seemed to tregard him with new eyes. He plunged into work like a boy and it came ridiculously easy. He went home at evening, humming a tune. His wife greeted him with a smile he had missed for years. His son came in with a cheery: "You're looking fine, Dad," and all anxiety about the boy seemed to drop away. Supper



ness in love bestowed and love received. but wealth cannot buy it and has nothing to do with it. Happiness is not the result of events, but the outcome of

OUR BOYS AND GIRLS

WHEN JOHNNIE SAW THE PRESI-

WHEN JOHNNIE SAW THE PRESIDENT

It did not seem possible to Johnuie that what the teacher said could be true. To think that the President of the United States would pass by their school-house door in the early morning was too wonderful a fact to grasp in a moment. To be sure, the great man would not see the schoolhouse, because the clearing in which it stood was separated from the railroad by a bit of the original forest and the special train would travel swiftly; but he might see the trees beneath which he and his comrades played, and that meant a great deal.

That night, on his way home, Johnnie kept his feet from wandering after squirrels or wookpeckers beside the trail. The boy could not waste time, with news of importance to be told. "Where's Pete?" he inquired, when he caught sight of his mother feeding the chickens their evening meal.

"Gone after the cow."

Straightway Johnnie explained the news—that the President of the United States was even at that moment on his way to the upper peninsula. "And his special train," the eager voice went on, "is going through here at 5 o'clock in the morning. Pete and I want to get up and see that train when it goes round the curve by the schoolhouse. That's only two miles away." When Peter reached home at twilight he was cross. The cow was lost.

"Don't talk to me about anything except finding old Brindle!" was his reply to the small boy's request for company.

"But Pete, if we find the cow after

ply to the small boy's request for company.

"But Pete, if we find the cow after supper—and I'll go with you and carry the lantern—why, then, you'll get up with me in the morning, won't you? Only think of standing on a stump, Pete, and waving your hand to the President's train! Long's we live, maybe, we'll never meet such a chance again!"

"If we find old Brindle, I'll go with you," agreed Peter, " but not unless."

A weary, disappointed boy crept into bed beside his brother at 10 o'clock. That independent pioneer cow was still lost, and Peter was decidedly irritable.

"Don't say President to me again!" was his last remark to his small brother that night. "And I wouldn't go gallavantin' after the President's cinders when your own cow's lost and your baby sister won't have any milk to drink until she's found! Now mind what I tell you! Don't say President to me again!"

It happened that when Johnnie's It happened that when Johnnie's

Happiness is seldom found among the overrich. It is found among the lowly, among the most humble and obscure. Wealth can buy pleasure which affords

time to dress.

Hoping not to waken baby sister, the
hov dressed in the dark, his teeth chatering with the chill of early autumn in Michigan woods.
"I've lighted the lantern for you and

set it just outside," his father whis-pered, " and mother says get a bite to eat before you start. And when the train goes by, you whoop all you want to, Johnnie, and then run home for

breakfast."

Accustomed as he was to darkness in the clearing, it took courage to plunge into the solemn woods between 3 and 4 o'clock of a frosty morning, but he hur-

Dawn came at last, finding Johnnie dancing on a stump beside the railroad tracks. He had covered the distance between his home and the curve by the schoolhouse in less time than his father had supposed possible. So Johnnie danced to keep warm whistled to keep his courage up, until a locomotive sounded in the distance. As the rumble of the approaching train came near and nearer, the boy snatched his cap from his head and prepared to greet his nation's great chief.

At that moment another individual Dawn came at last, finding Johnnie

nstion's great chief.

At that moment another individual waited round the curve. When the last car of the train was opposite Johnnie, where he stood energetically waving his cap, there came a series of shrill whistles. Old Brindle, fascinated by the glory of the Presidential locomotive, had come to a full stop on the track; nor would she move until sixty-five seconds had passed, convincing the engineer, that he, too, must stop.

