

LONDON, ONTARIO, SATURDAY, MAY 4, 1912

VOLUME XXXIV.

The Angry Socialist e preached it from the housetops and he whispered it by stealth; rote whole miles of stuff against He wrote whole miles of stuff against the swiul curse of wealth; He shouted for the poor man and he called the rich man down; He roasted every king and queen who dared to wear a crown; He elamored for rebellion, and he said he'd lead a band

xterminate the millionaires and

To exterminate the millionaires and sweep them from the land;
He yelled against monopolists, their power he'd defy.
And swore he'd be an anarchist and blow them to the sky;
He stormed, he fumed and ranted till he made the yich man wince.

But an uncle left him money and he hasn't shouted since.

The Old Story

"To - morrow," he promised his con-science, "to-morrow I mean to be

good : row I'll think as I ought to; to

morrow I'll do as I should ; To-morrow I'll conquer the habits that hold me from heaven away."

But ever his conscience repeated word, and one only, " To-day.

day after day it went on ; thus

To-morrow, to-morrow, to morrow — till youth like a vision was gone; Till age and his passions had written the message of fate on his brow, And forth from the shadows came Death, with the pitless syllable "Now." IS A. MCCARTHY

Companions Invisible

By Eleanor C. Donnelly

A Christian sage in solemn warning saith:

No mortal ever treads this earth alone; Two others walk with him unseen, un-

known— God on the one side, on the other, Death: rom Life's first dawn until the

These mystic Presences beside us stand The omnipresent God, Death's ghostly wraith breath.

At every time and place our fate com-

Naught else concerns us in our course

below; Naught else save These should cause us

joy or pain. "All else is vanity!" the Psalmist saith. Nor sin nor selfish passion shall they know

Who rev'rent walk between this Guardians twain-God on the one hand; on the other,

Death.

CONVERTS TO CATHOLICISM

From The Month

The Anglican Primate in a recent Charge, took up rather gratuitously the question of the spread of Catholicism in question of the spread of Catholicism in England. It is no: to be wondered at that the chief pestor of a Church which like the Scribes and Pharisees does not speak "as one having authority," should have confined his remarks to a more or less historical survey of the religious -conditions around him, but that it should concern him complacently to call attention to the alleged numerical decrease of another Christian body. decrease of another Christian body, whilst a marked feature of the age is the decay of really Christian belief amongst his own flock, shows a curious misapprehension of the relative value of hings. This has impressed others be-sides Catholics. In the Saturday Re-view, for February 17th, an outspoken things

Anglican critic says : "He (the Archbishop) chooses a time when all the forces of Dissent are ranged against our Church and nearly every

hostility of the world to be faced: there may be alienation of friends, abandon-ment of career, at least a check on social and professional advancement. Hence one sincere convert as a witness to the true nature of Catholicism is of more value than a hundred lapsed Catholics, however "cultured." Herein lies the consolation of the Church in face of the fact that many of her children, out of

consolation of the Church in face of the fact that many of her children, out of reach of her teaching or seduced by tem-poral advantages or shrinking from the necessary effort, cast off her yoke. That yoke is voluntarily assumed day by day by a number of chosen souls who sacri-fice much of their worldly prospects for the privilege of belonging to her fold. Herein she experiences what she knows already by faith—that the divine im-puse is as strong within her to day as

already by faith—that the divine im-pulse is as strong within her to day as on the first Christian Pentecost, that the Gospel message is as fibtent to satis-fy the cravings of the modern world as it was in any previous age." The Archbishop of Canterbury may thumb "the cold and indisputable statistics" of the marriage-returns, but he will not learn there why so many of his flock prefer to have their daughters brought up "in a Catholic atmosphere," or why, indeed, so many leave his own pastoral care to return to the faith of their amcestors.

From The Mont

HOW JOHN WHITAKER **REACHED THE CHURCH** FIRST IMPRESSED IN HIS YOUNG

MANHOOD BY THE FORTY HOURS DEVOTION

Rev. John Whitaker recounts

Rev. John Whitaker recounts the varied experiences through which he passed before giving up the religion of his childhood and young manhood for the Catholic faith. He says: "My conversion was of the quiet sort. An attempt to explain it presents two difficulties. The one comes from a certain reticence to speak in a personal way of those inner spiritual searchings after truth, which constitute the dear-est and the most intimate experience of a man's life, and the other from the fact that it was made up of such a bulky mass that it was made up of such a bulky mass of details that it furnishes no material

of details that it furnishes no material for a story. "When I was a boy, twelve years of age, a neighbor calling at our house one day told us of an impressive service she had attended a short time before in a Catholic Church. She gave us such an account of this service that I was deeply interested. She said that it was called the Forty Hours' Devotion and that a similar Devotion of Forty Hours' was to be begun the following Sunday morning in a nearby Catholic Church, which she had determined to attend.

DEVOUT METHODISTS

DEVOUT METHODISTS "My parents were people who lived a devoutly religious life atter the fashion of Methodists of their day. Every evening my father would take a big family Bible from the table, and rever-ently read to his little home circle a chapter from the New Testament or, perhaps one of the Psalms from the Old. Then we would all kneel together while he addressed to God a simple extempore he addressed to God a simple extempore prayer. I can remember often think-ing as a child that my father made very

beautiful prayers. "Unfortunately, they knew nothing about the Catholic faith. The Catholic Church was to them a name that stood for evil. They only knew of the Church through the blindness of a complete intolerant with far less justification than was the ancient Church, and that ignorance of it. They expressed sur-prise, therefore, that she should go to a in matters of morals, the change was no Oatholic Church upon any occasion whatever. Her only answer was a re-petition of her happy description of this "I must differ, (says Mr. Lang) from my learned author when, speaking of the Covenanters, he says that they "were engaged in a fierce struggle for liberty mpressive service. After she had left us, I begged of my parents to let me go the next Sunday morning to this Catholie Church.

the history of architecture had inter-ested me, and this was one means of drawing my attention to the magnifi-cent Catholic cathedrals and churches of the Middle Ages. "As soon as I was convinced from a Catholic standpoint, of the truth that Christ is God, then the authority of the Catholic Church, the doctrines that she teaches, the tradition that she cher-ishes, were all matters that fell into line without difficulty.

without difficulty. "But it was a long process. I some-times hear Catholic people express their discouragement because they have been offering their prayers for some non-Catholic friend for six months, for a more for a face result. year, for five years, with no apparent result. But we have no right to lose heart in this way.

GOD'S WORK "The work is God's work. And what are five years, or ten years for the in-finite patience of God? My conscience finite patience of God? My conscience began when I was twelve years old. It did not reach its happy consummation until I was thirty six. Twenty four years was a long stretch of time. And in that time, I was helped by many agencies, by many people. To the wise direction of a noble priest, I am deeply crateful. To many Catholic law people. grateful. To many Catholic lay people, I am most of all for their loyalty and their kindness, for their patience, com-promising fidelity to their faith, whick, perhaps as much as any other one thing, prought me into communion with the body of Christ."—Boston Pilot.

REFORMATION HISTORY

From The Month What the modern mind has suffered from the deliberate denial of truth in-volved in the Reformation and the con-sequent loss to non Catholics of a cer-tain basis for advance, not only in re-ligious knowledge, but in philosophy, history, literature, and even art, the present chaotic state of the intellectual world sufficiently shows. To this we must attribute the singularly ill-in-formed conceptions of the nature and spirit of the Church which abound in contemporary literature. "The claim of the Church of Rome," says an Amer-ican writer, "is that the knowledge of God and His reveisition to men is a matter confided to a chosen few, who are divinely commissioned to communicate and administer it to the mass of mankind with absolute authority." "The vital

and administer it to the mass of mankind with absolute authority." "The vital point of Roman Catholicism," writes another Sir Oracle, "is, thought by proxy." Now, if these men—and there are hundreds like them—had been writ-ing about some obscure nation lost in the mists of antiquity, they would of course have taken pains to get up their subject thoronebly... and would have

course have taken pains to get up their subject thoroughly, and would have given authorities for their descriptions of it. But, setting about to describe the greatest, most prominent and lasting fact in history, they are content to re-tire into their inner consciousness and have no shame, as a result, in writing nonsense like the above. It is some compensation to find that Dr. Vyrwy Morgan, who makes the above insolent and ignorant remark and many similar ones about the faith, has suf-fered something of the fate of Baiso, the fered something of the fate of Baisc, the King of Moab. He secured Mr. Andrew Lang like another Balasm to write a

preface by way of blessing his book. Now Mr. Lang, as everyone knows, is an historian of quite scrupulous honesty, who in his love for the truth has not shrunk from depicting John Knox, the idol of Scottish fanaticism, more or less in his true colors, and so provoked the resentment of large sections of his countrymen. The same sincerity marks his writing here. With great skill and delicacy he sets Dr. Morgan right in

his estimates of pre-Reformation Scot-land, and the forces that established the Reform here. He shows that in matters

stability of society. Mr. Goldstein de nounce it on the ground of religion and stability of society. Mr. Goldstein de-serves the support and encouragement of all who have at heart the welfare of their fellowmen; and it is to be re-gretted that Catholic societies have not shown a greater eagerness to place at the disposal of their members and fel-lowmen the fund of information in re-gard to Socialism and its dangers to Church and State which he necessare morality," whereas the energy can only be met fairly, "on the battleground of economic principles." Naturally, the energy are prompt to seize upon this quite unauthorized concession as an quite unauthorized concession as an abandonment of a strong position con-sistently occupied by Catholics under the guidance of the Church, especially as the speaker went on to magnify the powers of the State at the expense of the individual, even justifying the ob-vious fallacy that from "the right to tax" follows logically "the right to take" s c without compensation. Of course is suits Socialist propaganda admirably to be able to declare that Socialism is a mere political or economic theory, which can be held without disloyalty to Chris-tian ideals because wholly outside the hurch and State which he poss

CRUMBS OF COMFORT

From the N. Y. Americ In London, Ontario, a priest said lately that Henry VIII. founded the Church of England on his violation of the marriage law. The remark, neither sparkling nor original, had the greater merit of being true, and so it displeased can be held without disloyaity to Chris-tian ideals because wholly outside the sphere of religion. But it would be hard to find any member of the Ecclesia Docens, to which, like the rest of us, Mr. merit of being true, and so it displeased an Anglican clergyman of Vancouver, British Columbia, who straightway used the provoked Englishman's privilege, and wrote to a local newspapar. He said much in his letter about the ancient British Church, the forged decretals, and other things having as little to do Russell owes and professes obedience, allowing that Socialism, taken in its full connotation, is anything but anti-Cath-olic. It would be easy to produce a catena of passages from Popes, Bishop's and accredited theologians, who must be allowed to be at least as competent British Church, the forged decretals, and other things having as little to do with the matter as Rome has with Irish Nationalism, or even less. After all, "Home" rhymes with "Home" and "Home Rule" rhymes with "Rome Rule" just as "fight" rhymes with "right" — which things are unfortunate, for they are the only foun-dation of a most deplorable per-version of judgment in men other-wise sufficiently same-while neither "Ancient British Church," nor "Forged Decretals" rhymes with "Anglican Continuity." He then took up the parable of the dirty man who to decide what is or is not in harmon with faith as any member of the Ecclesi with faith as any member of the *Ecclesia* Discens denonnoing Socialism as essen-tially opposed to the Church's teaching on Justice, Equity and Charity, the three great supports of organized social life. And it would be equally easy to find, in the programmes of Socialist parties and in the writings of their leaders, explicit asknowledgment of parties and in the writings of their leaders, explicit asknowledgment of that fact. As we remarked in our Jan-uary issue, Socialism is coming more into the open, and nothing could be more explicit than the samphlet, "Socialism and Religion," issued by the Socialist Party of Great Britain, as to the wholly the ideal which inspires the more a up the parable of the dirty man who washed his face once in a long, long life, concluding from it that Parker and Davidson's church is identical with Anselm's and Becket's, which, neverthe-Party of Great Britain, as to the wholly atheistic ideal which inspires the move-ment. So that even if religion, which is at the root of economics as well as of ethics, were not essentially involved, the tactics of our enemies, when they have no object in concealing them, would force us to join issue with them on the ground of supernatural religion. However, whilst condoling with Mr. less, he calls with artless inconsistency "Augustine's Italian Mission." To mak "Augustine's italian Mission." To make his position more secure—he surely needed it—he quoted the "pregnant lines of the late Stephen Hawker," who, after arguing by similes, a method incon-clusive, as a rule, and even daugerous, clusive, as a rule, and even daugerous, declares: "We were not, we are not, we will not be of Rome." The Vancouver clergy man forgot that in the presence of death Hawker gave the lie to the utter-ance of arrogant health, becoming what he said he never would be, a child of Rome. Hoping that the clergy man may become one too, we do not grudge him on the ground of supernatural religion. However, whilst condoling with Mr. Russell on the fate which has overtaken his well meant effort to economise Cath-clic energies, we are thoroughly at one with him in his contention that the at-tack on Socialism should be conducted with knowledge and discrimination, and that we should use trowel as well as sword, laboring to lay the foundations of true accied reform as well as to rebecome one, too, we do not grudge him such present crumbs of comfort as the ancient British Church, the forged desuch pre ancient British Church, the forged de-oretals, the parable of the dirty-faced man and the pregnant words of Hawker. From London, Ontario, to London simpliciter via Vancouver, B. C., is a long road. But as, by the kind permis-sion of Syndicalists and their friends, the British Empire still exists, there is found in the greater London the same readiness for crumbs of comfort as in Vancouver. The Rev. Arthur W. Hut-

readiness for crumbs of comfort as in Vancouver. The Rev. Arthur W. Hut-ton died lately. Once he was a High Church clergyman. Then he became a Catholic and a priest. After a few years he left the Church, declaring that he had lost all supernatural faith, took a wife, and abandoned every kind of ministry. Some time later he discovered that he had enough faith left to be a very Broad Church clergyman, and his discovery was rewarded eventually with the living of St. Mary-le-Bow, London, the living of St. Mary-le-Bow, London with £800 a year. The Guardian finds in the fact that such as he need no

longer drift simlessly on a sea of doubt, but are able to revert to the Church of England, a striking testimony to the vigor of that Church. It may be so. But many would be more inclined to see in it testimony to the decadence of that Church, since one can now be an Anglican clergyman in good standing, though he has openly aban-doned the last shred of Christian faith; and the reasonableness of this view is of confirmed by notorious examples to-day. for Nevertheless we do not grudge the guardian any more than the clergyman

recognise the sanctity of the law, Mr. Balfour had them caged as wild animals, too dangerous to be at large. The good old method which the Tories adopted towards the Nationalists will be found equally effective in the case of lawless Orangemen. Mr. Bonar Law must know that his veiled advice spells anarchy; and in pandering to the baser side of Orange nature he earns the contempt of sill law-abiding people. In the old days

Orange nature he earns the contempt of all law-abiding people. In the old days Toryism stood for loyaity to the law. That doctrine Mr. Law has now dragged through the mud. His attempt to clothe his doctrine of narchy in the garments of religion and patriotism is nothing but a piece of blatant hyporrisy, sheer un-diluted humbug, and will deceive no one but the rag-tag and bob-tail of Orange rowdyism. Once the right of a minority to refuse to obey the law is admitted, once great political issues are minority to refuse to obey the law is admitted, once great political issues are to be decided not by the counting of heads but by the splitting of heads, once the polling booth is converted into a Donnybrook, we may bid farewell to civilization and prepare ourselves for a return of the old days of brutality. In a muddled kind of way the Tory leader tried to infuse plausibility into his speech. In effect he said Ireland

his speech. In effect, he said Ireland was now so quiet and orderly that Home Rule is not necessary. In Gladstone's time Home Rule was opposed because Ireland was in a state of disorder. It was said to be a dangerous experiment to hand Ireland over to a band of men who were in open revolt against law and order. In the showing of the Torles, now is the time to grant Home Rule ; and yet Mr. Bonar Law has the audicity to cite the law-abiding habits of the people as an argument against Home Rule. Only a politican with a jaun-diced mind could twaddle in this grotesque fashion. And what has he to offer as an alternative to Home Rule? offer as an alternative to Home Rule ? Land purchase and Tariff Reform ! He forgets how violently the Tories opposed land purchase when Glad-stone first proposed it for Ireland. They have now not only accepted it, but have adopted it as their own policy, and we have no doubt if they were back to power now, they would also swallow Home Rome. How does Mr. Bonar Law hope to carry Tariff Reform ? From if

surely

Home Rome. How does Mr. Bonar Law hope to carry Tariff Reform? Even if the Tories came back there would be a huge mass of the people Free Traders. What if they initated the example of the Orange faction, and in the name of their refused to have Tariff Reform thrust upon them. The new Tory doctrine cuts both ways. The peers went as far as they could with this dangerous doctrine of resistance, and their fate should act as a warning to the leader of the Tory demagogues. The Tory leader threw dust in the eves of his hearers when he said that Home Rule had already been rejected

eres of his hearers when he said that Home Rule had already been rejected by the majority of the people. Glad-stone's Bills were rejected, not by the people, but by the peers. The House of Lords at that time wielded despotic power; it could set aside the wishes of the majority, and it did so. We do not say that Mr. Bonsr Law, in making the statement was a caudidate for the statement, was a caldidate for the mantle of Ananias. We prefer the more charitable view that his severe attack of Ulsteria has muddled his brain to an extent that makes historical accuracy very difficult. Not withstanding all the tall talk of Orange fire-eaters and Tory blusterers, Ireland will settle down quietly under Home Rule. Those who know their political history remember the wild language used by the Orange bigots when Gladstone proposed bigots when Gladstone propose to Disestablish the Church in Ire land. The last ditch then as now was very much in evidence. What hap-pened? Those who opposed Gladstone then lived to admit that their fears then lived to admit that their fears were groundless, and that Disestablish-ment, instead of being an evil, had really benefited Presbyterianism. So will it be with Home Rule. By helping to obligate another direction by

CATHOLIC NOTES

1750

Laboring in China for the conversion of that Empire are 49 Bishoys, 1,430 European priests, 700 Chinese priests and 1,361,618 Catholics.

The setting of an old coal mine, which practically ruined a stove manu-facturing company in Scranton, Pa., has endangered the St. Ann Passionist Monastery in the same place. It is built of brick and stone, and its walls are full of cracks. The monastery was erected some eight years ago, at a cost of \$225,000. Underground disturbances have been felt for a year.