Black heads were thrust from windows; and when Johnnie heard colored porters and trainmen calling to one another,

Black heads were thrust from windows; and when Johnnie heard colored porters and trainmen calling to one another, "No danger; nothing but a cow!" Johnnie disowned Brindle; that is, in the general excitement he did not realize that his cow had stopped the President's train.

"What are you doing here?" inquired one of the porters on beholding Johnnie.

"Is that your cow?"

Johnnie rapidly explained that he had walked two miles in the dark "just to see the President's train. His face beemed with joy.

At that the President himself appeared at a window, and—wonder of wonders — he bowed to Johnnie, and said, "Good morning, my boy! I'm glad to see you are up so early."

she conquered her ancient enemy, rheumatism.

I have been a great sufferer from Rheumatism for a great many years. I have used different medicines but they have never done me much good.

"We have picked up a sample bottle of your liniment at our gate and I used it, and to my surprise it relieved me wonderfully. We secured two bottles from our store keeper and I must tell you it relieved the pain, and I would not be without it now."

It is hard to understand how Douglas' Egyptian Liniment can so quickly and so surely relieve the most torturing pains of man or beast. But it can and does do it, where other remedies utterly fail.

25c. at all dealers'. Free sample on request. Douglas & Co., Napanee, Ont.

It all happened in the briefest space of time. The train moved on leaving Johnnie wondering whether he could believe his own eyes and ears. Suddenly one of the porters flung a sheaf of bright color from the rear platform of the train. "With the compliments of the President!" he should.

President! 'he shouted.
It was a huge banch of American
Beauty roses, tied with a sash of satin
ribbon so like the roses that it seemed
made of their petals.

made of their petals.

Johnnie had never seen American
Beauty roses before. Having often
seen Brindle, however, he recovered
from his dazed condition enough to
recognize her when she came crashing
through the underbrush, suggesting that
they both go home to breakfast.

Wherever the President of the United

they both go home to breakfast.

Wherever the President of the United States appeared that day he was warmly greeted by the people; but even he was hardly so great a hero for one twenty-four hours as was Johnnie in his own neighborhood when he told his story and divided the roses.

Baby sister shared in the joy, and wore the lovely red sash all day, and even teased to wear it to bed that night.—Frances M. Fox in Youth's Companion.

THE KIND BROTHER

A pretty story of the love of two little brothers for each other comes from New York City. Two small boys from New York City. Two small boys signaled a street car, and when it stopped it was noticed that one was lame. With much solicitude, the other boy helped the cripple aboard the car, and, after telling the conductor to go ahead, returned to the sidewalk.

The lame boy braced himself up in his seat, so that he could look out of the car window, and t e other passengers observed that, at frequent intervals the little fellow would wave his hand and smile.

smile.

Following the direction of his glances Following the direction of his glances, the passengers saw the other buy running along the sidewalk, straining every muscle to keep up with the car. The passengers watched this pantomine in silence for a few blocks, and then a gentlemen asked the lame boy who the other boy was.

"My brother," was the prompt reply. Why does he not ride with you in the car?" was the next question.

"Cause he hasn't any money," answered the lame boy, sorrowiully.

swered the lame boy, sorrowfully.

The little runner was speedly invited into the car, and the sympathetic questioner not only paid his fare, but gave each a quarter besides.—Catholic Bulletin.

THE LESSON OF HOLY

The Church this Holy Week, extends to mankind an invitation whose words are wet with her tears. She has in the personality of St. Peter shone in all the are wet with her tears. She has in the personality of St. Peter shone in all the glory of Thabor. In Mary she has heard the victory of wisdom in the Temple, when the hypocrite plucked his beard in silence, rolled his envious eye in wonderment and gazed in the anguish of wounded pride on the confusion which a youth of twelve had introduced into the council of the grey-haired fathers of Israel. She has entered and enjoyed the sublime quiet of Nazareth's humble roof, and has given to her painters ideas of its hallowed happiness, and has lovingly chatted to us her children of the virtue of Mary, the justness of Joseph and the obedience of the Holy One subject to them.