Rev. Haviland Montague Durand, formerly a clergyman of the Church of England, was received into the Church by Father Murphy, S. J., at Loyola, Sydney, N. S. W., lately. In Mexico, the Archbishop of Morelia

has admonished his clergy that their first and great duty is to safeguard faith and morals, to warn their flocks against evil, and not to enter into purely political matters.

The number of Catholic churches in Washington, D. C., has been increased to twenty-five by the addition of the latest edifice near "Red Top," once the country home of President and Mrs. Cleveland.

His Honor Justice Beck of the Supreme Court of Alberta is the chief figure in a movement started for the purpose of safe-guarding Catholics in Alberta. There will be a central burean at Ed-monton with a paid secretary in charge. Rev. Brother Adalbert of St. Joseph's college, Bardstown, Ky., recently pro-nounced his final yows in the Xaverian Brotherhood. He is a convert from the Episcopal church and a nephew of the late John Hay, a former Secretary of

With fitting ceremonies in the pres-With fitting ceremonies in the pres-ence of fifteen Bishops, one hundred and fifty priests and a throng that filled St. John's Church, Omaha, to the doors, the consecration of Right Rev. Patrick A. McGovern, Bishop of Cheyenne, Wyo.,

McGovern, Bishop of Cheyenne, Wyo., took place recently. The custom of the Pepe'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 him-self Peter II. From this same feeling no Pope has ever retained or assumed the name Peter.

Very Rev. H. A. Constantineau, D. D. the Oblates of Mary Immediate, broken provincial of the Southern Province of the Oblates of Mary Immediate, has completed arrangements for the build-ing of a novitiate for his congregation at La Lomita on the Rio Grande, three miles from the station of Texas

A colored Catholic congregation has been established in Buffalo through the persistent activity on the part of the Social Services Committee of the Knights Social Services Committee of the Knights of Columbus. Bishop Colton has given bis approval to the great work. Rev. Dr. Biden, rector of St. Joseph's Cathe-drai, will take charge of this new parish.

Forty-eight engagements and one marriage have resulted from the matri-monial guild of Father William Dalton, pastor of the Church of the Annunciation, Kansas City, established three months ago. Father Dalton said that many persons in other cities desiring life mates had written him for aid. Even letters from Europe have come.

Not only will the ecclesiastical festiv-Not only will the ecclesization restriction ities of the next Eucharistic Congress be held in the great Cathedral of Vien-na, but also the general meetings and sessions. The cruciform Gothic Cathedral built from 1,300 to 1,500, is 355 feet long, 89 feet high in its nave, and its magnificent spire is 453 feet. Its colossal bell was cast out of 180 Turkish

The city and University of Oxford will

is not mere anti Socialiam. UNIONISM

SPLENDID LECTURE BY DAVID GOLDSTEIN OF BOSTON

St. Paul's Bulletin

arish hall was packed with an apprecia tive audience eager to hear Mr. David Goldstein of Boston, the well known lecturer on social topics. A little more than a year ago Mr. Goldstein delivered two lectures on Socialism in the same hall and those who heard him on that occasion knew that it would be a treat

to hear him again. He chose for his subject, "Socialism and Trade Unionism," and in the course of his address explained in detail the of his address explained in detail the fundamental principles that underlie the organization into a society or union, of the men belonging to a particular craft or trade. He pointed out the value of such unions to the individual. the family and the community; and warned his hearers to be on their guard lest the Socialists secure control of these organizations and use them for the propagation of doctrines subversive of the established order and inimical to

of true social reform as well as to re-pulse those who are trying to undermine the whole fabric. Practical Catholicism

SOCIALISM AND TRADE-

Last Sunday evening the Assumptio

against our Church and nearly every chapel is a hotbed of political Radical aggression, in most fulsome language to thank God for the great things they (Dissenters) have done in the cause of liberty, of international peace, of betterment of morals, of religious educa-tion U' & tion !" &c.

" In marked contrast with the flattery of Dissent, is the warning against Ro-man Catholicism which follows. He should remember at least that our Roshould remember at least that our rob-man brethren have never joined in the outcry for disestablishment, and, on the contrary, that many of their mest dis-tinguished leaders have expressively dissociated themselves from any con-nexion with the movement. Further than this, in the matter of religious education the Roman Catholics have not only been our firm allies, but have set a noble example which too many of our own prelates have been slow to follow."

With Archbishop Davidson's statis-tics about the numbers of Catholics, our Catholic papers have dealt effectively. After all he is more sensible than an-After all he is more sensible than an-other Anglican critic, who in noticing Father Maturin's recent book "The Price of Unity," tries to reconcile the Archbishop's deduction that the Catholic population is "stationary or even slightly diminishing" with a statement in the volume that the conversions in In the Voltminster diocese alone average the Westminster diocese alone average ten a day, (which, we may remark, is a good deal in excess of the. present estimate.) by the very naive and slight-ly illogical conjecture "that most of the deserters fail away into sheer irre-tation." In this connection it may be of which I was conscious, but the mean ing of which I did not understand. Catholic had never entered my head. It would have horrified me, very likely. For I had not a single Catholic acligion !" In this connection it may be well to call attention to one point which we have not seen mentioned, but which quaintance. My dearest friends, my re-spected instructors, all believed that the Catholic Church was the enemy of should assuredly be borne in mind if we are to estimate rightly the gains and losses of the Church in England. The progress, the foe of liberty, the hater of learning the enslaver of men's will. losses of the Church in Lagrand. The point is the relative value of these gains and losses, and of this we spoke as fol-lows in these pages some years ago. "In a very true sense, then, it is "natural" not to be a Catholic; one Upon such stock phrases as these my knowledge of the Church had been

built. has simply to let onesel go, to ignore one's obligations, to forget one's respon-sibility, to swim with the stream. To produce apostasy, the devil and the world join hands with the flesh. On the other hand, all three generally combine to oppose conversion. There is need of

VISITS CATHOLIC CHURCH

engaged in a fierce struggle for liberty of conscience." (p. 83). They would have regarded this as a cruel libel. They declared that "the vomit of toler-ation" must never be "licked up." and they resolutely bade Charles II. inflict Presbyterianism upon England. . . . They fought like fiends, or pala-dins, for their own liberty of conscience, but that included permission to perse-"It has always been a matter of sur-To has always been a matter of sur-prise to me that they gave their con-sent. But the next Sunday morning, among the throng of Catholic wor-shippers, there was an eager twelve-year old Protestant lad, who regarded but that included permission to perse cute any body whose conscience was no year old Protestant had, who regarded the beautiful ceremonies of the church, looking with wistful awe toward the high sltar, and then would hurry out, lest I might be caught by somebody in their own.' The whole preface forms an excellent antidote to the bigoted pages which fol-

"All this time my mind was turning low. At the same time, we must admit that Dr. Morgan himself, in describing

"However, the thought of becoming

AS PROTESTANT MINISTER

that Dr. Morgan nimself, in describing the ethos of Protestant variations, shows more appreciation of their in-herent weakness and more candour in admitting them than his anti-Catholic to the idea of becoming a Methodist minister. And after graduating from a minister. And after graduating from a high school, at the age of eighteen, I went away from home to college. Near the college stood a Catholic Church, and one of the first things I did in that college town was to visit this church, and in the four years passed in that place, I decasionally attended a High Mass, but more frequently went to the church alone, attracted by a Presence of which I was conscious but the mean. bias would antecedently suggest.

SOCIALISM AND IRRELIGION From The Month

The danger that may result from th rank and file of the army of the Church throwing over the guidance of their lawful leaders and embarking on tactics of their own is strik-ingly illustrated by a fact re-corded in our esteemed contemporary, America (March 2nd). viz, that the National Office of the Socialist Party in the States is busily circulating amongst Catholic working-men a paper entitled A Catholic Defense of Socialism. This turns out to be the speech delivered by the Hon. Charles Russell, at the Annual

Societies neid ouring wintsubtrate isso year at Southampton. Rightly anxious lest Ostholics should be supposed in at-tacking Socialism to be in sympathy with the evil industrial conditions of When college days were ended. I entered the Boston University School of Theology. The years that followed were busy years. I entered upon the were busy years. I entered upon the work of a Protestant pastor. These ycars were broken by a year spent in Europe. In college days the study of fighting Socialism on wrong lines to de-

in Vancouver, its crumb of comfort. the true welfare of the workingman. He enumerated many of the achievements of the trade unions, uttered a warning



regarding the dangers to which these organizations are exposed on account o Reynold's Newspaper, London, England, April 1. The Orange faction in Ireland is the activity of unscrupulous members nothing if not melodramatic. It sees y awning before it the last ditch, but it imbued with Socialistic tendencies and ideas, and urged the laboring classes not to allow the control of their unions

yawning before it the last ditch, but it refuses to die in decent hundrum fashion. This week in Belfast, with Mr. Bonar Law as political drill sergeant, with a kind of funeral pomp the Orange faction marched across the public stage. Mr. Bonar Law, in his new role of a sectarian Red Indian in paint and feathers, did not seem quite at his ease as he flourished the old familiar tomahawk. He and his sectarian bigots were obviously out on a scalping expedi-tion. If Mr. Asquith and his colleation. If Mr. Asquith and his collea-gues could be scalped by hombastic clap-trap, if they could have been anni-hilated by rhetorical dynamite, there would be none of them left to tell the tale. The British public know the Orange faction. They know the precise value to put upon the rabid utterance of a fanatical minority who delude themselves with the notion that the re-

ligion of peace and good will can best be propagated by ecclesiastical virul-ence and political animosity. The ence and political animosity. The Orange symbol is not the olive branch, but the shillelegh. They believe in the survival of the rowdiest. Centuries of domination have inoculated the Orange party with the delusion that they are the elect, and that the prosperity of Ireland will die with them. Mr. Bonar Law's mission to Ireland

Mr. Bonar Law's mission to Ireland was plain. His popularity as leader de-pends upon his success in playing to the Orange gallery. He set himself to fan the flames of sectarian hate and to foster the patients in here and to foster the world's trade. The holy man of Assisi may not altogether have been forthe names of sectarian have and to loster the patriotic hallucinations of his stage army. He admits that Home Rule is inevitable, but advises resistance. How quite worth having, has had for its symbol, not a full dinner pail, nor a can there be resistance except by lawwork bench- to use Professor Carver's

can there be resistance except by law-lessness? If after Home Rule is passed the Orange party, interpreting Mr. Law's language in the plain sense, resort to lawlessness, it will be difficult for the Tories to clamour for the im-prisonment of the Labour leaders who profit by Tory advice. When the Nationalists in the old days refused to

rate sectarian bringing men of different religious and political views into closer relationship, Home Rule will do much to reduce to a minimum the waring elements which in the past have made Ireland the despair of British statesmen.

A HARVARD PROFESSOR

A reviewer in the Evening Post, com-menting on a book entitled, "The Re-ligion Worth Having," written as be-comes our topsy-turvy times, by no less a person than a Harvard Professor of

Boston, is the leading society of ladies in that Archdiocese, and numbers seven hundred members. Its object and scope Economics, observes that hitherto the world has been under the impression is to unite Catholic women for the pro-motion of religious, intellectual and motion of religious, intellectual and charitable work; to arrange for lecthat "the religion worth having is the religion that is true." But owing to the light that has burst from Professor tures, to conduct an information bur-eau; in a word to look after the interthe light that has burst from Professor Carver's volume, it is now plain that the 'religion worth having is simply the religion which makes men good economic producers." That religion is the best, according to the economist, "which would build up a prosperous and ests of Catholic women.

The Holy Father on the 17th gave an audience to Archbishop Bonzano, the new Apostolic Delegate to the United States who will go to Naples to-morrow and sai powerful community which would supfor New York on friday aboard the steam-ship Koenig Albert. Archbishop Boapowerful community which would support more life and support it more comfortably than any other." So "the present problem of the Protestant Church having brought its adherents to prosperity, is to hold them true to the productive life." zano says the Pope is deeply grieved over the loss of life on the steamship Titanic. The Pontiff said he prayed for the souls of those lost and blessed the survivors. "Doubtless, however," the reviewe

The Rev. Robert Sesnon, one of the concludes, "there will be those who will call to mind certain prophets who were stoned and sawn asunder, who wandered prominent Catholic priests of the state, has been threatened with death in an anonymous letter because of his utter-ance against Socialism. Father Sesnon in caves and holes of the earth, who appeared to have found a religion worth having, even though they made no acressmore fertile and added nothing to has received several such communica-tions, decorated with skull and crossboos, decorated with skull and cross-bones. Detectives are investigating. Father Sesson has been preaching a series of sermons on the subject of Social-ism. He has said he finds no room for Socialism in Christ's teachings. gotten, who as poor serve the poor, and maybe those who will recall that a relig-ion which has approved itself to many as

All appartus to ring a burglar alarm and make a flashlight photograph of the intruder has been invented and patented intruder has been invented and patented by an Italian priest, the Rev. Emidio Orlandi of Rome. He explained the de-vice recently to Cardinal Gibbons, who was highly pleased by its ingenuity. Father Orlandi leaves soon to show his invention in Europe. In addition to its other features the device can also send in an alarm of fire.

The city and University of Oxford win celebrate their millenary next July, One thousand years ago Oxford was Catholic and its University was founded under the Catholic Church. As early as 1144 disputes arose over the dignity of the monastic state, Papal authority, the leavened and unleavened bread of the Eacharist, and especially over the Im-maculate Conception of the Mother of God. The "League of Catholic Women

to be wrenched from the hands of the conservative men who now guide them He painted a glowing picture of the inture prospects of the unions if they continue true to the fundamental prin-

ciples of justice and right upon which they are based. The greatest danger that threatens them comes from Social-istic demagogues and agitators who, in their desire to promote the doctrines of

Socialism, do not scruple to mislead their fellowmen by specious arguments and plausable appeals. That there was no inconsiderable number of Socialists present was evident from the numerous questions asked at the close of the lecture. These were not confined solely to the subject matter of the discourse, but covered a wide range of topics bearing on Socialism. Mr. Goldstein answered them in such a way as to convince the most skeptical that he had a very complete grasp of the problems of Socialism and their bearing

on oresent day conditions. One cannot listen for any length of time to Mr. Goldstein without being convinced that be possesses a thorough mastery of his subject. Their is nothing vague or hesitating in his exposition of Socialistic teaching. The many years which he spent among the active propa gators of Socialism have made him fami-tics with errors phase of the quantity liar with every phase of the question. When he left the ranks of the party in disgust because it would not eliminate its irreligious and anarchistic doctrines Conference of Catholic Young Men's he was well qualified to expose the tac-Societies held during Whitsuntide last tics of Socialistic leaders; and during tics of Socialistic leaders; and during the past decade of years he has done more, perhaps, than any other man in America to place Socialism in its true light before the American people. His conversion to the Catholic Church deepened his conviction that she alone can successfully stem the tide of Social-ism which now threatens the peace and 2

MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER XXI.-CONTINUED

Bitter moment, truly ! Time has scarcely lessened the keenness of the sensations I endured, as memory traces the feelings and incidents of that day. From the hour when I sailed from home, Lucy's many many soldow should be the feelings and incidents of that day. From the hour when I sailed from home, Lucy's image was seldom absent from my imagination ten minutes at a time; I thought of her, sleeping and waking; in all my troubles; the interest of the sea-fight I had seen could not prevent this recurrence of my ideas to their polar star, their powerful magnet; but I do not remember to have thought of Lucy even once after Marble was thus carried away from my side. Nob, too, with his patient servitude, his virtues, his faults, his dauntless courage. his unbounded devotion to myself, had taken a strong hold on my heart, and his loss had great-ly troubled me since the time it occurred. But I remember to have thought much of Lucy, even after Neb was swept away, though her image became tempor-arily lost to my mind, during the first few hours I was thus separated from Marble.

Marble. By the time the sun set, the wind had By the time the sun set, the wind had so far abated, and the sea gone down so much, as to remove all further appre-hensions from the gale. The ship lay to easily, and I had no occasion to give myself any trouble on her account. Had there been light, I should now have put the helm up, and run to leeward, in the hope of finding the spars, and at least of keeping near Marble ; but fearful of passing him in the darkness, I deferred that duty until the morning. All I that duty until the morning. All I could do was to watch the weather, in order to make this effort, before the

what a night I passed ! As soon as it as dark, I sounded the pumps, and and six feet of water in the hold. It was idle for one man to attempt clearing a vessel of the Dawn's size ; and I gave a vessel of the Dawn's size ; and I gave myself no further thought in the matter. So much injury had been done the upper works of the ship, that I had a sort of works of the ship, that i had a bot of conviction she must go down, unless fallen in with by some other craft. I cannot say apprehensions for my own fate troubled me any, or that I thought fate troubled me any, or that I thought of the ruin to my fortunes that was in-volved in the loss of the ship. My mind reverted constantly to my com-panions; could I have recovered them, I should have been happy, for a time at least.

I slept two or three hours towards moning, overcome with fatigue. When I awoke, it was in consequence of receiv-ing the sun's rays in my face. Spring-ing to my feet, I cast a confused and hwas still at northeast, but it barely blew a good whole-sail breeze. The sea had gone down, to the regular roll of the ocean ; and a finer day never shone upon the Atlantic. I hurried eagerly on deck, and gased on the ocean to leeward, with longing eyes, to ascertain if anything could be seen of the wreck of our spars. Nothing was visible. From the main-top. I could command a pretty wide horizon ; but the ocean lay a bright, gittering blank; the creats of its own was was so weatherly, that the spars were to leeward; but the ship must have forged miles ahead, during the last tweive hours ; and there was almost the qual certainty of her being a long dia-tine to the southward of the floating hamper, her head having lain in that direction since the time she broached-to. To get her of before the wind. I could en-deavor to force her to the northward, running the chance of failing in with ave been a melancholy consolation just then. I slept two or three hours towards

CHAPTER XXII "Father of all ! In every age, In every clime, adored ; By saint, by savage, or by sage-Lord to a Lord !"

THE CATHOLIC RECORD

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and to wear ship before I could gather any way. This single manceuvre occu-pied a quarter of an hour, my braces, tacks, and sheets not working particu-larly well. At the end of that time, however, I got round, and laid my yard square.

TO BE CONTINUED

UNBELIEF !" By Rev. Richard W. Alexander

Closed blinds, and on the door bell

Closed blinds, and on the door bell a long scarf of black crepe told its story to the passer-by, who looked up at a pretty home in a quiet village of New York. Within the little parlor the casket lay. The odor of flowers hung in the air, and beautiful emblems were scat-tered around the room. They were liv-ing and he, whose life was worth so much to those who loved him, was lying there pulseless and cold, unresponsive to the heart-broken words and caresses of those who called him father, and on whom his life had been lavished until this cruel separation.

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"Aust Eliss laughed merrily. "Why Margaret ! I can't fancy for a moment what you mean ! What charms and spells ! "Why, those images in your room ! that liquid in the shell hanging at your bedaide ! that string of pearl-and-sil-ver beads, you so often slip through your fagers with whispered words !" "Poor little girl!" Aunt Eliss laughed again, a merry, contagious laugh which, however, did not bring sunshine to the serious face of Mar-garet, who had too much the martyr-spiris of Oalvin to relax in unseemly mirth, when religion was mentioned. "You cannot deny it, Aunt Eliss," she protested. "I have seen it with my own eyes, dearly as I love you !" "Poor, dear Margaret ! How little you know of your sweet, beautiful con-soling faith, and her sacramentals ! Some day you will love the statues of our dear Lady, and you will know the value of her rosary, and will understand the eficaepy of holy water ; but you shall not hear it now. You must go to your own church, and try to serve God according to your own light." And Aunt Eliss showed Margaret the severe-looking Presbyterian church two squares below the house, and al-most opposite the beautiful Catholio temple of God which reared its graceful spires heavenward, pointing two slender fingers to the blue sky- and lifting up the heart of the believer to one Lord and Father of all. Margaret was to the Presbyterian church faithfully, and the church mem-bers, knowing who she was, paid her the mest courteous stention. How they welcomed her and strove to hold her ! How many congratulated her on her finders. An praised her pure simple faith which defied her Catholic aunt's persuasion, when in reality there was no persuasion at all 1 Many Sundays passed by, leaving Margaret more deeply dyed than ever in Presbyterian prejedice. "A home her Aunt Elisa seemed to let religion drop into oblivion. She never mentioned it. Sweet, gracions and charaning, no one could fail to yield to the magnetism of this brilliant woman, who was also a Catholie to the tips of her fingers, whose ev

of those who called him father, and on whom his life had been lavished until this cruel separation. They could not yet believe it 1 So short a time ago he had been in their midst—with his smile, his vigorous maniness, his earnestness, his devoted affection, striving to take the place of a loving mother, beside whom they were now going to lay his remains ! I ke wore too much ! Both were gone, and their hearts refused to be comforted ! The beath ! how crued dost thou seem, sometimes ! Did 'we not know thon wert the messenger of the Most High, we would hate thee ! Margaret, a bright, innocent girl of fourteen. Idolizing her father, she was stunned with the agony of the blow. The leeling ; because she had a deeper sense perhaps, of the exquisite joys of loving, she felt his death most and so, when the long silent cortege filed out of the hitherto happy home to the solen city of the dead Margaret felt as if the sun would never shine again for her ; as if the world were draped in the blakets mourning. Poor girl ! we have all felt so ! What heart that has suffered "When the loney home was regained. "When the lonely home was regained. "When the lonely home was regained." mourning. Foor girl we have an felt so! What heart that has suffered thus, cannot ache with hers? When the lonely home was regained, relatives had already come to a decision about the orphans. Aunts and uncles took hold of things and gave a helping hand to the children. They were to be adopted, so to speak, by different relatives until they were older. There was one auut, living in New York, who asked for Margaret. She was a bril-liant literary woman, finely educated, charming conversationist, and fuil of the gentle delightfal qualities that make a superior character fascinating. But she was an aggressive Catholic. She was a convert and was full of love for her new found faith. Her husband was an artist, with no religion but his art. The family had been too fond of years passed on. One Sanday she came home from her own church pale and excited. Breath-lessly she sought her aunt, who was alarmed at her appearance. She loved the girl for her sincere, honest character and her affections e disposition : she appreciated, too, her talents and her success in her studies. Anxiously she inquired what was the matter. " Ob, Aunt Elisa ! a dreadful thing happened to me to-day !" "What was it, dear ?"

LORD. HELP THOU MY

my strength, I ate a breakfast before I commenced work. It was with a heavy heart and but little appetite that I took this solitary meal; but I felt that its effects effects were good. When finished, I knelt on the deck, and prayed to God fervently, asking his divine assistance in my extremity. Why should be a solution fervently, asking his divine assistance in my extremity. Why should an old man, whose race is nearly run, hesitate to own, that in the pride of his youth and strength, he has made to feel how insufficient we all are for our wants? Yes, I prayed; and I hope in a fitting spirit, for I feit that this spiritual sus-tenance did me even more good than the tenance did me even more good than the material of which I had just before parmaterial of which I had just before par-taken. When I rose from my knees, it was with a sense of hope, that I endeav-ored to suppress a little, as both un-reasonable and dangerous. Perhaps the spirit of my sainted sister was permitted to look down on me, in that awful strait, and to offer up its own pure petitions in

of God on the face of the great deep. Then I knelt in the top and prayed. Bising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I then I knelt in the top and prayed. Rising, I looked at the ocean, as I the I felt disappointed—I did not ex-sour relass, and the horizon was swept with deliberation. Nothing appeared. I had sut the glass, and was about to I had sut the glass, and was about to a job that consumed quite two hours. Of course, the sail did not set very well, as soon as the jib was set, in this im-hauled out the spanker, and gave it actor the ship before the wind. I then hauled out the spanker, and gave it actor the ship before the wind. I then hauled out the spanker, and gave it actor the ship before the wind. I then hauled out the spanker, and gave it actor the bareze on the hull and spars, I succeeded in getting something like three knots' way on the ship, keep-

Feeling the necessity of possessing all dinge, Lucy always accepted, I now y strength, I ate a breakfast before I loved Marble and Neb the most, and loved Marple and Neo the most, and these two were probably both dead, or doomed, like myself. We must all yield up our lives once; and though my hour came rather early, it should be met as a man meets everything, even to death teelf.

itself. Some time before the sun set, I went aloft to take a last look at the ocean. I do not think any desire to prolong my existence carried me up the mast, but there was a lingering wish to look after my mate. The ocean beamed gloriously that eventide, and I fancied that it was faintly reflecting the granicus countenfaintly reflecting the gracious counten faintly reflecting the gracious connect-ance of its divine Orestor, in a smile of beneficent love. I felt my heart soften, as I gazed around me, and I fancied heavenly music was singing the praises of God on the face of the great deep. Then I knelt in the top and prayed.

secured there, either to form a sort of shelter against the breaking seas, or a bed. Whatever may have been the inbed. Whatever may have been the in-tention of this nest, it no longer had an occupant. Marble had probably been washed away, in one of his adventurons efforts to make hfmself more secure or more comfortable. The disappointment that came over me, as I sycertained this fact, was scarcely less painful than the anguish I had felt when I first saw my mate carried off into the ocean. There would

had felt when I first saw my mate carried off into the ocean. There would have been a melancholy satisfaction in finding his body, that we might have gone to the bottom together, as least and thus have slept in a common grave, in the depths of that ocean over which in the depths of that ocean over which we had sailed so many thousands of leagues in company. I went and threw myself on the deck, regardless of my own fate, and wept in very bitterness of heart. I had arranged a mattress on the quarter-deck, and it was on that I now threw myself. Fatigue overcame me, in the end, and I fell into a deep

me, in the end, and I fell into a deep sleep. As my recollection left me, my last thought was that I should go down with the ship, as I lay there. So com-plete was the triamph of nature, that I did not even dream. I do not remember ever to have enjoyed more profound and refreshing slumbers; slumbers that con-tinued until returning light awoke me. To that night's rest I am probably in-debted, under God, for having the means of relating these adventures.

means of relating these adventures. It is scarcely necessary to say that the night had been tranquil; otherwise, a seaman's ears would have given him the alarm. When I arose, I found the ocean glittering liks a mirror, with no other motion than that which has so often been likened to the slumbering respiration of some huge animal. The wreck was thumping against the ship's bottom, announcing its presence, before

expect a continuation of comparatively good weather. I should not have been a true seaman not to have bethought me of a mast and a sail. I saved the fore-royal-mast, and the yard, with its canvas, for such a purpose; determining to rig them when I had nothing else to do. I then ate my dinner, which con-sisted of the remnants of the old cold meat and fowls I could find among the cable estables. cabin eatables.

This meal taken, the duty that came next was to provision my raft. It took but little time or labor. The cabin stores little time or labor. The cabin stores were quite accessible ; and a bag of pilotbread, another of that peculiarly American invention, called crackers, some smoked beef, a case of liquors, and two breakers of water, formed my princi-pal stock. To this I added a pot of butter, with some capital smoked herrings, and some anchovies. We lived well in the cabin of the Dawn, and there was no difficulty in making all the provision that six or eight men would have needed for a month. Perceiving that the raft, now it was relieved from the weight of the sails and rigging, was not weight of the sails and rigging, was not much affected by the stores, I began to look about me in quest of anything ral-uable I might wish to save. The pre-parations I had been making oreated a sort of confidence in their success; a confidence (hope might be the better word) that was as natural, perhaps, as it was unreasonable. I examined the different objects that offered, with a critical comparison of their value and future useilness, that would have been absurd, had it not afforded a melancholy proof of the tenscity of our desires in weight of the sails and rigging, was not

absurd, had it not afforded a melancholy proof of the tensoity of our desires in matters of this nature. It is certainly a sad thing to abandon a ship at sea, with all her appliances, and with a knowledge of the gold that she cost. The Dawn, with her cargo, must have stood me \$80,000, or even more; and here was I about to quit her, out on the comen with an almost moral certainty sheet. By these means, aided by the action of the breeze on the hull and spars. I succeeded in getting something like three knots' way on the ship, keep-ing off a little northerly, in which direc-tion I felt sensible it was necessary to proceed in quest of the spars. I esti-mated the drift of the wreck at a knot an hour, including the good and moder ate weather; and allowing for that a state that seemed to com-the ship itself, I supposed it must be by that time, some twelve miles to leeward of me. These twelve miles to leeward to run by noon, when I hauled up suff-ciently to bring the wind abeam, head-

might weaken its parts, or it might wash most of my stores away. The last con-sideration induced me, now, to go to work with the cars, and try to do all I could, by that mode of propelling my dull craft. I worked hard just one hour dull craft. I worked mara just one hour by my watch; at the expiration of that time, the nearest end of the raft, or the lower part of the foremast, was about a hundred yards from the Dawn's taffreil.

This was a slow movement, and did not fail to satisfy me, that, if I were to be saved at all, it would be by means of some passing vessel, and not by my own progress. Overcome by fatigue, I now lay down and aler. I took no presentions explore

Overcome by latigue, I now lay down and slept. I took no precations against the wind's rising in the night; firstly because I thought it impossible from the tranquil aspects of the beavens and the occan; and secondly, because I felt no doubt that the wash of the water and the scond of the winds would arose me. doubt that the wash of the water and the sound of the winds would arose me, should it occur differently. As on the previous night, I slept sweetly, and obtained renewed strength for any future trials. As on the preceding morn-ing, too, I was awakened by the warm rays of the rising sun falling on my face. On first awaking, I did not know exactly where I was. A moment's reflection, where I was. A moment's reflection, however, sufficed to recall the past to my mind, and I turned to examine my I looked for the ship toward the end

I looked for the ship toward the end of the mast, or in the direction where I had last seen ber, but she was not visible. The raft had swung round in the night, I thought, and I bent my eyes slowly round the entire circle of the horizon, but no ship was to be seen. The Dawn had sunk in the night, and so uniotic as to give no slarm! I shudthe norizon, out no ship was to be seen. The Dawn had sunk in the night, and so quietly as to give no aismi! I shud-dered, for I could not but imagine what would have been my fate, had I been aroused from the sleep of the living only to experience the last agohy as I passed away into the sleep of the dead. I can-not describe the sensation that came over me as I gazed around, and found myself on the broad ocean, floating on a little deek that was only ten feet square and which was raised less than two feet above the surface of the waters. It was now that I felt the true fraility of my position, and com-prehended all its dangers. Before, it had been shaded by the ship, as it might be, and I had found a species of protec-tion in her presence. But the whole truth now stood before me. Even a

was an artist, with no religion but his art. The family had been too fond of her and too proud of her to ignore her after her conversion; but Aunt Elisa was considered a denue

was considered a dangerously persuas-ive person, and her gifts made her all the more dangerous, especially as her conversion had been an extremely marvelous revulsion from absolute agnosticism, and a miracle of grace. Margaret loved her Aunt Elisa and

Margaret loved her Aunt hiss and expressed a desire to go to her. There was something congenial in her aunt's manner and character, and the sensitive girl felt its charm. But the family council at first negatived her proposal and Margaret's heart was broken. Then the council of relatives hesitated. It would be dreadful, in-

deed, if Margaret should go over to Rome! And yet-a home with Aunt

Rome! And yet—a home with Aunt Elias would be very advantageous to the young girl, who would be among the better class of educated people in New York, and amidst an environment most suitable to her ardent nature. At last they consented. The great obstacle being religion, they warned Margaret of the awfulness of Popery, of the only sad fault of her accomplished aunt, the insidious arts of Rome. They appealed to the young girl, reminding her appealed to the young girl, reminding he of her devotion to the Sunday-school class, her pure worship of her Heavenly Father—no Virgin Mary to tempt her of her devolut to be Shutty school class, her pure worship of her Heavenly Father—no Virgin Mary to tempt her to idolatry 1 They bade ner beware of the gorgeous ceremonial of Rome; the pomp of its ritual, so attractive, and so fatal to an unsophisticated heart. Margaret listened with awe and ware and the deeply impressed; but she felt herself immune in her simple faith and prac-tice, and promised that no art, no dip-lomacy, should ever move her from her loved Presbyterian faith. And so she was sent down the Hudson river, amid the tearful farewells of all belonging to her. The parting was al-most as sad as the one with her dead

"What was it, dear ? "Why, I went to church as usual this morning and I leaned down when I reached my pew and covered my face and prayed silently before service began. I

Colds Most Fatal at This Season

This is the time of year when colds seem to turn into pneumonia or quick consumption and to prove more generally fatal than at any other season. With many people one cold follows another during the winter months until facily the human body becomes as run finally the human body becomes so run down that it can no longer resist the at-tack of the germs which cause lung

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OUE SAILORS by "sollors" we mean all who make their living by navigation on large rivers, canals, great lakes, inland seas, row includes not only those who are the high sea." By "our" sailors we mean all Catholics employed in vessels of all sizes, from the barge and the fab-ing smack to the Dreadnough. The nature of the work done varies greatly. The old ides of the sailors as man who elimbed rigging to shorten, ref, or furl sails, and who, though his a sail as in all steamabips of the merchant, They are, on the contrary, burged in the bowels of the ship, stoking or tending machinery. This is the case in all the State narvies of the work to do in the bracing more and more rare, the only on deck for a breathing spell. The remerces mailing " contrary, burged in the promised and more rare, the only on deck for a breathing spell. The remerces mailing " contrary, burged in the promised and more rare, the only on deck for a breathing spell. The remerces mailing " contrary, burged in the promised and more rare, the only on deck for a breathing spell. The remerces mailing " contrary, burged in the promised and more rare, the only on deck for a breathing spell. The remerces mailing " contrary, burged sailors in all steamabings of the merchant marine, and, as sailing " contrary, burged in the promerice the " word a contex on only those who are reason in the left to prove the only those who are reason and the left the word a societ share or a bilor" of " seeman" now includes not only those who are reason and the left the the left the left the left the light, the left the left the light the left the second the light the left the second the light the left the left the left the light the left the second the light the left the light the left the light the left the second the l

dell' Anima, and President of the Catholic Sallors' Home of Stells Maria, in Naples, were invited to meet the repre-sentatives of the Catholic Sallors' Club during his visit to Montreal. He came to sow the seed of an International Cath-olic Sailors' Union, with its headquart-ers at Naples, and a general secretary whose business it should be to establish relations with all existing Catholic Sailors' Clubs; to strengthen the weaker ones by help from the stronger; to pro-mote the establishment of others where needed; and to further the work for sea-men by interesting Catholics in the movement for a universal apostolate among these wanderers on river, lake and sea. The Montreal Sailors' Club has signified its hearty co-operation with this movement and has beccome the local secretariste for Canada. Dr. Toll made a thorough investigation of our build-ing and our methods, and shortly after his return home wrote : Naples, Nov. 27, 1910.

his return home wrote : Naples, Nov. 27, 1910. "When, on the 12th instant, I had the honor to report to the Holy Father I mentioned especially the splendid work performed in Montreal, and His Holiness has charged me to express to the members his entire satisfaction, and to convey to them and their families, as a token of his special benevolence, the Apostolic Benediction." We need hardly say how welcome was this praise and blessing from the succes-sor of Peter, the sailor fisherman, whom the Lord drew from the See of Galilee and the seaport of Capharnsum to make

the Lord drew from the Sea of Galilee and the sesport of Capharnaum to make him Prince of the Apostles and Head of His Church. The fact that men who braved the winds and waves were, above all others, chosen by Jesus to be His co-workers in the great scheme of Redemp-tion should make all dwellers in the mystic Bark of Peter love the men that "go down to the sea in abin."

tion should make all dwellers in the mystic Bark of Peter love the men that "go down to the sea in ships." A final word about the present status of our Club here will not be out of place, though it must be brief. Those of our readers who would like to know the de-tails of our work we must refer to Dr. W. H. Atherton, Manager of the Catho-lio Sailors' Club, 1 St. Peter street, Montreal. He will gladly send on re-quest a copy of the Annual Report. Suffice it to say just now that the Club owns a large building, facing the port, in which visiting sailors find quafters more spacious and convenient than those of any of the newer Catholic Sailors' Clubs mentioned above. During the navigation season, which begins with the month of May and ends with November, the rooms are open from early morning till late at night. There the visiting seamen find the daily papers, the best magazines and plenty of good Catholic literature in the form of week-lies and monthiles. There are several billiard tables and other indoor games. They have every facility for receiving and writing letters. An attractive lies and monthiles. There are several billiard tables and other indoor games. They have every facility for receiving and writing letters. An attractive feature is the Wednesday evening con-cert by volunteer performers from the ships in port and from the Catholic societies of the city. These latter vie with one another in the excellence of their musical, comic and dramatic per-formances, and yet the greatest favor-ites with the large audiences are fre-quently the sailor entertainers them-selves. The proof that these pleasant gatherings are not merely counter at-tractions withdrawing the sailor from low resorts, but are really inducements to better things, is the fact that many a repentant seaman, noticing the chaplain at the concert, has, at its close, asked the priest to hear his confession. The chaplain's regular times for priv-ate interviews with the sailors are Saturday evening, Sunday morning be-fore Mass, and Sunday evening ; but he is willing and liable to be called up by a telephone message from the caretaker at any time. Every Sunday at 9:30 the chaplain says Mass and preaches in the Club's public hall, which is then arranged as a chapel. The attendance varies, of course, with the number of ships in port. Frequently last year there were two hundred sailors present, and many of them received Holy Com-munion. Besides the unspeakably con-soling fruits of confession in the Chap-lain's room, there are many who take the pledge and keep it ; many who ask for and receive acquires or medals ;

In May, 1890, eight months before our Canadian Messenger saw the light, the Holy Father enjoined on the Associates of the Apostleship to pray for Men of the Sea. The Messengers, then published in a score of languages, eagerly took up the subject, and, with varied forms of expression, agreed that little had hitherto been done for Catholic sailors as a class, who, owing to the physical and moral dangers to which they are exposed, stand in need of special helps. The General Intention of that month of May twenty-two years ago produced results General Intention of that month of May twenty-two years ago produced results which show the efficacy of the Lesgue prayers in union with the Sacred Heart. The Catholics of England were the first The Catholics of Englished where the practical to handle the question in a practical way; but the credit of opening the first Catholic Sailors' Club may be rightfully claimed by Montreal. During the claimed by Montreal. During the autumn and winter of 1892 the project, suggested, as we pointed out in the Mes-senger for last March, by the action of a denoted layman was thoroughly disdevoted layman, was thoroughly dis-cussed; plans were matured, and, though cussed plans were instituted, and though the then available resources were in-significant, the work was inaugurated in April, 1893. The Canadian Messenger for September of that year gives a de-tailed account of this highly important generation, as generous as the children of this world ?