But all this past pleasure doubles by contrast the Church's present pain. No more do we hear the Gloria that gladdened the angelic messenger and awoke

ontrast the Church s present pair. No more do we hear the Gloria that gladdened the angelic messenger and swoke with its burst of heavenly harmony the sleeping night at Bethlehem, but in stead the doleful wail of the prophet and the pitiful Miserere of the sinner. The Church has heard the shout for the freedom of Barabbas and the kingship of Cœsar, and she weeps with the rejected Saviour. She has beheld earth's dearest and heaven's loved King clothed in naught save the purple of blood and bruise, and from her shuddering heart comes forth to us the wail, "Come and see!" She allows us human feeling, she supposes honesty and judgment. Come, then, to see the Church lead forth the "Man of Sorrows," not as did the irresolute Pilate to shirk a

Relieved Her Rheumatism She's Glad She Picked Up a Sample Bottle of Douglas' Egyptian Lini-

Mrs. R. Medd, Sr., an Auburn, Ont. lady, tells this interesting story of how she conquered her ancient enemy, rheu-

greater erime, but to mourn with us for that already unjustly done. By the hand she will lead us in spirit to Calvary, not that we may with wagging head and insulting tongue yell torth "vahs!" of mockery and contempt, but that we may leave the hill contessing in the repentance and faith of the Centurion. "Indeed this was the Son of God." She invites the carnal to see the contradiction of lust, the proud servant to behold the humble Master, the worldling to witness how his foolish friend, the world, dealt with its best benefactor and its God, and all to see if there be any sorrow comparable to our benefactor and its God, and all to see a there be any sorrow comparable to our Saviour's sorrow. Here, indeed is a subject where words are well-nigh worth-less, tears weak, and which naught can rightly express save the "dumb

subject where words are well-nigh worthless, tears weak, and which naught can rightly express save the "dumb mouths" of Jesus' five wounds.

Who is this Man dying on the cross, every muscle twitching in anguish, every member raw and bleeding, every convulsion a new torture, and every torture excessive? Hear, Christian, in dread wonder; it is your God! Yes, God Who gave the gift of language, and the power of speech to those human hounds whose lolling tongues bayed up the mountainside. Yes, God whose creative hand laid the foundations of Calvary and Who could with His gigantic power hurl it at guilty Jerusalem. Yes, God Whose infinite mind molded in His palm this black ball of ingratitude called earth, and Who could now, by pressing His fingers crush it from out the skies. O wonderful contradiction that makes of human knowledge ignorance! O mystery su blime, that confuses and confounds all human views causing us to adore what our poor reason cannot compass, the ways of Him who gave us intellect and set its limit!

Why did the God of the world and of men come to earth, to become a jest for the ruffian, a slave to the degraded, and

why did the God of the world and of men come to earth, to become a jest for the ruffian, a slave to the degraded, and flustly end the sport of a Jewish holiday the victim of savage malice? Why? The answer comes from the creed—" for us men, and for our salvation." Nothing could, after the Divine decree, so escould, after the Divine decree, so estimably wipe away the insult offered to God the Father but the blood of God the Son, and His blood could not be spilled in oblation by the offender's hand if He did not become man like unto the offender. Nothing could open the gates barred by original sin but the pierced hand of the Crucined Love, and Love leaves his Father's burning bosom to feel all the intense coldness of humanity's frozen heart. Truly here is the story of the Creator's elemency and the creature's orime. In Gethsemane the seam

In Gethaemane the seamless reve of the mother is changed for the black cloak of human guilt; the cup of bitter insult given the Father now is handed the Son, and the Son drinks dry the horrible potion. Yes, our dear Lord has taken the chalice of extreme bitterness, but in the drinking drops from His horrible potion. Yes, our dear Lord has taken the chalice of extreme bitterness, but in the drinking drops from His sacred temples have fallen and sweetened the big cup of human suffering, making for us its taking easy. See Him, who never lived neath any roof save heaven's golden dome and Mary's country cottage, now in the guardroom of a pagan squad! Behold the strong steel-plated knuckles of a Roman ruffian striking the Pride of Angels in the very mouth! See Him, if your eyes can even in vision stand the prospect, rising from the pillar, one raw mass of jagged fiesh, and in His struggle to dress watch Him flinch and shudder, as is heard the heavy rip of the hatchet making the gibbet He will hug with love for us, though for Him the instrument of hate! Regard the human streams which Jerusalem pours forth from her every gate to glut their blood-greed on the sorry tragedy!