THE CATHOLIC RECORD



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to make a safe and profitable investment and worth the attention and investiga-tion of every conservative investor. If you would like to have a copy of this book, address Philip Harding, Dept. E604, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be to you, because only Catholics will be permitted to hold stock in this partic-ular institution.

ing and presented father Corbet with a purse containing a very substantial sum, accompanied by an address. The gentle-men who composed the deputation were His Honor Judge O'Reilly, Messrs. John A. Chisholm, Mayor of Cornwall; W. B. Cavanagh, D.D.S., E. O'Callaghan, D. G. McDonell, J. J. Broderick, A. J. Mc-Intosh, J. M. McDonald, P. McCabe, D. J. Gillies, F. Lally, M. Henchey and A. Fournelle. The address was read by Judge O'Reilly and the purse presented by Mayor Chisholm. The Address

The Addres

Very Reverend George Corbet, Vicar-General of the Diocese of Alexandria, <text><text><text><text><text><text><text><text>

THE VICAR GENERAL'S REPLY

to be eireulated, not to be hoarded up, and as a consequence, I have kept in diroulation whatever sums may have come lato my hands. You are pleased to speak of the many material works of the paritable unatterial works of the paritable institutions, et which we are justly proud. I always bear in mind the words of our Biessed Lord and matters of religion, why may it not be wrein using proud. I always bear in mind the words of our Biessed Lord and matters of cour Biessed Lord and matters of religion, why may it not be wrein using proud. I always bear in mind the words of our Biessed Lord and matters of religion, why may it not be wrein using proud. I always bear in mind the words of our Biessed Lord and matters of religion, why may it not be without His help our gromerely visited but God gives the increase." Our in-stitutions. Are doing good work; our schools are in a very efficient state, our Hotel Dieu, Sain Pau's Home and Orphanage are most useful and consol-ing to us. When Bishop Cleary visited Bt. Andrews, he admired the Presby-tery then newly erected, and I todi al mit that I had no money when I began the building and no debt when it was completed. He replied that I had a good bank to draw on—the good will of the people. So for our institutions the people. So for our institutions here; I had the good will of the people, and I must say that they generous iy according to their means—perhaps I might asy princely—or rather queenly. Moreover, mous wers also construction the propile. So for our institutions here; I had the good will of the people. So for our institutions here; I had the good will of the people. So for our institutions here; I had the good will of the people. Moreover, mous wers also construction the propile. So for our institutions here; I had the good will of the people. Horeover, mous wers also construction the propile. So for our institutions here; I had the good will of the people. Horeover, mous wers also construction the propile. So for our institutions here in the syste the good will of The book tells of a line of business that has and is paying enormous divi-dands, and which is being supported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Cath-n blies may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends. This is not a get-rioh-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks at and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investment and worth the attention and investiga-tion of every conservative investor.

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PRESBYTERIAN "MASS" ABOLISHED

Two years ago America had a series of articles, written by Andrew J. Ship-man, exposing the monstrous deceit practised on some Ruthenian malcon-tents in Newark by local Presbyter-ian procelyters. In these articles it was shown to a demonstration that the cere-monies of the Holy Sacrifice of the Mass, according to the Greek Ruthenian rite, were regularly performed before the un-sophisticated foreigners, who were led to believe that in becoming good Pres-byterians they would not have to with-draw far from the practices of their ancient faith. A few months since a Presbyterian paper took notice of the Presbyterian paper took notice of the strictures passed on their un-Protestant form of service, and gave place in its columns to a vigorous protest by a Presbyterian against such practices. A schism was threatened. Unless the authorities acted they would inevitably face a defection in their own church. face a defection in their own church. And so, after two years we are informed through the daily press that in the Presbyterian Church for these Ruthen-ians everything that is not Protestaut has been done away with. The Rev. Dr. Davis W. Lusk, Secretary of the Church Extension Committee, says: "We are leading the people out of the usages of the dark into the light. You see, these people were poisoned by see, these people were poisoned by Catholicism, and we had to tolerate some of the practices of their old church while we were leading them into Pres-byterianism." The question is asked frequently, what is the matter with the churches And with reason. Here is one of them The admitted and public advocacy of deception and lying as means of making "SOME HA'E MEAT,

AND CANNA EAT" C. H. Diam Phone 1084 JOHN Diamonds, Precior So Bobby Burns tersely describes the rich, but still poor, dyspeptics. But their case is not now so desperate as when Burns wrote. For the man who has the DRUGGISTS AND OPTICIANS

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generic term "sallor" or "seaman" now includes not only those who are busy with the sails, but engineers, fre-men or stokers, deck hands, stewards, waiters, and, of course, the now more then over indiscussible nock with on than ever indispensable cook, with great liners, his swarm of assistants. e cook, with, on

great liners, his swarm of assistants. What a multitude of hard working men laboring in all the seas and inland waterways of the globe this generic term represents. Under the British fisg alone there are about half a million. fing alone there are about has a minimu-Under the fings of France, Germany, Italy, the United States, Russia, Turkey, Holland, Swedeu, Norway, China, Japan, and the lesser naval powers, the total must reach a couple of millions. Every-where some of these sailors are Cathowhere some of these satisfy all cannot be and in many cases they form a large percentage of the ship's crew. All these men are habitually exposed to the danger of sudden and unprepared death. For, though the perils of the deep are no longer so frequent as they used to be before steam made ships, to a great ex-tent, masters of wind and tide, they are till very real. Hurricanes and cyclones still very real. Hurricanes and cyclones still claim their hundreds of victims. Of the sailing and steam vessels that cleared at various ports of the United Kingdom in 1909—the latest report available—299 were totally lost, and 710 lives were also lost, 132 of the passengers and 578 of the crews. By compar-ing the total tonnage of those lost ships with the total tonnage of all ships sailing from United Kingdom ports, we find that about 1 in 500 vessels was lost. Steam and the multiplication of ships, while minimizing the elemental terrors of the ses, have introduced new dangers. of the sea, have introduced new dangers, such as the helplessness of huge liners when engines or shafts break or stearing gear fails and there are no longer any sails to keep them out of the trough of the sea, the increasing possibility of collisions, the horrible uncertainty of sailing nearly full speed—because of competition and mail contracts—through impenetrable fog, and, in up-to date war-ships, the frequency of appallingly fatal explosions.

explosions. Few of this vast throng of seamen have any priest near them amidst the ineradicable hazards of the ocean. Think of the unceasing moving to and fro of great ships, like shuttles running back and forth, across the Atlantic.

Gradually, since that first effort, othe Catholic Sailors' Clubs and Institutes have been established in London, (Eng-lend), in New York, Boston, Philadel Jandy, in New York, Bostoli, Findate-phia, Baltimore, New Orleans, Naples, Bremerhaven, Genos, Hamburg, Rotter-dam, Malta and Port Said. In October, 1910, the Rev. Dr. Toll, Rector of the New New New Oct. German National Church of Santa Maria

INVESTMENT BONDS

Our April Bond List, just issued, contains full particulars of bond invest-ments yielding from 4.20% to over 6%. Most of the Bonds quoted are in denominations of \$100, \$500 and \$1,000, and have been selected only after careful investigation.

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many are consoled in their trials, heart-mened in their work; and all listen eagerly to the sermons adapted to their own peculiar needs. Great gratitude is due to the ladies and gentlemen who direct the affairs of the Olub. While gladly acknowledging all donations, they cannot help wishing that the Catholic body as a whole would take as much practical interest in thin noble Cub. while glady acknowledging all donations, they cannot help wishing that the Catholic body as a whole would take as much practical interest in this noble work as do the Protestants in their Sea-men's Institute. While the latter have lately cleared off all their indebtedness for quarters far better than ours, we have to jog along, just paying interest and making ends meet, when our build-ing is too old for repair, when we ought to be located farther east along the wharves which must necessarily extend in that direction because the west is blocked by the rapids, when engineers, petty officers, and stewards, who are accustomed to the grading of classes on board ship, cannot find in our Club the special accommodation which their special accommodation which their higher functions lead them to expect, but must consort, if they are brave enough to come at all, with able-bodied seamen and stokers. When will the children of light be as wise in their SURE CURE FOR THRUSH Worst Cases Yield to Douglas'

LEWIS DRUMMOND, S. J.

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DIOCESE OF ALEXANDRIA

PRESENTATION TO VICAR-GENERAL CORBET

Cornwall Standard, April 19.

Cornwall Standard, April 19. The Very Rev. George Corbet, Vicar-General, left on Tuesday for New York to sail on the SS. Cedric for Europe, where he will spend a well-earned holi-day. A good part of the time will be spent in the Highlands of Scotland, the home of his forefathers. The entire community of Cornwall, including all denominations, with the rev. gentleman

denominations, wish the rev. gentleman a pleasant and enjoyable trip and safe return, and heartily endorse the senti-ments expressed in the address pub-lished below.

lished below. After Vespers at St. Columban's Church on Sunday evening last, a num-ber of the leading members of the con-gregation stepped to the sanctuary rail-

meals of wholesome tood-and digest them, too-if you take Na-Dru-Co Dyspepsia Tablets. Compounded by expert chemists, after probably the best formula known to that my mission may be successful. I had no intention whatever of undertaking so long a journey until this im-portant matter forced itself upon me, medical science, they are quick and certain in their action, giving prompt relief from all forms of stomach trouble, and your address, which expres icos the good feeling that exists between pastor and people and our creditable standing as a Catholic body, will contribute, not toning up and strengthening the digest-ive organs and bringing about permanent a little, to the success of my mission. The offering made, coming so close after Easter, is most generous. I did not look cures. A man is no stronger than his stomach. Fit yourself for your best work by taking Na-Dru-Co Dyspepsia **Tablets**. 50c. at your druggist's. National Drug and Chemical Co. of Canada, Limited. for the purse with which you are pleased to accompany your address; however I accept it with gratitude, as it will be very useful to me on my journey. I always considered money as an article Montreal.

Egyptian Liniment

ACETYLENE

Helps To Keep The Boys And Girls At Home Mr. J. L. Boyes secretary of the Nap-ance Driving Park Association has had a good deal of experience with thrush on horses' feet, and has tried various reme-

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"I nave cured bad cases of interased feet or thrush on horses with Egyptian Liniment with two or three applications, after calomel, salt, coal oil, etc., bad completely failed to do the work. I consider it a waste of time to use anyfully easy. It enables one to follow the music score in any part of the room. Itshows up the true values of the colors in pictures, wall-paper, carpets and furniture, as well as in pretty clothes, bright cheeks and the the room. thing but Egyptian Liniment for

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LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION Apostolic Delegation. Data Sit-Since coming to Canada I have areader of your paper. I have noted with satis-on that it is directed with instelligence and to a site stretced with a strong to a site stretced with a strong wellare of religion and country, and it will do a and more, as its wholesome influence reaches to the Catholic tamites. With my blessing on di to Catholic to meas therefore, earnestly recom-di to Catholic tamites. With my blessing on work, and best wishes for its continued success. Yours very sincerely in Christ. Dowarus, Archhishop of Ephesus. Apostolic Delegate UNIVERSITU OF CITANA. ings and a

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900. Mer. Thomas Coffey Dear Sit: For some time past I have read you estimable paper, the CATHOLIC RECORD, and Congra tulate you upon the manner in which it is published Its matter and form are both good; and a trul Catholic spirit pervades the whole. Therefore, will pleasure, I can recommend it to the faithtul. Bless ing you and wishing you success, believe me to re main. 10. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, MAY 4, 1912

THE LESSONS OF THE TITANIC DISASTER

The world is now like a sentient being whose nervous system is the net-work of whose along which flashes to every part such news as that of the shipwreck of the Titanic ; and it is almost literally true that that news gave the world a nervous shock.

The latest and greatest achievement in the ship-building line was regarded as unsinkable, and though we are now told that such is a foolish notion, there is no other explanation of the facts that

have come to light. The Titanic carried life boats suffici ent to accommodate barely a third of he passengers and crew, evidently on the assumption that though disabled she would remain afloat for a considerable time. There was no life boat drill, and the boats were not stocked with water or provisions. It is not surprising, then, confusion and incompetence marked their launching, and that not more than 80 per cent. of their capacity was taken advantage of. So that inadequate as was their number, some two hundred more persons might have been saved had officers and men under stood their duty.

The ship carried no searchlight; but most astounding of all, the men in the look-out had not the usual marine glasses. Seaman Fleet, who was in the crow's nest at the time of sighting the iceberg, stated that had he had glasses the berg would have been seen time enough to be avoided. Then there is positive evidence that the officers of the Titanic were warned of the presence of icebergs ahead. One of the officers with the captain the time when they might expect to reach would be about 11 o'clock. Still the ship proceeded full steam ahead. In the Burgoyne case a few years ago the court held the speed of the ship, only seven knots, was excessive because of the fog and the known presence of dangerous ice. Again there was time lost after the accident took place; no systematic preparation for the rescue of all the women and children was sttempted. Indeed Mrs. Assaf, a Syrian woman in the steerage, tells that the steerage passengers were assured that there was no danger; but when alarmed they tried to rush on the boats, the officers fired revolvers, shot several and drove the others back. This woman Aasaf, almost crazed with fright, rushed or deck, where the first class passengers were, and was placed in a boat. Many New York papers were particularly severe on J. Bruce Ismay, the managing director of the White Star line, for being amongst those who went away in one of the early life boats. He claims that there were no women pre-sent at the time; but this at best only shows the hap-hazard manner in which the filling of the life-boats was managed. Women drowned, J. Bruce 1smay was saved. All these facts brough home so vividly by the wreck of the Titanic will inevitably result in stringent legislation which will prevent in future a repetition of the evil effects of unpreparedness, rashness and over-confidence. It is more pleasant to turn to the scenes of genuine heroism and cool selfsacrifice of which the disaster was the occasion. Amongst the voluminous reports that filled the press for days Catholics looked in vain to see if there were priests aboard. Finally they had the sad consolation of reading that there were two, Father Byles of London, England, who was on his way to officiate

Brooklyn, and a German pricat who travelled steersge. Both had said Mass in the steerage that morning, and both in their sermons had spoken of the necessity of the life-bost of religion in the time of spiritual shipwreck. Father Byles with hand uplifted went into the teerage commanding the people to be calm, giving them absolution and his blessing. "He led us to where the hoats were being lowered," said Miss Moclare, "meanwhile saying prayers, and helped women and children into them. He whispered words of comfort and encouragement to all. Twice he refused to enter the boat and save him-

With calm courage most of the men on board gave place to the women and children, their self control truly admirable.

Perhaps the humble bandsmen wer the most touchingly heroic of them all. They knewthat the strains of music would soothe the shaken nerves of the terror stricken, and manfally kept to their task. A member of the national organization of musicians says that it is a standing rule for bands attending funerals of dead members to conclude the

rites with " Nearer My God to Thee." "And I believe," he adds, "knowing they were doomed as a result of their own heroism the members of the ship orchestra commended their own souls to their God giving expression to their petition in the notes of their instru ments.

Altogether the mighty ship sinking helplessly into the depths of the Atlantic was a striking sermon to the world on Life, Death and Judgment. The voices of the priests in prayer, the responses of the people, the strain of Nearer My God to Thee" were the last words heard by those in the last boat to leave the ship. May God have mercy on the souls of all who died, and may the lessons to the living be salutary and lasting.

BEARING FALSE WITNESS

All who bear false witness against Catholics are not so prudent as those who make their charges indefinite as to persons, time and place. A Scotch paper published some time ago a specific charge of intolerance against the Bishop of Cloyne and his priests, stating that they had persecuted a Catholic merchant for having employed a non-Catholic. The Bishop entered an action for libel and was awarded damages by a Scotch court. This is the most effective answer possible. Now congratulations are being sent to the Bishop, among which is one from the Joint Technica Instruction Committee for the County of Cork. The resolution was propose by a Protestant clergyman, the Rev. Canon Moore, M. A., who in the course of his remarks said :

" The verdict which the Most Rev "The verdict which the Most Key. Dr. Browne obtained is bound to do good. I spent the early portion of my life in the province of Ulster, and I lived all my clerical life for over forty years in Cork, and my own impression is, when I hear charges of this kind flung broad-cest about the people of Ireland, that cast about the people of Ireland, that the people who made those charges could not know how happily Protestants and Catholics got on in the province of Munster and how much real genuing good feeling existed between them."

TRADE AND COMMERCE OF

burden which the present Home Rule bill apparently places on him. This same bill ensures for England free trade with the sister island, an enormo compensating advantage. Moreover royal commission found that Ireland had been overtaxed for years. It is perhaps a good thing that Gladstone failed to carry Home Rule for

Ireland, as it would be difficult if not impossible for the Irish government to raise the immense amount of money necessary to expropriate the landlords With the disappearance of landlord ism the greatest obstacle to the smo working of Irish government, by the Irish people, has been removed. In all confidence we may look forward to the time when the persistent energy of the

Irish people, no longer given up to the bing struggle for political freedom, will be devoted to the development of Irish resources, and to the promotion of the peace and prosperity of the beloved home of our forefathers.

The greatest product of Ireland. ever, is the generous, warm-hearted men and the pure women whose spiritual ideals have done so much to leaven the mass of a materialistic world.

EDUCATION WITHOUT RELIGION

There was a time when secalar education was by many honestly believed to be separable from religious training the latter could safely be left to the churches and the Sunday schools. That time is rapidly passing away, so far at least as thoughtful observers of educational results are concerned. France thought she could go farther and make positive war on religion in the interests of free-To-day a series of crimes are lom. courring there which shock the world. eldom, however, is the position of the Church so clearly justified, and the relation of Godless education to crime so manifest as in the cas of two young Frenchmen recently guillotined for a brutal murder of a

old woman. One of them wrote a letter which he entrusted to his solicitor and his last words were "Don't forget my letter." This letter is worth re-

producing. It points its own moral: "I send these lines to my counsel, who did all that he could to save me. They will use them if they wish to forewarn and safeguard others. Wherefore these and safeguard others. Wherefore these words have no other object but to set forth that if I, a son of honest parents, have fallen so low, it is only through the teaching I was given in my youth. At school we were told that our parents had but a limited authority over us; these to be them may not teacling, and that to rob them was not stealing, and that we could not be legally punished for it.

"Consequently, being already by "Consequently, being and, all the nature rather viciously inclined, all the ideas that I heard expressed—that every man was equal, and there ought to be no rich men—only excited me, who was already too ready to accept them, and it is from this that came my first fault. "For this I was sent to a house of cor-rection, where I was doomed to pass many years of suffering, for the director of this establishment, instead of doing

all he could to bring back so man young people to the right path, on the contrary left nothing undone to make young people to the unique to make contrary left nothing undone to make us feel his contempt for us, and for the stightest fault it was dry bread, irons and the cells. And this director, who ought to have been like a father to us, had only one very tender word for us : Yield or die?

proof. "Who's Who" Jeclares, no doubt They are on a tack that will bring them bat shipwreck. If crying injustice be inflicted upon some of our people who, in a country that is self-governing, ought shoulder the blame? If the hunger-forwealth practical politician, the grafter. the boodler, the promoter, the trust fraternity, hold sway and bring us to grief, who is at fault ? Largely that execrable element who take their votes to market when an election is on. They state their price and give their vote to Rappoport appear when we further exthe man with a smirched reputation, and then they open their eyes in wonder ment because we have not got a pure system of government. This buying and selling of votes when an election is

declared has become, as it were, a fine art, and it is not a portion of the dependent class alone who are to blame. know men who hold their heads very high in the community who are not averse to accepting a price for their vote.

We are led to these remarks becau of the receipt of a clipping from a so cialist paper. A good rule to follow by those who will read socialistic literature is to put down a certain percentage o the statements as falsehoods and a

goodly percentage as twisted truths The point desired to be made by the writer of the article in question is that while Bishops condemn socialism there is to be found a priest here and there who champions it. We need not be sur prised if once in a while one priest i ten thousand goes astray on this and other questions. He will be dealt with in the proper way by the proper authorities. What we have to say to our coreligionists is this : " You cannot at

me and the same time be a Catholic and

a socialist. There must be no hedging no quibbling : you have to make you choice. If you wish instruction go no to the socialist but to your pastor of your Bishop." A good illustration of socialism came under our notice the other day. Two ardent advocates of the cult who were out at elbows were travelling along the street of one of our towns. In the heyday of life they had given their earnings to the win clerk and now found themselves penniless. They were very thirsty, but the town was dry and a drink could not be had anywhere. A bright idea struck one of them and he said : John, the next drug store we come to I will faint aud you rush in and get me some whisky." The scheme worked very well. A crowd gathered and there was much sympathy for the unfortun-

ate. A good bumper of whisky was applied to his lips and he greedily drank. He would not let go of th His companion whispered to glass. him : " Ain't you going to leave me some ?" The answer was, " Go to the - and faint yourself." In the last analysis this is Socialism.

LITERATURE OF THE BASE KINL Under the heading, " Publishers and the Prostitution of Literature," that splendid Catholic magazine, The Month, in the April issue, deals with a firm of publishers, Messrs. Stanley Paul & Co., who have sent broadcast a sixteen shilling volume entitled " The Love Affairs of the Vatican." The author is Dr.

upon information supplied by Dr. Rappoport himself, that he was revising editor of "The Historians' History of the World." Besides this, it bears upon the title page of each volume the name of Dr. Augelo Rappoport as one of its contributors. In volume 8, page 567, 1907 dition, it declares that the story of Pope Joan was a baseless fable. In a still worse light, however, does Dr.

mine his work. The Month save : "It is our historian's high purpose expose the discrepancy existing between the noble and sublime teaching of Christ and the practice of His followers. I the light of that moral pose this pre rs. In tense of citing evidence must be to be a deliberate contemporar an exceptionally nauseous kind, an untruth simply intended to blacken the fame of two very noble characters in history, and to discredit the religion which they professed. For Dr. Rappo-port in this chapter is not quoting 'ancient chronicles.' It does not conboard, will soon we hope come to their tain a line taken from ancient chronicles but the document from which he borrow or condenses is a romance written by a certain Madame Bedacier at the begin-ning of the 18th century and entitled "Histoire des Amours de Gregoire VII."

The editor of The Month then goes on to quote in parallel columns the French text of Madame Bedacier and what is claimed to be the ancient chronicles of Dr. Rappoport, which are practically the same. No doubt this new contribution to anti-Catholic literature will receive favorable notice from the editors of the anti-Catholic religious press, giving us another evidence of a scholarship only skin deep.

A GREAT MEETING

On the last day of March took place in Dublin what the Irish papers tell us was the greatest meeting of Irishmen since the vast demonstration on the hill of Tara in O'Connell's time. Over a quarter of a million of people gathered from every part of country, representatives of every class and creed, the purpose being to show their undying determination to be satisfied with nothing less than a complete system of self-government in Irish local affairs. The press agencies were very sparing in their reports of this gathering, which leads us to the supposition that they are controlled more or less by Unionist influence and Unionist money On this memorable occasion a speech was made by Mr. John E. Redmon We think it well to copy an extract therefrom referring to the attitude of the Ulster Unionists. Mr. Redmond

We must admit in truth that there is we must sumit in truth that there is one gap, one body of our fellow-country-men absent to-day. They are men who themselves and their ancestors have stood aloof for over one hundred years from the great body of their fellowfrom the great body of their fellow-countrymen. They are men who have opposed in turn every National effort for national emancipation. But I would say for them in this hour of triumph for Ireland a nation, we have not one word of reproach or one word of bitter feel-ing. We have one feeling only in our hearts, and that is an earnest longing for the arrival of the day of reconcilia-tion. I may say to those fellow-countrytion. I may say to those fellow-country men of ours they may repudiate Irelan untry Ireland will never repudiate And we to day look forward with abs inte confidence to the certainty of the "Yield or die?" "I left this house very ill after sev-eral years, during which I had done nothing but suffer, with batred at my heart for the society which was the cause of all my misfortune. Without a cause of all my misfortune. Without a

people, this land of ours would reach the position she was entitled to occupy, and provide a home for her sons and daughters, so that, instead of flying daughters, so that, instead of fly abroad, they might remain there in o tentment, happiness and prosperity.

A Nationalist Convention assemble in Dublin on the 23rd of April and gave unanimous assent to the proposed Home Rule measure. A motion was proposed by a Catholic priest and seconded by the Protestant rector of Kenmore, and

carried with acclamation, that Mr. John Redmond be empowered to watch the assage of the bill through committee ud take charge of such amendments as it might be found advisable to suggest. A fraternizing of Catholic priests and Protestant ministers on this great question is a happy outlook for the future A pitiable position indeed is that occupied by men whose opposition is actuated by bigotry pure and simple. The poor misguided Orangemen, pawns on the Carson - Londonderry- Castlereagh-chess

THE BAR ROOMS

We publish in this issue a letter from our esteemed friend, Mr. W. F. Scott, on of Sir Richard Scott, Ottawa, on the question of the liquor trade. can be no two opinions as to the desir ability of curtailing this traffic in every possible manner so that the drink evil will be minimized. Mr. Scott has for long done excellent work as chief officer of the Children's Aid Society, Ottawa and no doubt he has had continuous opportunities of seeing to a greater extent than many others the terrible degradation and crime which have resulted from the too free use of intoxicants. As to the best means, however, of grappling with the difficulty our best citizens will differ in opinion. Some will pin their

faith to total prohibition of the manu acture and importation of alcoholi everages; others will deem cutting off the bar-rooms a good plan, and still others think the doing away with the treating system will answer the purpose. The first scheme is not open for discussion as a provincial expedient, because to the federal parliament belongs such legis lation. We would hold up both hands for abolishing the bar if we thought that would bring about the desired result There are those, however, who think that this would cause an increase of ecret drinking. Perhaps it would and perhaps it would not. The movement may be put in the experimental class To make it successful a strong public entiment should be evoked in its favor. The formation of temperance societies would be a great help. Mak ng the treating habit illegal would perhaps produce some good results, but

many are of the opinion that it would be unworkable and prove a farce ; others again believe that it wonki-tend to eliminate a vicious habit that has created thousands of drunkards. At best the habit is nonsensical and proves

that the bravo who in a bar-room invites the boys up to drink 'is not what he deems himself to be-a heroic character-but a muddled fool. We may repeat what we have said previously, that a betterment of conditions in regard to the drink traffic is somewhat blocked by the insincerity of the average temperance orator, who, between elections, is its ardent advocate, but on voting day forgets all about it and

to be his only chart and compass. That being forthcoming he eschews all responsibility. Many scandalous conditions arise because of this utter disregard of the sacred ceremony of marisge on the part of some ministers of the Gospel. It is time that steps were taken to put a term to these scandalous abuses.

MAKING A DAILY PAPER

There are daily papers and daily ospers. We should be careful of th yellow sort. When by exeperience we find that our favorite daily paper contains despatches on matters Catholic which are obviously untrue and afterwards stated to be such by reputable journals, give up taking your favorite daily paper and subscribe for another. One would scarcely believe, but such is the fact, that in the making of some dailies nowadays news is manufactured out of whole cloth in the editorial rooms when there is a dearth of happenings. The following item from our conemporary America tells the story :

"Last week the Boston American favored its readers with special des-patches, hot from Rome, giving an 'offisially confirmed ' account of the Pope's last hours. Bostonians who were for-tunate enough to secure an early edit-ion of Mr. Hearst's enterprising paper read a detailed description oi the death-bed scene. They learned, for instance, that 'the Pope's death followed a fainting spell, which brought his sisters and his confessor, Cardinal Virges r. Tuto onickly to bis heddide.' Vives y Tuto, quickly to his bedside,' and many a resident of the Back Bay must have been moved to tears on reading this affecting passage : Just before the Pontiff yielded up his spirit he spoke in sweetest accents to those around his bedside, whose prayers for his passing soul were broken by quiet sobbing. It is worthy of note that, though the despatches were proit, though the despatches were proin the country pilfered this w

WHAT ARE WE GOING TO DO ABOUT IT?

A press report, on the 25th, told us that it is now proposed to form a merger of our cereal and flour industries.

Almost every day we read despate of this description in our papers. The claim is made by the mergers that concentration of effort will enable them to effect economy in production. This may be so, but does the consumer benefit thereby? Do not the operations of the mergers in many cases impose an additional tax upon the public? Is there not a law on our statute books empowering the legal authorities of the provinces to prosecute those engaged in forming trusts? Is the legal machinery of the provinces Rip Van Winkled ? In slumbering indifference the worst feature of the matter ? That big baby the public is a long-suffering and patient combination of units. When will it awaken? Meantime the trust holds the fort.

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UNITY

The sects clamor for unity. Their papers teem with schemes for church nion. Their cries and plans betray the fact that they feel the want of unity. They know that unity is one of the attributes of truth: that even natural, scientific and mathematical traths never admit schism, quibbling or distortion. A number of students may arrive at different answers to a problem they may all be wrong, but they cannot

all be right, because truth is only one.

Yet, those who have the truth have als

agreement and peace. The others may

wrangle and contend as to which is

nearest the truth, and the little differ-

ence between each and truth will make

the wrangling and contention endless.

Thus it is among the south Their nor-

netual war tells of their lack of unity.

IRELAND

"Ireland wants to exchange her pro-ducts for American goods. For instance trading off shillelahs for Yankee heirsses.

This squib appeared in the editorial columns of one paper a short time ago and was quoted admiringly by some

others with an equal share of good taste wit, humor and general information. As a matter of fact if Ireland had con-

trol of her tariff as Canada has, there is not a civilized country in the

world that might not find good business reasons for entering into a commercial treaty with her. In the year just ended Ireland exported goods all told to the amount of \$335, 000,000, which is almost the exact mount of Canada's exports for the same year. The total external trade of Ire-

and for 1911 was \$656,000,000, thus the balance of trade would be almost ideal moving picture shows, it will endure for in the minds of those economists who attach much importance to equality of exports with imports. This total represents an increase over 1910 of \$30,700,-000; a further significant fact is that of this increase the exports claim \$25,000,-000. During the past six years Ireland's external trade has increased in round numbers about \$125,000,000.

That the vitality. energy, industry and enterprise of the Irish abroad will, under favorable conditions, characterize those who remained in the old land, these figures amply prove. Of the 550,000 farmers of Ireland, 300,000 have tenant already become owners of the land they work, subject to the payment of a definite number of annual installments, in many cases less than the old annual rent. When the weight of a crushing landlordism shall have been entirely removed, we may expect a corresponding increase of progress and prosperity. The great and constantly increasing volume of Irish trade suggests another reason why the British taxpayer should

trade and left to my own instincts and misery, like many another, I suc-cumbed. But this crime which has cut me off from the world has been turned into a blessing for me, for it is in this prison of Mans, where I am writing these letters, that I have found a priest who has taught me what life really is, for I con-fess I never understood it before. Unfortunately, these counsels have come too late, for at this moment the sentence ander which I lie may perhaps prevent me from putting into practice the coun-els given to me, which I have sworn to

THE SOCIALIST FAD

Socialism has come to us to stay for awhile, but the novelty will wear off as soon as its honest-minded victims come to their senses. The history of the world supplies us with many instances of such upheavals. Like Cox's army Dowieism, Prince Michaelism, and the

a period and then pass into the old curiosity shop of history. That there are crying injustices in our economic life no one can deny, but the social istic propaganda proclaims a remedy which is infinitely sorse than useless Given full scope, our last condition would be worse than the first were socialist doctrines applied to our sys tem' of government. Some shallow minded people conceive the idea that Socialism would bring about a system of government by the people and for the people. Do they ever stop to think that these same people are now supreme - that every public officer, from the bailiff to the premier of the country, from the county crown attorney to the Chief Justice of the Supreme Court, from the township councillor to the member of the House

of Commons - gets his place either directly or indirectly from the ballot If the Socialist missionaries box. would give up this fad and lend their efforts to the purification of our electorat the marriage of his brother in be prepared to shoulder the temporary al life they would be doing some good.

the accumulation of pounds, shillings of their own ancestors. and pence, is quite apparent. The author takes rank with Rev. Mr. Hocking, the late John Keasit and others, whose quest for money gave them the

he said :

attribute of a discarded conscience. The Month has given us proof beyond question that Dr. Rappoport is one of the meanest hypocrites seeking favor and quick sales amongst the unstable, ignorant and gross-minded. In his advertisement the author tells us that :

" The history of Rome and the Popes

has often been treated in an exhaustive

manner, but there is scarcely any authoritative work dealing with the more intimate side of the affairs of the Vatican. Dr. A. S. Rappoport, who has made a special study of the lighter side of history and especially of the influence exercised by the favorites of kings and exercised by the lavorites of kings and queens upon the politics of nations, en-deavors to show the important part played by the favorites of the Popes in the history of the Vatican and Christian-ity. As an impartial historian this author draws attention to the discrepancy existing between the noble and sub-lime teaching of Jesus Christ and the practice of His followers."

The Doctor wishes to be known as an mpartial historian and proceeds to tell us that " a woman one day ascended the throne of St. Peter and became Pope." This has reference to the mythical Pope Joan. Such she is declared to be by the Encyclopedia Brittanica (1911, vol. xv. p. 420.) Furthermore in the new International Encyclopedia (New York, 1909. v. xiii.) it is stated that the unhistorical character of this story is now universally admitted. Even in Chambers' Encyclopedia (Edinburgh 1901, volume vi., p. 334) she is described as a fabulous person. But what of Dr. Rappoport himself. As a historian, and as author of a book sent out in the world for commercial purposes, he tells us that "a woman one day ascended the throne of St. Peter and became Pope." That Dr. Rappoport is playing Jekyll and Hyde we have abundant

Not less notable was the utterance o

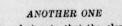
Councillor Patrick Dempsey, J. P., o Belfast. Referring to the threatened active resistance of the people of Ulster

he said : "He had no doubt some interested parties would like to get up a scare, but the effort would fail. The day had passed when the respectable working-men would lend themselves to the orea-tion of disturbance and riot for the sat-isfaction of, and in the interests of, those who organized the meetings at which these warlike statements were made. An attempt had been made to make it appear that they in Belfast were afraid of the introduction of the Home Rule Bill, and that the results would be dangerous. As one moving in zation of marriage. This would, how-

Home falls bill, and that the results would be dangerous. As one moving in the midst of Belfast people day after day, he could assure that great meeting that they had no fear. Some of their feight and the track of point to put has in his charge the sixteen year friends said: 'Are you going to put the heel of the Papist upon the neck of the Protestant?' That was a phrase old white wife of Sam Sing, a Chinaman and is at a loss to know what to the heel of the Papist upon the heek of the Protestant? That was a phrase with which they were pretty well fami-liarized in the North; but their an-awer to it was: 'Read the past history of Ireland and point b one single in-stance which justifies the making of a barren comput the Othelias of the do with her. The girl is the daughter of a Russian refugee living here, and on Good Friday, went to Hamilton, secured a license herself,

stating that she was eighteen, and her charge against the Catholics of the country that they would attempt to persecute their Protestant fellow counparents dead. Then she and Sam were married by a Hamilton clergyman, with trymen.' From their point of view it was not a question of a man's religion. a Hamilton Chinaman and his white wife as witnesses. Enquiries made by It was enough for them that he was a friend of Ireland; then he was a friend of them all. He regretted that it was local officials disclose the fact that the girl, who is a Roman Catholic, lived ssary to bring forward this question with her father and stepmother, and of religion. It was no new subject to them in the North, because they had lived with it all their lives, practically that her home life was not so desirable as that offered her by her Celestial speaking; but at such a time as the present, when these outbursts took place it was right for him to say that husband." It is unnecessary to state that had this unfortunate girl applied to a priest place it was right for him to say that many true and faithful Protestants in the North were strongly in favor of Home Rule, and the statements to which he had referred came from interested agitators. He wished also to emphasize to have the marriage ceremony performed the request would not have been granted until full inquiry had been made in regard to all the circumstance that towards their Protestant fellow-countrymen, whether with them or against them, they entertained feelings of of the case. The priest would have solemnized the marriage only after he had been fully satisfied that there was no

swings into line with his party.