Now, in imagination, our mind sees the turbaned band of Pharisees "feeding fat their ancient grudge" and chuckling in cowardly laughter at their power over the multitude which shouts forth their envious whisperings in mad demands. We see the Roman warrior, proud in the strength of the mail-coat of Cæsar, casting haughty glances of disdain on the weak and wounded Saviour, deemed the refuse of a nation then adjudged the "alime of earth." We hear the thrilling groans of anguish that torture starts from the lips of our Saviour, and the

from the lips of our Saviour, and the in the lips of our saviour, and the impious retorts of those who taunt Him in His misery with the power which in the past He said was His—words now regarded as braggart's boasting, and not those of a God with "none so poor to do Him reversing." Him reverence.

The long road of ignominy at length is trod; Calvary is reached; the hurrying crowd swarm around the Victim, and watch with curious, but alsa! unpitying watch with curious, but alsa! unpitying eyes the nailing of His body to the cross. A grim-faced executioner pulls to himself the hand that the gentle Mary kissed gets his rough nail and heavy hammer ready,—and now expectation for a moment stops the mouth of clamor, and all is silence—alence—deep and dreadful silence around the thronged mount. Soon a dull rent is heard; three times do heavy rappings strike the hearers' ears—rappings which go plea lingly to heaven's gate, eebo through the universe and resound through hell. And then high on a cross, which in its timbers grosns as if in pity with the dying placed thereon, is raised o'er the guilty earth He who fashioned it with a wish.

Oh! if in unchrist'an times it was Oh! if in unchrist'an times it

soid wrongly though poetically that the gods leaned from their stars to watch the fight of men, how heaven must have bent forth to note this battle—Divine

WHEN you decorate your walls with Ala-bastine you'll agree that the soft, velvety Alabas-

tine tints outclass wall paper and oil paint in beauty and effectiveness. Their beauty is permanent, too. Alabas-tine colors will not fade— will not rub off. Alabastine is a dry powder, made from

will not rub off. Alabastine is a dry powder made from Alabaster rock. It mixes easily with cold water and forms a rock cement which hardens on the wall, and can be recoated without removing the old coats. Alabastine is the most durable, economical and sanitary wall coating in the world to-day. It is indorsed by leading

Love on the one side and human hate on the other! Look you, too, gentle reader! See those hands shedding blessings in this hour of agonv, more rich than ever fell from them in life, richer a gift than ever heaven gave earth—Christ's own life-blood, every drop of which angels adore and live glorious in the adoration. Ah! though the stars were beautiful in their fresh young light, as they went forth to glimmer their lives away in space, their beauty is but a blur compared to the star shaped drops of blood that now issue from Christ's piecoed

BABY'S OWN SOAP

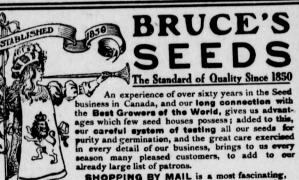
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authorities on interior decor-

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MONTREAL-TORONTO-WINNIPEG

THE GRAND ORANGE LODGE

THE MODERN LIME KILN CLUB

The Grand Orange Lodge of Ontario West honored the City of London last week by holding its annual convention here, 600 or 700 delegates being in attendance. The proceedings are said to have been marked by the greatest enthusiasm but as their meetings were in secret, except one open meeting to which the public were invited, an authentic report of only that one assembly is possible. This is sufficient.

Is was held Wednesday evening, the auditorium of the Y. M. C. A. being put at the disposal of the enemies of Catholicism. After a day of convention work, the delegates were anxious for recreation and only about half of them attended the meeting. Visitors from Toronto must have been surprised that the remaining space was not fully occupied by oftizens, but the popularity of Orangelsm in London was evidenced by a mere smattering of the general public. However, those who went to hear the Catholic Church assailed were satisted, the speakers being thoroughly obsessed with the terrors of Papal aggression.