It is unfortunate that the clergymen of non Catholic denominations do not come together and agree upon some mode of action, taking as a basis the Ne Temere decree, in regard to the solemni-

ever, be too much to expect, because and consequently of truth. They feel the unfriendliness and unfairness of the very keenly, much more keenly than average preacher towards anything they care to admit in words, that their that emanates from the Vatican is apparendless disputes indicate the absence of ent in all their deliverances having re truth; hence, their deep-mouthed proference to the ancient Church. testations, devoid generally of all argu-Canadian press despatch from Toronto ment, that they possess the truth; their dated April 24th, informs us that Javenile Court Commissioner Starr

continual shifting of doctrine to prevent men from stating precisely what they do or do not believe: their invariable rage and fury against the Ca tholic Church, whose undisputed possession of neace indicates her possession of its cause-truth.

A GREAT MISTAKE

The grand mistake of sectarians is to uppose that religious unity results from human or natural causes: from the learn. ing or policy of Popes or prelates; from priestcraft or credulity of Catholics. They are cocksure of it, and set about confidently to plan church union as a man might organize a stock company. It is pitiable. Failure teaches them nothing. Can they not see that their efforts at union result in still further divisions? Do men to-day expect to effect what no sage or philosopher ever succeeded in effecting, unity of teaching and belief? The sages confided their principles to only a select few, surrounded them with every human precaution to prevent their distortion. and yet how many after the first genera-

against them, they entertained realings of good will. They hoped the day would soon come when Protestant and Catholic would join in building up a united, pros-percus and successful Ireland; when, by the united efforts of all sections of the

U.S.P

MAY 4, 1912

Heavenly Father to preserve unity among both teachers and believers in His Church "that the world may know that Thou hast sent Me." Unity is a he says, " to capture the judgment, or moral miracle. Unity is in the Catholic Church because Christ put it and preserves it there. Popes and priests have as much to do with unity as they have with the color of their hair.

NOTES AND COMMENTS

The first great wave of excitement over the foundering of the Titanic having passed, and public interest having now centered in the courts of enquiry inaugurated in London and Washington, the world patiently awaits the finding. Whatever that may be it seems at least certain that the immediate result will be a revolution in ocean navigation. But it will have wrought a far greater good if it instil into the minds of scientific men a little more modesty as to the scope of their functions, and a truer idea as to their limitations. May not Almighty God have permitted this great calamity to such an end? If in the childhood of the race He found in the Tower of Babel an instrument wherewith to carb the restless pride of men, can it be said that this present age is exempt from that same spirit of ambition which would set itself up against even the Infinite, or that God's hand is in any way shortened ? Certain it is that humility is the virtue least in evidence in our time.

THAT AMONG the sixteen hundred victims of this greatest of ocean tragedies there was at least one priest, we are as sured by the New York Catholic News. Father Thomas Byles, of Ongar, Essex England, was on his way to this country to officiate at the marriage of a younger brother, and when the ship went down he went with it to his reward. As to his demeanor in the presence of death we shall never know in this life, but we may be assured that he met his fate calmly, and employed his last moments in administering priestly consolation to those about him. It is most probable, indeed, that he found his way to the steerage, and by the exercise of his priestly office, robbed death of some of its terrors to many of the poor souls who perished with him. That is what world would have expected of him, and the priests of God rarely fail in such a crisis to live up to the graces of their calling.

FATHER BYLES was a convert of som years' standing, having been received into the Church in 1894. He was a graduate of Balliol College, Oxford, and had won some dis-tinction at his University. Soon after his conversion he entered upon his studies for the priesthood, was ordained at Rome and later won his degree of Doctor of Divinity. On his return to England he became a Professor at St. through all the hardships and anxieties Edmund's College, Ware, but later retired and devoted himself to parochial work, becoming incumbent of St. Helen's, Ongar, in which charge he still remained n death called him. A pilgrim in his early life, following faithfully where truth led him and finding the peace he he closed his eyes in death in 1680. In sought in the True Church, we may be his later years he was confessor of the ter. ONE FEATURE which marred the other wise wholesome rivalry of the press in giving to its patrons full details of the Titanic disaster, was the tendency on the part of certain journals to go beyond the bounds of decency in exploiting their enterprise in this respect. What may be perfectly legitimate in the ordinary affair . of life, or in relation to extraordinary events which do not encroach upon the inner sanctuaries of the hearts of men, becomes callous and indecent when applied to an event which has come almost as a personal affliction to every man and woman on two continents. esence of such a catastrophe it might have been expected that the daily found to violate the proprieties in this respect. They certainly cannot thus hope to improve their status in the estimation of the discerning public.

belief which led the Saviour to ask His and the bill passed the Commons without a division, but only to be " held-up" in the Senate. It was Mr. Scott's task to pilot it in the Upper House and, as favor, of some of its political opponents."

> MR. SCOTT also refers to his connection with the Separate School Act of 1882, which came near being defeated by the unreleating opposition of Hon. George Brown, "the most pronounced opponent in Canada of Separate schools. skillful generalship, however, the hill passed safely through all its stages, but Brown's amendments, framed to strike out the saving clauses, were defeated by a majority of two only. So, again, in 1905, Mr. Scott, as leader of the Government in the Senate, had to fight through the less generous measure relating to education in the then territories of Alberta and Saskatchewan. Let us hope, he concludes, that "as years go on the beneficial results of combining religion with education will become more apparent, and that the union of the two most important factors in developing the higher qualities of our nature will in the future be more generally adopted than at present. And may we express the further hope that ere Senator South passes from this changing scene he will give to the people of Canada a volume of reminiscences in

ence as a Catholic publicist and parliainteresting particulars. nentarian. Few men in our public life have such a fund of recollection and inormation to draw upon.

WE ARE indebted to America also for some interesting particulars of a literary discovery made by the Abbé Dubois, principal of Jacques Cartier Normal Schcol, Montreal. It is a work com-posed by Father Chastelain, one of Father Jean de Brébeuf's companions on the Huron Mission. The book is in Latin, and is entitled "Affectus amantis Christum Jesum, sen Exercitium Amoris erga Dominum Nostrum pro toto Hebdom-ada." It was written in 1648, that is, one year before the martyrdom of Brébeuf and Lalemant, and though its WE ARE indebted to America also for Brobeuf and Lalemant, and though its every hamlet and in every city there bad here produced by a existence had been proclaimed by a European Father of the Society more than a generation ago, Father Felix Martin, the greatest authority of that time on the Huron missions, could not credit it. No copy certainly could be found in America, and it is only quite recently that one was unearthed by Abbé Dabois. It came from the wreck of the old Jesuit College, Quebec, a structure condemned as unsafe by the civil authorities, but which had, nevertheless, to be demolished by dynamite.

FATHER CHASTELAIN, our contempor. ary adds, is one of the most attractive figures of the old Missions. He went of that trying time, and, though he longed constantly for martyrdom, never succeeded in gaining that crown. He came to America with Fathers Jogues and Garnier, aud after the dispersion of the Harons returned to Quebec, where sure God did not forsake him at the Hospital Nuns. His memory is bound last. Nor will the prayers of the faith- up with the old Jesuit College, which ful be wanting to him now that he had at one time been the home of the martyrs of the Mission. We have before be made the last stand. us as we write another precious souvenir of the College in a small volume, " Le Banquet Sacre De L'Eucharistic," by Estienne Molinier, "Prestre & Docteur," published at Toulouse, 1647, "Avec Privilege du Roy." Across the title is written in an old French hand : "Coll. Queb. Soc. Jesu. Cat. Ins. 1720." Who knows but the book may have handled by the Martyrs!

THE CATHOLIC RECORD

WHILE ON the subject of foreign issions it is timely to refer to the fervor and stability of Chinese converts as testified to by two visiting Bishops to China. Bishops Cardot and Foulquier of Burmah, recently travelled through Cochin China and write to the headquarters of the Society for the

Propagation of the Faith their impressions of the Chinese Christians. The churches which they visited were crowded every morning, and at every Mass hundreds received Holy Communion. In one parish occurred an incident typical of the piety of the people. It was the middle of Lent and an early daily Mass was said to enable laborers to gratify their piety. The church was not only packed to the doors, but on a platform erected outside hundreds assembled and were able to assist at the Holy Sacrifice, following it throughout by the devout recitation of Litanies and of the Rosary. The people are miserably poor and their churches mere shells, but the Bishops say that in the whole range of the Church through out the world there does not exist a more devoted and religious body than the Catholics of Tonquin. Many of them are the descendants of martyrs, and some have in their own persons confessed the Faith in the face of great trials and even to the shedding of blood. To the Catholic News of New York, which devotes every week one of its pages to the Propagation of the Faith, we are indebted for these keeping with his long and unique experi-

> AMERICA FOR THE CATHOLIC CHURCH

It is refreshing to note that Catho must be intelligent, consecrated work for the building up of the local churches. must be initialized to be a set of the building up of the local churches. Where foreigners are to be found we must reach out in every possible way to save them to a pure Biblical Christian-ity. Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made in the United States of America. All the power of the great organization built up under Hildebrand and developed throughout the years by his successors is to be con-centrated upon this country." The writer goes on to state the reasons upon which his fears are grounded. "This is," says he, "the explanation of recent events and of an-nouncements that have found their way

grounded. "This is, says the check of an explanation of recent events and of an mouncements that have found their way into public print. The elevation of American prelates is significant. So is the statement that the country is to be divided into eighteen ecclesisatical provinces, or subdivisions, for convenience of administration. These straws all in dicate the direction of the blowing of the wind—Rome is determined to conquer the United States. "As a matter of fact she must. Her power in the Old World is all but gone. France has left her. Portugal has repudiated her. Spain has broken with her, Italy openly dedes her. What is

her, Italy openly dedes her. What is there leit, Austria? Yes, but hardly anything else. If Rome is to continue a power, then she must become supreme on this side of the Atlantic. And here in the United States of America is

session of sacred orders does n t make a Church true; there is indred, besides Apostolical Succession of Orders the Apostolic Succession of Mission, 'Ubi Ecclesia ibi Spiritus,' says S. Irenacus; since it is by the Visible One Church, net by the Ecclescond Orders of schim nothing to envy the Protestant churches as far as their home missions are con-cerned; and if already, without this means of diffusion, it has developed two or three times as fast as the most pros-perous of the Protestant sects, what means of diffusion, it has developed two or three times as fast as the most pros-perous of the Protestant sects, what will not now be its progress! It may in a quarter of a century prevail over its may make the United States, secording to a dream that is no longer merely visions dream that is no longer merely visions. St. Cyprian speaks of the dream that is no longer merely visions. St. Cyprian speaks of the dream that is no longer merely visions the other catholic nation of the world." The A bbe's forecast, we admit, is by no means visionary, but it would be world." The A bbe's forecast, we admit, is by no means visionary, but it would be world. The A bbe's forecast, we admit, is by no means visionary, but it would be world. The A bbe's forecast, we admit, is by no means visionary, but it would be world. Christian ty, pure and simple as Christ established it. Why should this Metho-dist writer dread so much the suprem-acy of the Catholic Church, when all Christian unity? Why should he be for Church, are striving together for Christian unity? Why should he be acy of the Catholic Church, when all Christian churches, including the Mocher Church, are striving together for Christian unity? Why should he be throwing stones at the Catholic Church, which strenuously upholds the inspira-tion of the Scriptures and the divinity of Christ to promise that not only would the Holy Spirit ' come,' but that He would ' abide ' also with the Apostolate of His Church ' forever.'" There were numerous heresies and schisms in the Christian Church from of Jesus Christ, while he complacently ignores the vandalism championed by leaders in the Methodist church, of tearing down these essentials of belief, with-out which Christianity would have no more moral force than Mahommedanism, Confucianism or Buddhism? The dreaded monster of the future in this

dreaded monster of the future in this country as well as in Europe is not the aggrandizement of the Catholic Church, but the defication of the human intel-lect against the faith of Christianity. Solidarity of all the Christian bodies against this enemy, threatening the very vitals of the Church, is imperative, and it is not promoted by misrepresentation. The principle of the Reformation, giv-ing everyone the right of choosing his own religion out of the Bible, has borne fruit, and is falling of its own weight. Nobody need to bother about it. It is doomed. In the machinery set in motion for Christian unity, there can be but one reasonable endeavor—and that leads for Christian unity, there can be but one reasonable endeavor—and that leads to the governor—the visible authority and infallibility of the one Church of Christ.—Intermountain Catholic.

TRUE APOSTOLICITY OF THE CHURCH

It is one of the boasts of the Protestant Episcopal church that she has pre-served the line of Apostolic succession served the line of Apostolic succession, although it does not quite appear that she attaches much importance or value to this claim since, in accordance with the provision of one of her late general conventions, she opens her pulpits to all ministers of the Evangelical denom-inations. But we disavow any purpose to show that if by the apostolic succession is meant a validly consecrated episco-pacy and regularly ordained ministry, such an equipment of the Episcopal charge is awhise the arcia donth. It all is meant a validly consecrated epi800-pacy and regularly ordained ministry, such an equipment of the Episcopal ohurch is subject to serious doubt. It all depends upon whether Parker, Queen Elizabeth's selection as successor to Oardinal Pole, was validly consecrated has been historically upheld by the late Archbishop Kenrick of St. Louis in his learned work on "Anglican Ordina-tions," by Bishop Bran in his "Claims of an Episcopal Bishop to Apostolical Succession," J. D. Breen is his book on "Anglican Orders. Are they Valid?" and other writers. It appears to be beyond dispute that Barlow, who per-formed the ceremony of consecrated bishop, there being no record to that

bishop, there being no record to that effect. Besides Barlow's intention may be seriously questioned-and, in accord ance with his belief, he must have com sidered the consecration ceremony merely conventional and perfunct state performance. The form of conse-cration, too, used by Barlow, was most probably invalid, because it mentions neither the episcopal office nor its

But the apostolicity of the true Church of Christ means something more than the material fact of having validly

from each other in doctrine and prac-tice! Truth is essentially one in the apostolicity of the Church, but the High Church Episcopalians make them-selves believe that by the use of histori-cal selection they can segregate truth from error in three branches of the Church, and having performed this task to their own satisfaction, subscribe to their human-made fabric as being the Church of Christ. Could these but see the error of their starting point, they would recognize consecrated bishops and regularly or-dained priests in her communion. That is essential, but of itself does not make starting point, they would recognize that it is not apostolic succession or orders that makes up the apostolicity of the Church, but the uninterupted united in unbroken succession with the of the Church, but the uninterupted succession of the Apostolic Mission to all nations, which from the beginning belonged to the authorized teachers of the Catholic Church alone. The fact united in unbroken succession with the centre of unity established by Christ. Apostolicity means continuity of unity as well as of episcopal consecration. The Saviour could have the Catholic Church alone. The fact to recognize is that the true Church of Christ at all times was the visible and infallible guardian of the entire de-posit of faith, whether found in the Scriptures or tradition; that she could not parcel this deposit out to other Christian denominations separated from her communion; that they on the other hand could not take any part of it away from her without disloyalty to Christ established but one Church-and that Church from the beginning, with Peter as her head, from the apostolic days up to the recent time must have been inas her head, from the apostolic days up to the present time, must have been in-vested with supreme and infallible authority. There was no way of exercis-ing this infallible authority excepting through the head, the Supreme Pontifi of the Church, successor of St. Peter. It was to Peter that Christ said: "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And to him He also said: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it hand could not take any part of it away from her without disloyalty to Christ and His institution; and that spart from the succession of her bishops from the Apostles, which she holds intact in her communion, she insists upon the neces communion, she insists upon the neces-sity of an unbroken historic unity of faith and jurisdiction under her government -"Uci Petrus, ibi Ecclesia"-and where His successor, the Supreme Pon tiff, is, there only may the true and in-fallible Church of Christ be found. hatsoever thou shalt loose on earth, it shall be loosed in heaven." It is impossible to conceive the true failible Church of Christ be found. St. Augustine speaks of "the princely succession from the Episcopate of Peter, to whom the Lord gave the charge of feeding His flock, down to the present occupant of the See." St. Thomas of Cantèrbury asks : "Who doubts that the Roman Church is the head of all the Churches, and the source of Christian doctrine?" And St. Cyprian says with eloquent emphasis : "Who doubts that the Roman Church is the head of all the churches, and the It is impossible to conceive the true Church of Christ to be saything save one and infallible—and centered about the supreme and infallible authority. The hierarchy—with one supreme Pontiff — constituting the legisla-tive land governing body of the Church in an Ecumenical Council, is archoritative and infallible, because of Church in an Ecumenical Council, is authoritative and infallible, because of the Supreme Pontiff—without him, or separated from him in schism or heresy, the bishops, separately or all together, have no authority whatsoever. Their power to consecrate, which they have received by the laying on of hands, re-mains even after they have separated or have been expelled from the com-munion of the Church—they still may impart to others the sacramental order is the head of all the churches, and the ource of Christian doctrine." missioned by If the Church was commissioned by Christ to teach the truth (and she certainly was), how could she ever-even for a moment-deviate from it? Or for a moment-deviate from it? Or could Christ have established any other kind of Church-one subject to error? He could not, as the Godman-the teacher of all truth. mpart to others the sacramental order stolic succession; but the function in regard to formal life giving, spiritual Apostoliticity is as dead as a limb that has been cut off from the parent tree. infallibility and sovereignty, applied Infailibility and sovereigney, applied to the Church, are interchangeable terms. A Church which is not infailible —endowed with the power of perpetuat-ing inerantly the teachings of Christ— or more home to rule the minds and As a writer in the current number of The Catholic World put it: The Catholic World put it: "The Apostolic Succession of Holy Orders was provided, not for autono-mous dioceses and independent national churches, but for that one Church which has ever been manifested as Christ's Kingdom in and not of this world, because everywhyse transcend-ing human divisions and temporal juris-diotions. It was therefore necessary in-deed for the true Church, but the pos-