After an inflammatory speech by the Grand Master, a Rev. Mr. Coburn, whose strong prejudice against the Church has won for him the position of Grand Chaplain, hurled invectives against the Church and attacked his French - Canadian fellow-citizens, the mere idea of French, of course, being associated in his mind with all that is Catholic.

Then came Mr. Hocken, Editor of

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Then came Mr. Hocken, Editor of the Orange Sentinel, and he excelled himself in making the people believe that he believed himself. It was when he started to discuss the Ne Temere decree but with colossal stupidity, aggravated of course by bigotry, accepted anything and everything bolstered up to prove the horrible practices of Rome. He told of homes broken up by priests, though the "specific" cases he referred to were not near home, none of them in Ontario West, where those present might know the truth thereof. They were in Quebec or Manitobs or Paris and the audience was moved by his recitation of all the that he believed himself. It was when he started to discuss the Ne Temere decree he waxed most ele quent. He knew the Orangemen did not bother to study the Ne Temere decree but with colossal stupidity, aggravated of course by bigotry, accepted anything and everything bolstered up to prove the horrible practices of Rome. He told of homes broken up by priests, though the "specific" cases he referred to were not near home, none of them in Ontario West, where those present might know the truth thereof. They were in Quebec or Manitoba or Paris and the andience was moved by his recitation of all the awful things that the Catholic Church was guilty of. The hearers being awail things that the Catholic Church
was guilty of. The hearers being
credulous never thought to inquire the
names of the families broken up or the
names of the offending priests but accepted Mr. Hocken's words as Gospel
truth. Just as an illustration of how far he was prepared to go in his intima-tion of the Maria Monk brand of fabricators, he said that two first cousios had tried to be married in Quebec but the Archbishop refused a dispensation for

ordinary citizens actually believed the speaker. Mr. Hocken said that "whom

the joining together of two persons "by the law." His whole address was simi-larly constructed and a reflection upon

the thinking capacity of his hearers Mr. Hocken closed his remarks with

story of a negro preacher whose story of Daniel in the lions' den was doubted

of Daniel in the lions' den was doubted by the congregation who thought they must have been "circus lions." The preacher, who was no doubt an Orange-man, judging from his ignorance, said that as the incident happened so many years "B. C." that was 'Before Cir-cuses." At that delightful and clever

bit of blasphemy, no doubt the Rev. Mr. Coburn joined in the general laugh that

Mr. E. T. Essery was also one of the akers and his tirade was so

much like what he always says that his

vaporings would occupy too much space.

A feature of the meeting was the dis-

At the annual meeting of the Catholic

At the annual meeting of the Catholic Truth Society of Canada, held in Toronto on the 14th inst., Mr. J. D. Warde, President, urged the members to give more assistance to the members of the Catholic faith who were living in districts remote from churches, Archbishop Neil McNeil of Vancouver, he said, had informed him that in his archdiocese there were Catholics living two hundred miles away from a church.

"The Truth Society," said Mr. Warde "believes that it can help these people.

"The Truth Society," said Mr. Warde "believes that it can help these people.

A Man With Piles

The depressing, undermining influence of piles seems to affect mind as well as body until the sufferer from this annoying ailment feels miserable and utterly

ing aliment leets interaction and to cast down.

The itching, stinging sensations which accompany piles are bad enough. The search for cure and thought of a surgical operation do not tend to cheer one up. Many get discouraged and allow their futures to be ruined by this wretched

It is so easy to relieve piles by the use of Dr. Chase's Cintment that it seems strange that anyone should neglect to give this treatment a thorough

trial. If you could only read some of the letters from cured ones who had suffered ten, twerty or thirty years you would no longer doubt the effectiveness of Dr. Chase's Ointment in the relief

and cure of piles.

Cannot Work

Delicious Home-Made Bread Your bread-baking will always turn out successfully if you use White Swan Yeast Cakes. Can be had in packages of 6 cakes at 50 from your grocer. Why not send for free sample? White Swan Spices & Cereals, Limited, Toronto, Ont. Archbishop refused a dispensation for less than \$100. So the poor man said he and his prospective bride were second cousins and got a dispensation for \$50. Later he went to have the marriage annulled and the Church promised to do the job over right for \$50 more, but that was not what he wanted so for another consideration the Archbishop declared the marriage null. An intelligent person would wonder that such nonsense would find acceptance yet that andience of otherwise ordinary citizens actually believed the

Why buy mixtures known as alum baking powder when you can just as well, and at no more expense, get Magic Baking Powder? The ingredients are pininly printed on each package. See if this is on the others. All Grocers are anthogical to guarantee that "Magic" suthorized to guarantee that " Magic does not contain alum. God has joined together let no man put asunder" and in the next breath he referred to a clandestine marriage as

trator of the diocese; Father Canning, Father Minehan and Father Malouf.

The following officers were elected: President, Mr. J. D. Warde; Vice-Presi-

dent, Mr. D. P. Sheerin; Recording-Secretary, Mr. C. C. McNamara; Cor-

responding Secretary, Mr. A. L. MacDonald; Treasurer, Mr. J. F. Cope

Sanol's booklet sent free from The Sanol Manufacturing Co.

We sent a circular letter to the Bishops

THE PRESIDENT PROMOTES A SANOI CATHOLIC CHAPLAIN

Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble

CATHOLIC CHAPLAIN

President Taft has just signed the papers promoting Reverend Timothy O'Keefe to the rank of Major, after ten years service as a Catholic Chaplain among the enlisted men. He is now the only one in the list of active Catholic chaplains who holds this high office.

The Catholic Chaplain in the army is recognized as a strong factor for military discipline and his services have been highly valued by the officers of the army. The army officers say that he is peculiarly adapted for his position by the ease with which he transfers from one post to another, and by the readiness with which he accepts the orders to move. The enlisted men have a more than ordinary respect for his position, and for that reason he can do a great deal among the enlisted men in the way of making them happier and better.

There are now sixteen Catholic Chaplains in the army, and they are all doing excellent work in their respective regiments. It is a work that is difficult at times, because they have not the equipment of a chapel and they have to provide many of the necessaries for service from their own resources and of course there is not the same authority over their men that a priest would have in a parish, still their work calls for greater devotion and more notable tact, and it is astonishing what good results they are able to get with the siander resources at their command.

In the promotion of Father O'Keefe to his majority, not a little is due to the present Secretary of War, Mr. Henry L. Stimson of New York, and to General Leonard Wood, his Chief of Staff. They are in close touch with the army and appreciate as much as anyone else, the

are in close touch with the army and appreciate as much as anyone else, the services of the Catholic Chaplains, and were quite willing that this mark of pre-ferment should be extended to the Cath-olic Chaplain Corps.

Great for Breakfast!

Give them Kellogg's Toasted Corn Flakes every morning for breakfast. They're sure to like it, and find it nourishing as well as flavorful.

C. M. B. A. LECTURE COURSE

MR. JOHN MCGOWAN ON SIDE-LIGHTS ON IRISH HISTORY

St. John, N. B., Globe, March, 11 Before a large and very appreciative audience in the C. M. B. A. ball on Sunday evening Mr. John McGowan delivered a lecture on Sidelights on Irish History. Mr. McGowan divided his livered a lecture on Sidelights on Irish History. Mr. McGowan divided his subject into four branches; Nationality, Education, Trade and Commerce and Emigration, and he dealt with each lucidly, and interestingly, and supported his views with quota'ions from writers who could not be accused of Irish bias. Facts and figures were given without tiresome detail, and a wealth of information conveyed to his listeners in a manner which carried conviction. After manner which carried conviction. After passing briefly in review the history of Ireland as a nation, Mr. McGowan dealt

It's Wise Economy to enquire into the character of the paint before starting the job. RAMSAY'S are the best paints known known to give the best results for every painting purpose unfadeable colors that retain their bestre for years_they spread well_wear well and look well. RAMSAY'S PAINTS make all the difference between a wise saving and an unexpected expense. Ask your dealer in your town. A. RAMSAY & SON COMPANY, - MONTREAL.