in the reign of His one, infallible, holy, and spostolic Church.-Interm

THE RELIGIOUS GARB

Eighteen ministers with their alleged Lighteen ministers with their alleged thirty thousand laymen are solemnly warning President Tait that the Repub-lie is in danger, not because of Magda-lens Bay, nor the Mexican Revolution. lens Bay, nor the Mexican Revolution, nor the split in the party, nor the growth of anarchy nor the corruption of morals, nor the decline of religion, nor the depletion of the churches, but because a few women, dressed in a fashion that displeases the parsons are teaching some little savages how to behave themselves, so as not to land in jail or be shot or hauged as malefactors ater on. But apparently the parsons would let them go to jail, or to the gallows, or to the bottomless pit rather than let them look at a crucifix or suffer than let them look at a crucht of sumer the contagion of the religious garb. They forget that they have a garb of their own which may be obnoxious to other people more deserving of the con-sideration which they claim for them-

the beginning -- and most of these kept a validly consecrated hierarchy-but that did not entitle them to the claim of elves. This agitation they have kept up for This agitation they have kept up for years, choosing times of political tur-moil to make their clamor more effec-tive by badgering and bothering gov-ernment officials whom they hope to frighten into submission. They continue their work of apostrophyzing, memor-ializing, terrorizing, and organizing till the country resounds with their cries. To borrow from our amiable neighbor, the Snn. "they are immitigable of tongue did not entitle them to the claim of Apostolicity. During the long period of the Arian heresy, when at one time there seemed to be more Arian than non-Arian or orthodox bishops in the Chris-tian Church, when at the close of one of the Councils the Christian world is described as having swoke to the con-sciousness of being Arian, the test of Apostolicity was not in the number bishops taking one side or the other, but in the recognition of the apostolic de-posit being infailibly in the safe keeping of the Supreme Pontiff at Rome. the Sun, "they are immitigable of tongue and lung, and are filling the world with sound a.d fury. As the Ozark minstrel

sing: of the Supreme Pontiff at Rome Schisms and heresies were not spared Speech, speech, speech,

Screech, screech, screech, Till Orion belts himself on the head, And the Pleiades wish that they were from condemnation, and from being out off from the communion of the Church, because they were endowed with the constalled anoncome in the control

dead, And the froth of multitudinous mouths

because they were endowed with the spostolic succession in the sense of having validly consecrated bishops and a regularly ordained ciergy. Speaking of the real spostolicity—the lineal de-seent of Apostolic mission—with regard to the communion over which Christ's Vicar and Vicegerent reigns—St. Jerome says: "Whoso shall eat the Lamb out-side that House is profane." No bishop, no prelate, no priest, has any apostolic authority or mission outside this one Ohristis fold,established by the Saviour. There is but "one fold and one shepherd" —and the shepherds outside that one fold are all of them hirelings; no matter what their claims of heredity may be, or their professions and plans of religion. foam on Cosmo's uttermost beach." We commend to these unapostolical perturbators of the peace what one of their own garb, though happily not of their own garo, though happin not of their own kidney, the Rev. Dr. Fred-rick Lynch, writing in The Christian Work and Evangelist, says of the Church's influence on certain other Indians who are nearer to us than the

*When one sees the utter paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of worship of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the their professions and plans of religion. In the Protestant Episcopal and Anglican Church the High Ritualistic Anglican Church the High Rituanstic branch appeals from the authority of their bishops (in spite of the apostolic succession claimed for them), to what is known among them as "The agreement of East and West" or "Catholic Consent." which means that they adopt such docgrait and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Cath-olic Church is strong, for she is set like a fint against all these real menances of our medern life.

which means that they adopt such doc-trines and practices as in their private judgment make up the common stand-ards of three separated branches of one true Catholic, Apostolic Church. These branches t.ey fancy to be the Roman Catholic, the Greek, and the Protestant Episcopal Churches. What a fallacy, what a contradiction in terms 1 One indivisible Church of Christ-apostolic in the succession of its episco of our modern life. "I would infinitely rather see her "I would infinitely rather see her churches multiplying everywhere than to see the low music halls, the gorgeous cafés, the balls of pleasure and gilded halls of champsgue and vice, and theatres, given over to nastiness, multi-plying on every side. I would a thousand

times rather see her preachers on every corner than to have Nietzrche, Bernard apostolic in the succession of its episco pate and clergy, and apostolic in unin-ierrupted succession of unit of faith, morais, and general discipline-from Shaw and Mrs. Glynn gaining increas Snaw and Mrs. Grynn gaining interactions ing hold upon our people. This is what we Protestants have got to remember. "We Christians have got a long, ar-duous and ferce task before us in this century, of combating the all prevalent morals, and general discipline—from Peter, the first Supreme Pontiff, up to the present time, and so up to the end of time; and yet this unity, essential and indispensable—is considered pos-sible to be separated into three branches of the Christian Church—widely apart from each other in doctrine and prac-tion! Thath is essentially one in the

materialism with idealism, the wide spread epicureanism with the gospel service and of mission. Are we going service and of mission. Are we going to waste our energy and our feelings in hating that which, in spite of some doc-trines and practices, which we dislike, is with us on our side, instead of wel-coming our side, instead of welis with us on our side, instead of wel-coming any ally in the fight sgainst the sin of the world?"—America.

Surely we, who have time for so many

WHAT HAS SOCIALISM TO SAY TO THIS?

Belgium is one of the most Catholic, as it is one of the most prosperous and progressive countries in the world. The New Zealand Tablet, in the course

The New Zealand Tablet, in the course of an instructive series of articles on socialism, gives a brief list compiled a few years ago by Father Van Der Hey-den, of the work done in the interests of the laboring classes by the Catholic party since they assumed the reins of power. 2008 Aud According to this, the Catholic party exempted all workingmen's homes from

According to this, the Catholic party exempted all workingmen's homes from taxation, so that 52 per cent. of Belgian homes pay no personal taxes whatscever. It passed a bill pensioning sged workers, so that one year after the passage of the bill 177,000 old men and women enjoyed the benefit of this pension. It reduced to 1.5 of a cent per mile the railroad fares of workingmen going to or coming from their work, whilst any other citizen pays 1 cent per mile in third class coaches and almost 3 cents per mile in first-class. 48318

mile in third class coactes and almost 3 cents per mile in first-class. 4/8 418 It cut down by $\frac{1}{2}$, where, workingmen are the interested parties, the legal expenses attendant upon the sale or transfer of property. It empowered the State to make loans

It empowered the State to make loans at an interest of $2\frac{1}{2}$ per cent., with every facility for payment of capital and interest, to help working men in se-curing their own homes. Eighteen thousand working men have in this way become proprietors of their own homes in the last thirteen years, and the Gov-ernment has \$3,000,000 out now on these homes—an immense sum, considering the size of the country. Moreover, if the Government loans

at $2\frac{1}{2}$ per cent. where a workingman wishes to buy or build a home for himself. It pays him 3 per cent. for the money he leaves with it at the postal saving bank.—America.

SOUL NOT AT FAULT

AN ANGLICAN SUPERSTITION CONCERNING ESSENTIALS OF CONVERSION

One of the stock arguments used by One of the stock arguments used by the average well meaning Anglican clergyman when one of his flock shows an inclination to "go'to Rome" is that such person on submitting himself to the Catholic and Roman Church will be required to repudiate all "the blessed spiritual experiences" of his Anglican

Now, well instructed Catholics very Now, well instructed Catholics very well know that this is nothing more than an Anglican superstition, says St. Peter's Net. And we are amazed when so Catholic-minded a man as Father Maxwell, S. S J. E., who ought to know better, lately made use of the same bugaboo to stem the tide Rome-wards from the Brighton churches. We know of no better presentation of the Catholic teaching on this subject than that by Monsignor Benson in his "The Conversion of Englahd." "Anglicans," says Monsignor Benson "are required to repudiate not their spiritual experiences, but only their in-tellectual conceptions. The theolo-

spiritual experiences, but only their in-tellectual conceptions. The theolo-gians teach us that a perfect act of con-trition wins forgiveness from God Now there is no reason to think that contrition is an unknown virtue among Anglicans; nor the slightest reason to doubt that thousands of them approach what they believe to be the altar of God, with a sincere love for their Swionr and a sincere love for

altar of God, with a sincere love for their Saviour, and a sincere desire to comply with His commands. "With these promises, therefore, it is impossible to doubt that God rewards them both with grace and consolations; and we need not, therefore, label their mentions a dominism are the memory. emotions as deceptive, nor the moments of their holiest aspirations as triump

of the devil's art. "What they have to confess is, not surfery we, who have time for so many things that, are frivolous or worse, should remember more often the plead-ing Heart of Jesus Christ, and visit more frequently the Blersed Sacrament. that they were tricked into thinking God was with them when He was not, nore frequently the Blessed Sacrament. but only that they were wrong in their If Catholics who complain of nervous intellectual interpretations of His pres If Catholics who compared over bur-exhaustion, overwork, and over bur-dened minds, were more loyal to Jesus Christ in the Blessed Sacrament, and of grace. For it was at those moments that they made the greatest efforts to that they made the greatest efforts to that they made the greatest efforts to Christ in the Blessed Sacrament, and rested in His presence more often, they would experience a relief, even mental-ly, that nothing else in all the world thinking that they received the gift per sacramentum. Their intellect, not their soul, was at fault."-Boston Pilot.

SIR RICHARD SCOTT writes to America some interesting reminiscences of the late Edward Blake, and of the genesis of Separate Schools in Canada. He points out that while Mr. Blake had nothing to do with the drafting of the ject by not only resigning the claim of Northwest Territories Act of 1875 (he his diocese upon these young men but by regard to religious teaching would not be ignored. To this Mr. Mackenzie, fature in the evangelization of the then Premier, replied that it was the intention of the Government to insert these clauses in the bill in the commit- a share in the launching of so great and tee stage of the House. This was done, far-reaching a project.

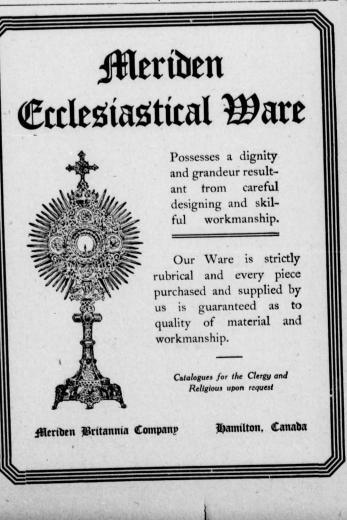
THE PROJECT largely inspired by Father John Fraser (Canada's only English-speaking representative on the Chinese mission) of founding a Foreign Missionary College on this continent, is now well on the way to being realized. papers would be content to voice the It was proposed that Father Fraser grief of their patrons, rather than to should undertake the direction of the gloat over the "scoop" made over Seminary, but his Bishop preferred their rivals in regard to this or that he should return to China, whence detail. It is a reflection upon our he has recently gone. He writes us a boasted civilization that some could be greeting from the middle of the Pacific, voicing his hopes and aspirations for the continued success of his apostolate. As to the Seminary, it is now taking form at Hawthorne, N. Y., and among its first students are two young men

from the Cathedral College, New York, an institution that prepares candidate for the Diocesan Seminary. Cardinal Farley has given tangible evidence of his own heartfelt interest in the prohaving resigned from the Administra-tion a year before) he still, as a member of the House of Commons, was the first to call attention to the omission of the educational clauses, and to express the hope that the rights of the minority in regard to religious teaching would not the gift of \$5 000 as a burse for the eduworld. And it is consoling that in the person of Father Fraser, Canada has had

leading statement in the last paragraph. It is not true that the Catholic Church's It is not true that the Catholic Church's power "is all but gone" in Europe. The Church wields a spiritual, not a political power. In some of the so-called Pro-testant countries of the Old World, such as Holland and Germany Catholicism is experiencing a great reawakening and strengthening. Catholicism is the back-back of the German munice and a Catholicism is bone of the German empire, and a Cath-olic from the Centrum party was recent-ly elected president of the Reichstag. ly elected president of the Reichstag. In Holland Catholicity is flourishing, and Catholics comprise fully one third of the population. While in France and Portugal a handful of infidels and freerortugal a handiui of indices and free-masons have succeeded in lifting them-selves to political power, and persecut-ing the Catholic Church, and robbing her of her property, they have not been her of her property, they have not been able to make any inroads upon her con-secrated membership Oa the contrary their persecution has increased the zeal and fidelity of Catholics everywhere. They have followed the admonition of St. Peter, their first Supreme Pontifi: "That the trial of your faith (much more precious than gold which is tried by the fire,) may be found unto praise and glory and honor at the appearing of Jesus Christ." It does not appear that "Spain has broken with the Catholic Church," even if this be restricted to a "Spain has broken with the Catholic Church." even if this be restricted to a political sense. Her ruler is a Catholic, her people are practically all Catholics. So this Methodist editor hits far from the truth when he says: "And here in the United States of America is to be made the last stand." That is about as truthful as the statement he makes that italy openly defies the Church. Here again he confuses political with spiritual power. The Italian nation in its nobility and populace is still thoroughly Catholic, in spite of the many millions

from the learned Abbe, dwelling upon the work of the Catholic Extension society, as follows: "With the increase of funds the power

for good of the young society is rapidly i augmenting, and it will not be long be-fore the Churci of Rome will have



6

FIVE-MINUTE SERMON

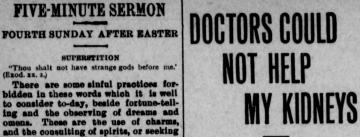
SUPERSTITION "Thou shalt not have strange gods before ma." Exod. xx. 2.)

SUPREFITION "Thou shit not have strange gods before me." (Exol. x. 2) There are some sinful practices for-bidden in these words which it is well to consider to-day, beside fortune-tell-ing and the observing of dreams and omens. These are the use of oharms, and the consulting of spirits, or seeking of the truth from the dead. First, then, with regard to oharms, mulets, and the like. Christians are unfortunately to be found, even at the present day, who use, in a superstitious way, and it may be for sinful purposes, things which can have no natural but must derive any efficasy which they can be supposed to have from the derif, whose aid is therefore implicitly invoked but must derive any efficasy which they can be supposed to have from the derif, whose aid is therefore implicitly invoked by those who possess such things. Let everyone, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in it. If any one, then has any such object which he has been told will keep him from danger, give him success in his undertakings, or mything of that kind, let him cast it sudde or burn it up without, delay. Doubly sinful, of course, is it to keep or ing harm to others, or of exciting evil passes be avoided by the absurd char-ses us objects with the hope of work-ing harm to others, or of exciting evil passes be avoided by the absurd char-substant to others, or of exciting evil passes be avoided by the absurd char-ses and objects with the sin will in no passe be avoided by the absurd that the ave. — "But how," it may be akked, "about

acter of the things employed in this way. "But how," it may be asked, "about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, and the like? Surely you would not call it superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the bless-ing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this should be so, they must be used with piety and devo-tion. To wear a scapular, for instance, they must be used with piety and devo-tion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this: few dare to profame holy objects of this kind by such use of them; those who have really given themselves up to who have really given themselves up to the devil seldon try to protect them-

the devil seldon try to protect them-selves in his service by such means. Well now, to pass to the other subject, that of consulting spirits, or seeking, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days. It has been and is still very common among us, though it may be losing

form of it in these days. It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rapper to give us information. But still many Catholics have gone to their meetings, and would have little soraple in going now, just, as they say, from curlosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. Jugglery and trick-ery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate The state of the second state shows in the state shows in the state shows in the shows include shows and now shows the shows in the shows



"Fruit-a-tives" Cured Me

CHESTERVILLE, ONT., JAN. 25th, 1911 CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors toid me they could do me no good. They said my case was incurable and I would suffer all my life. I doctored with different medical men and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried "Fruit-a-tives". I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give "Fruit-a-tives" the scredit of doing what the doctors said was impossible. I am seventy-six years old and am in first class health." GOC W. BARKLEY. Soc a box, 6 for \$2.50, trial size 25c.

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his spiritual life, bring him into close resemblance with the great Spanish re-former. Geddes was a student of St. Teresa's works, and left a tradition of solid virtue to San Ambrosio, the Scots College in Valladolid, of which he was the founder and first Rector.