A feature of the meeting was the dis-play of a banner saying that the Orangemen of Canada would stand by the "loyalists" of Ireland. It is said that the "Loyal" Orange Lodge showed their loyalty during the convention by voting \$200 to the sedition fund in Ulster. Trying to Get Something For Nothing Never Pays THE CATHOLIC TRUTH SOCIETY

If you buy a separator at a very low price you get a separator built to meet that price. Efficiency and durability in a cream separator cannot be replaced by anything "just as good" at a low price. It takes brains, good material, and a well-equipped factory to make good separators. These things cost about the same price everywhere, and one company cannot secure them any cheaper than another. The difference in the price generally represents a corresponding difference in the value of the machines.

I H C Cream Separators Dairymaid and Bluebell

are as good separators as can be built. If you buy an I H C you will get more years' work out of it than you could out of any other separator, consequently it is the cheapest separator you can buy.

Extra long shafts and spiral cut gears insure durability. Phosphor bronze bushings protect the moving parts. Grit and milk cannot get into the gears, yet the gears are easily accessible. These separators are easy to turn because the working parts are accurately made and perfect oiling facilities are provided.

The bowl has the most effective skimming device ever designed, and a dirt arrester chamber which removes the impurities before the milk is separated. This insures a high grade of cream and makes the bowl easy to clean. The neck bearing is simple and trouble-proof. Made in two styles, each in four sizes.

The nearest I H C local agent will be glad to have you examine one of these separators or write the preparet.

examine one of these separators, or, write the nearest branch house for catalogue. **CANADIAN BRANCH HOUSES:** International Harvester Company of America

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The Free Coupon Below Will Bring You Prepaid a Quick SI CURE TO TRY FREE

Don't Neglect Piles, or the itching, burning sensation that tells you they are coming. A true case of Piles never cures itself, but leads to the deadly fistula and cancer. Dr. Van Vleck's Great 3-Fold Absorption Remedy is curing thousands in every stage of this cruel disease, and every sufferer is hereby invited

- FREE \$1 COUPON . Dr. Van Vleck Co., Jackson, Mich. On Free Trial as per your offer,-Px1

banished just as was the priest under the penal laws, and how Irishmen were punished if they sent their sons abroad to be educated. Even after these cruel laws were abrogated justice was not done Ireland in the matter of education. It was only within a few years the Catholics were granted a university. The national schools were far from being what was desired. Yet, in spite of all that had been done, the people while illiterate were inever ignorant. When given a chance they had come forward rapidly in the educational scale. Mr. McGowan showed how Ireland's ward rapidly in the educational scale. Mr. McGowan showed how Ireland's trade and commerce had been destroyed by laws passed in the British parliament, quoting from well known writers in support of his statement. As to emigration, he pointed out that from a populalation of over eight millions about 1840, it has fallen to slightly over four millions, notwithstanding that the country is one of the richest on the face of the globe. He expressed pleasure that globe. He expressed pleasure that the decline, while still large is smaller than it was formerly. In clos-ing, Mr. McGowan made eloquent reference to the new era that is approaching when Ireland is to be given Home Rule such as is enjoyed by all the dependencies of the empire. An attractive feature of Mr. McGowan's lecture was the excellent manner in which he recited some beautiful poetic quotations. From beginning to end the lecture was

A REACTION IN FRANCE

a delightfal treat.

SIGNS THAT THE PEOPLE ARE GROWING WEARY OF ANTI-CHRISTIAN PERSECUTION

It is becoming more and more evident says the London Catholic Times, that the French people are growing weary of anti-Christian persecution. Their na-tural sense of justice impels them to

oppose it.

This is the conclusion we draw from the statements of M. Poincare in the course of a debate in the Chamber on the education question. M. Brard, Radical Deputy for Morbihan, demanded facilities for the discussion of a proposal "tending to make the opening of new private schools subject to authorization by the minister in communes of less than three thousand inhabitants where the teaching establishments are sufficient for the needs of the population." M. for the needs of the population." M. Brard's object was to prevent, if possible, the opening of additional Catholic schools, and he lectured the Government on not having afforded better protection to the "lay schools." The lay schools are those schools from which the teaching and influence of religion are banished.

ished.

M. Poincare replied that the Government would not fail to defend the "lay school" wherever it might be attacked, but that they were not favorable to a monopoly in teaching and would not accept a scheme for its establishment, however it might be disguished. Thereupon some of the Deputies indulged in language menacing to the Government, but M. Poincare remained firm. His action may be interpreted as a sign that sympathy with the persecution of the Church is dying out in France.

DIED

CONNOLLY.—At Lindsay, Ont., Miss Mary Ann Connolly, daughter of the late James Connolly. Funeral at Vic-toria Road, Ont. May her soul rest in BLUTE.—On March 9th, 1912; at Winnipeg, Man., John Lea Blute, son of Jas. Blute, Napanee, Ontario. May his soul rest in peace!

Favors Received

A reader wishes to return thanks to the Sacred Heart of Jesus for a favor received.

A reader wishes to return thanks for favors received after praying to Our Lady of Good Counsel.

A reader wishes to return thanks for favors received after prayers to the Sacred Heart of Jesus, the Blessed Vigin and St. Jude, and a promise to publish.

Size and A subscriber wishes to return heartfelt thanks to Almighty Good for a favor received, after prayers to the Sacred Heart of Jesus, Our Lady of Perpetual Help, St. Joseph, St. Gerard and St. Anthony; and asks another favor of Almighty God, for which if, granted, they will have Masses said for the Souls in Purgatory.

Easter Decorations

For home or altar decorations we are headquarters. Easter Lilies, waxed, 75 cents a dozen. Easter Lilies, plain, 50 cents a dozen. Fleur-de-Lis 50 cents a dozen. Tulips, Chrysanthemums, Iriah Lilies 50 cents a dozen. Carnations 20 cents a dozen. Write at once. Brantford Artificial Flower Co., Brantford, Co.

TEACHERS WANTED

TEACHER WANTED FOR SEPARATI School Section No. 4, Burgess, n. Salary \$3,5 for Model trained or \$400 per annum for Norma trained teacher. Duties to commence after Easte Apply to R. T. Noonan, Sec. Treas, Micaville. P. O

TEACHER WANTED FOR S. S. NO. 6, PILK. ington, male, holding second class certificate. Duties to commence on April 13th. Good salary, Apply Geo. Haenell, Aris, Ontario. 1743-3 WANTED A TEACHER HOLDING SECOND class professional certificate for S. S. No. 10. Loughborough Tp., Frontenac Co. Duties to commence immediately after Easter holidays. Salary \$400 per annum. John Keon, Sec., Oates P. O., Ont

This Washer Must Pay For Itself

man who owned it.

But I'd never know, because they wouldn't write and tell me.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them; just as I wanted to try the horse.

You see I sell my Washing Machines by mail. I have sold over half a million hat way.

Now, I know what on "yoo Gravity" Washer will do. I know it will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes nor break buttons the washed to stand to stand the machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do writh my "1900 Gravity" Washer what I wanted the man to do with the horse, Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time. Let us send you a "1900 Gravity" Washer on a month, I'll take it back and pay the freight out of my own pockes, and it you don't want the machine after you've used it a month, I'll take it back and pay the freight out of Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer on a month, Sir ex trial. I'll pay the freight out of my own pockes, and it you don't want the machine after you've used it a month, I'll take it back and pay the freight out of you can and mean the machine after you wan the machine after you've used it a month, I'll take it back and pay the freight out of you can and mean the machine after the month's occurs as week over that in washwoman's wages. If you kee

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