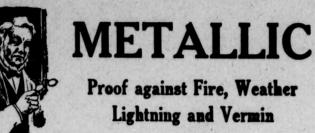
the founder and first Rector. The two friends were very different in character. Hay went through life like a roaring, plunging cataract. He wore homespun, never conformed to fashion, chewed tobacco, and when en-veloped in this tartan plaid looked "more like a thief than a Bishop." This was all for health's sake and to keep down the worldly spirit. So little heed did he give to conventionality in dress, and so ignorant was he in matters of did he give to conventionality in dress, and so ignorant was he in matters of this kind, that once, when he appeared arrayed in lilac robes and had occasion to find fault with a certain lady for ex-travagance in dress, she retorted that the rebuke came badly from him seeing that he himself was apparelled in the highest fashion. The lilac robes never appeared again, except in the form of vestments for the altar. Geddes was quite different. He affected silks, gave due attention to fashion, was particular about his personal appearance, and due attention to fashion, was particular about his personal appearance, and studied courtly manners. Nature had endowed him with a tenacious memory, quick apprehension, solid judgment, and industrious habits, but there was lacking in him that strain of genius or romance which stamps its possessor on the mind

THE CATHOLIC RECORD

the Nuns of the Visitation, and was per-formed by the Archbishop of Toledo, who presented him with a topas ring be had himself long worn, and the Duke, of Hijar, with whom he afterwards had the honor of dining, made him the present of a valuable cross and ring. Geddes was fond of children, and the Duke, know-ing this, contrived that one of his soms should place the gifts in his hands while they were playing together. Before leaving Madrid he was presented to the King, and the following day to all the Princes and Princesses. When Geddes returned to Skotland and had settled down to work in Edin-burg he began pouring oil on the troubled waters, and making himself all things to all men. By and by Hay found it necessary to admoniah him that his accounts must be better kept and that he should devote less of his time to social dutics. The " common cause " was suffering. In the meantime the popular-ity of the Coadjutor was increasing, while that of Hay was on the decline. Every priest in the diocese with a griev-arce, real or imaginary, against his eccleaisatical superior, made a confidant of Geddes, who was thus forced into an awkward position, and he had not enough strength of character to withdraw from it, as he might have done, by a firm dis-play of loyalty and that whole-hearted bound to render to his chief, even when he cannot approve his wisdom and methods. How far he may have sacri-sized loyalty to the attraction of popular favour, and concurred by too great awiability in bringing about the impasse which followed as the result of misunder-standings and bickerings between the elergy and their Superior, are questions to which no answer is forthcoming. Suffice it to say that, saddened and dia-souraged, Hay took the opposition he met with to be a sign of the will of God, demanding, as it seemed, that he should relinquish an office which it was impos-sible for him any longer to discharge to his own satisfaction and the advantage of his folek. He therefore drew up a letter of resignation, and forwarded it t

that he should not think of resignation, so he judged; and, thoroughly convinced as he was of this, he once more addressed himself with his usual energy and zeal to the government of his diocese. It would appear, then, that the amia-bility of Geddes was after all an asset of doubtful usefulness in the cause of re-ligion, at least among the clergy. Let us now view it under a totally different set of organizations. For a long while ington, at least among the clergy. Let us now view it under a totally different set of circumstances. For a long while after Geddes left Spain an aroma of sweetness continued to hang over his memory in the land of Cid. His sudden plunge into the Spanish Court was not soon forgotten, and before very long circling wavelets began to wait the rumour of his winsomeness to the royal ear of Lisbon. The mind and heart of her Portuguese Majeity succumbed at once to the fascination of this wizard of the North, and visions of the noble deeds she might accomplish under his magic spell floated before her eyes. The outcome of her dreams of benefi-cence resulted in the foundation of a medical school in Edinburgh for the education of Portugeese students, in connection with the Edinburgh Univers-ity. They were to be under the per-

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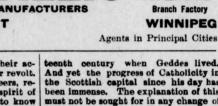
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together, promulgated it for their ac-ceptance. This was a signal for revolt. The same evening the mutineers, re-turning in a body to test the spirit of their new superior, demanded to know whether he intended to enforce the new regulations, and on receiving a decided answer in the affirmative, six of them re-fused either to submit or accept the penalty of expulsion. Here, then, was a deadlock. Hay issued his ultimatum-would they or would they not obey the regulations? "Amen, amen, I say to you, unless the grain of wheat fall into the ground and die itself remaineth alone; but if it die it bringeth forth much fruit." (John xii 24.) If we ask ourselves the question as to which of the great pioneers of the Catholic reviral in Scotland this epitaph might most fitly be applied, there can be no hesitation in singling out Bishop Hay as the most worthy claimant, who throughout the whole of his ecclesias-tical career was engaged in fighting the most strenuous battles of the Church against enemies both within and outside the fold, opposed and contradicted in every quarter, sanctifying his indefatig-able labors, by a centinual succession of the most bitter trials, and giving to the world 'a wonderful example of a life spent in closest union with his crucified Lord, and in the constant practice of the lessons of the cross, which is ever the pledge of progress and success in the things of God.—London Tablet. his ultimatum—would they or would they not obey the regulations? It was evident that much depended on their answer. There was a look of men-ace in that long grave face which augured badly for Liberty Hall—a searching glance in those penetrating eyes that boded to their guilty con-columnes the imminume formed formed in the eyes that boded to their guilty con-sciences the imminence of some sinister fate, as if the sword of Damoeles were indeed actually hanging over the head of each one of them by the slenderest thread. This calm exhibition of strength on the part of the Bishop saved the situation, and, needless to say, all the mutineers surrendered at discretion before the expiry of the ulti-matum. I have related this singular story in detail because it brings the difference in the character of the two Bishops into clear and exact focus. Unlike Hay, Geddes had all the suaviter and little or

Consider Eternity

Geddes had all the suaviter and little or none of the fortiter in re necessary to tackle a rough situation. He ought to have met the Chessel Court proposal with a decided negative in the begin-ning. He had not the courage to do so. Amiability, like a bed of rose in a garden, lends a charm to social inter-course, but sterner stuff is needed to overcome the friction of life. Geddes had a large stock of physical energy, but his character needed stiffening. Cardinal Gibbons says: "The fault with most of us is that we take a specu-lative view of eternal life. We live and lative view of eternal life. We live and act as if our existence-closed with the grave; or as Pascal says: "The pres-ent time is everything to us, eternity is nothing to us." Each one of us should bring this matter home to himself. and say, "I was destined to live forever." This was the practical view that St. Paul took of the subject. What a clear, unclouded view he had of the julication expanse of eternity when but his character needed stiffening. There was little chance for him in the struggle for the survival of the fittest





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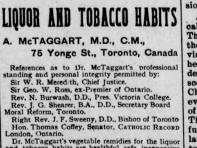
MAY 4. 1912

BISHOP GEDDES OF EDINBURGH

By Dom A. Kentigern Milne, O. S. B, Among the lingering memories of the Hay Centenary many will no doubt re-call with pleasure, and even perhaps with veneration, the name of Bishop Geddes of Edinburgh, the courtly pre-Geddes of Edinburgh, the courtly pre-late whose character sketch I propose to place before the reader in the follow-ing paper. One of the happy features of that great celebration was the stimu-lus it gave to the exploration of his period of Scottish Church history, and the unearthing of this remarkable man from the dust of the forgotten past must have come as an unexpected revelation to many. We come across him in

rom the dust of the forgotten past must have come as an unexpected revelation to many. We come across him in almost every page of Bishop Hay's Life, and the eulogistic expressions which sometimes accompany the mention of his name, even when he is playing a subordinate part, throw round his memory a certain glamour, which, if it does not fascinate, cannot fail to attract us to a closer study of his character. John Geddes, Coadjutor to Bishop Hay, was born in the Eazie of Banff-shire on September 9, 1735. His death took place on February 11, 1799. He had been Hay's lifelong friend. Their friendship began in their student days in Rome, and seems to have been cemented by some spiritual bond, to which allusion is vaguely made in their later correspondence. There are slender indications to show that this spiritual compact, if it existed, had to cemented by some spiritual bond, to which allusion is vaguely made in their later correspondence. There are slender indications to show that this spiritual compact, if it existed, had to do with a special devotion to St. Teresa, and it may be remembered that Hay The same prelate's love of the oross, his singleness of purpose, burning zeal for religion, and other marked features of

wrote a few articles on theological sub-jects. He also published a Life of St. Margaret, and was the author of a tract or two, but he was not called to shine in the literary world. His strong char-acteristic was amiability. Connected with this was his raze art of winning the goodwill of every one he had to deal with, and this was perhaps his strongest claim to genius. While Rec-tor of the Scots College, Valladolid, his reputation for winsomeness spread far and wide. He was loved and esteemed by all who knew him His fame in and wide. If was loves and esteemed by all who knew him. His fame in course of time penetrated to the Spanish Court, and won for him the smiles and favors of Royalty. When chosen to be the Coadjutor to Hay, the King of Spain the construct to hav, the king of span settled on him an annual pension of $\pounds 120$, and it was arranged that the cere-mony of consecration should take place in Madrid. The Duke of Hijar and the Count of Mattiin to Sampich in Madrid. The Duke of Hijar and the Count of Montijo, according to Spanish custom, undertook the joint office of Patrinus, which carried with it the pleasant duty of paying all the ex-penses of the consecration. The cere-mony 'took place with great solemnity on St. Andrew's Day, in the Church of

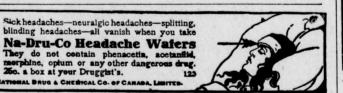


were not being treated in a manner suitable to their rank, and before long their mutinous spirit broke through all bounds. They were reckless of expense and scandalously immoral ; they took advantage of Geddes' amiability, and wrung from him every indulgence they saw other students enjoying. When he was absent they tyxannised over the housekeeper, who was forced to give them everything they asked. Nothing would satisfy them but the very best focd and the most expensive clothing. Then they demanded pocket-money; Geddes, with his usual amiability, granted them a small sum, but was forced at last to allow a guinea a month to each of them. The sum spent for books alone in one year was over £100. It was now clearly perceived that winbooks alone in one year was over £100. It was now clearly perceived that win-some ways were of no avail, and as Geddes kept no poisoned weapons in his quiver for slaying the terrible Jabber-wock, letters were sent by him to Lisbon asking for instructions. It was then discovered that the inmates of Cheesel's Court were not of noble birth at all, but youths of the humblest origin, who were reared on charity at home and on charity abroad. The whole transaction had been negictated through the Commis-sioner of Police in Lisbon.

At this juncture Hay's iron hand was called in to grapple with the situation. called in to grapple with the situation. The youths were now entirely beyond the control of Geddes, whose health was visibly beginning to suffer, harssed as he was by their daily, almost hourly, demands. At Hay's appearance on the scene the dark cloud lifted from Chessel's Court and order heren to be scene the dark cloud lifted from Chessel's Court, and order began to be evolved out of the confusion. A scheme of retrenchment all round was drawn up. The housekeeper's accounts were in future to be submitted to himself regu-larly for inspection. The would-be aris-toerats had now to be contented with kail runts and watchet weeds. A code of regulations, moreover, arrived from Lisbon, and Hay, summoning the youths

but his character There was little chance for him in struggle for the survival of the fittest in oiling the machinery of social life. In oiling the machinery of social life. He has left us no monument of work done. What better is Edinburgh now for the fact that his tent was pitched on of popular favour, and spent much of his time trying to reconcile the hostile pre-time trying to reconcile the cath-time trying to reconcile the notile pre-time trying to reconcile the cath-time trying to reconcile the cath-time trying to reconcile the the cath-time trying to reconcile the notile pre-time trying to reconcile the cath-time trying to reconcile the the cath-time also who love His coming." Most of the things we struggle for,

on the desert air. Protestant bigority is to day as active and virulent in Edin-burg as it was at the end of the seven-





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CHATS WITH YOUNG MEN

SACREDNESS OF AN OATH

possible to conterve now or the hardihood to attempt such trickery with his Maker. The oath, then, is the strongest and last surviving safeguard of human truth : and justice, of human faith and truth : and if that last strong bulwark ever fails us, then will surely ceme the deluge. And yet, in spite of its awful secredness, we have ample evidence from many quarters that the oath is insteaded very frequently with but scant respect, and that, too, by people who claim to believe firmly in God and His justice. The salonkreeper who visiates his oath by selling en Sunday or to minors, would probably reseat with some force the charge of insulting the Al-mighty. He will try to justify himself on the plas that his promise is a mere matter of form, satordefrom him-com-pulsory, hence not binding. So, too, the salooakceper's Sunday customer will often deny under oath the fact of his getting liquor, and seems to think that charity or friendship will excuse, if not sanctify, his perjury. Witneeses for the same reasons as the foregoing. And sa regards office as a mere matter of form, stalling no serious or real obligation. Morality is certainly at a very low

real obligation. Morality is certainly at a very low

where things have come to such a s as this. Few words-none, in fact re needed to show the groundlessness pass as this. Few words—none, in fact —are needed to show the groundlessness and the nonsense of such excusse; and we can't help wondering if these who urge them really take them seriously. An oath freely (even though reluctantly), taken or justly exacted is strictly bind-ing; and neither self-interest, nor friendship, nor sweet charity itself can ever make it otherwise. To treat it as a mere empty form is a mockery of the Almighty. God does not lend himself to empty forms. If quibbling and equi-vocation are unpardonable in ordinary intercourse between man and man, they are still more inexcusable when con-firmed by a solemn oath. The only con-ceivable explanation of this frivolous disregard of sworn obligations by people professing belief in God and His justice is thoughtlessness or a failure to realize ing ; and neither self-interest, nor friendship, nor sweet oharity itself as the will tell us that the times ever make it otherwise. To treat it as a mere empty form is a mockery of the Almighty. God does not lend himsel to empty forms. If quibbling and equi-vocation are unpardonable in ordinary intercourse between man and man, they are still more inexcusable when con-firmed by a solemn oath. The only con-ceivable explanation of this frivolous disregard of sworn obligations by people is thoughtlessness or a failure to realize the nature of the act by which they call the langibty God to witness the sin-cerity of their plighted word. It is high time to awaken to a sense of its serions and sacred character, for our present looseness in the matter is gradu-

under us this strongest foundation for civic integrity among men. FORGIVING INJURIES

FORGIVING INJURIES In regard to the oft-felt difficulty, namely, that we do not feel as kindly as we would to our unkindly neighbor, let us remember that we must not lay too much strass upon more feeling or senti-ment. We are not required to give the same degree of love to our enemies that we give to our tender parents or to our treasured and sincers friends. No, the love that we ought to give to our ene-mies, the charity that we ought to show to them, is a supernatural love and charity, founded on the fact that Christ himself so loved them that He died for them, and we are all of one family in that redeeming love. Father Schuyler says :

SACREDNESS OF AN OATH Should the day ever come when the solerm oath calling upon God to witness the truth of what we say or promise will be lightly regarded by the generality of men. It's will be the day that sounds the death-inel of all human faith and trust, says the Baltimore Sun. The oath is court of last appeal. For the man who realizes thoroughly what it means, and supremely awe-inspiring ; and nothing it is oatk that be used it not as an god faith, but only as a last resort. If this oatk not's unflex to hold him to the trust, assuredly sobling else will. His case is truly kopeles; no confidence cas be placed in him. The oath is, in truth, nothing less than momoning the Omaipotent God into to to serve as a pledge or security for our good faith. It is a bold enough we take see ing the days on an injustice of the Almighty to sanction an injustice are of the most grievous wrongs we ond in file most trickery with his Maker. The oath, then, is the strongest and thes tare real true and of a sorrow in the starts of treachery, and it is well-nighting there will rise instingting the offense that the sole out trickery with his Maker. The oath, then, is the strongest and thes tare real true and of a sorrow in the starts incluses of of sorrow in the starts incluses of weakened there will rise instinctively in our starts anaryly considered to by it. It is is true, to to resole is his not trockery with his Maker. The oath, then, is the strongest and these first movements of weakened there will rise instance of weakened then the east, it we make the Andihood to the start strue, it we strive earnestly to the the instance, if we strive earnestly to the the mode grief to a diffient of the man strue, if we strive earnestly to the strip who the intervi doubt as to its feasibility. We never read of any great deed being done by a pessimist, nor of a niche in fame that was filled by him. He is never found with the "whoop-er-up" boys, who be-lieve the goal of success is won by try-ing, but will always be found among those whose motto is, "I told you so."

THE PESSIMIST The pessimist is one who is in the habit of taking a gloomy and de-spondent view of things. He is nar-row-minded, and by countenance looks as though he were inhaling a bad odor. Although shunned by maay, he is constantly poking his nose in other persons' business, and endeavors to cast gloom and sadness in every circle in which he moves. An emiment writer, in speaking of a pessimist, says : "The pessimist, when summed up, has an enormous surplus of pain over pleas-ure, and that man in particular recogan enormous surplus of pain over pleas-ure, and that man in particular recog-nizes this fact." When we run across this fellow he will tell us that the times

THE CATHOLIC RECORD

MOST PERFECT MADE

MAKES LIGHT

WHOLESOME BREAD.

REFUSE SUBSTITUTES

A CHAPLET OF FLOWERS Dear, set the casement open, The evening breezes blow weet perfumes from the flowers I cannot see below.

I can but catch the waving Of chestnut boughs that pass, Their shadow must have covered The sun-dial on the grass.

So go and bring the flowers I love best to my room, My failing strength no longer Can bear me where they blo

You know I used to love them, But ah ! they come too late,— For see, my hands are trembling Beneath their dewy weight.

So I will watch you weaving A chaplet for me, dear, Of all my favorite flowers, As I could do last year.

First, take those orimson roses How red their petals glow ! Red as the blood of Jesus, Which heals our sin and woe.

See in each heart of crimson A deeper orimson shine : So in the foldings of our hearts Should glow a love divine.

Next place those tender violets, Look how they still regret The cell where they were hidden The tears are on them yet.

How many souls—His loved ones-Dwell lonely and apart, Hiding from all but One above The fragrance of their heart.

Then take that virgin lily, How holily she stands ! You know the gentle angels Bear lilies in their hands.

Yet crowned with purer radiance And deeper love they claim, Because their queen-like whitener Is linked with Mary's name.

from it. "Use your handkerchief unobtrusive And now this spray of ivy : You know its gradual clasp Uproots strong trees, and towers Fall crumbling in its grasp. ly always. "Always knock at any private room

So God's dear grace around us With secret patience clings, And alow, sure power, that loosens Strong holds on human things.

Then heliotrope, that turneth Towards her lord the sun,— Would that our thoughts as fondly Sought our beloved One.

HAVE YOU EVER NOTICED? "There is one peculiar thing about dogs," remarked a well-known fancier and huntaman, " and that is you never saw one pant and wag his tail at the same time. A dog is not capable of a double emotion. He can't growl and wag his tail at the same time, for it is impossible for him to be mad at one when died at the other Nay, if that branch be fading Cast not one blossom by, Its little task is ended And it does well to die.

impossible for him to be mad at one end and glad at the other. "If a dog is glad to see his master he will bark and wag his tail. If he wants to get into the house he will paw at the door, whine and wag his tail, but they are all symptoms of one and the same emotion. In order to get a man's tem-per one must watch his eyes, but for a dog's you have to watch his tail. The dog is likewise incapable of deceit, and hence he is nothing of a politician. He deceives no one, not even his master. And let some field flowers even Be wreathed among the rest, I think the infant Jesus Would love such ones the best.

These flowers are all too brilliant, So place calm heart's ease there, God's last and sacred treasure For all who wait and bear.

Then lemon leaves, whose sweetn Grows sweeter than before When bruised, and crushed, and broken —Hearts need that lesson more.

hence he is nothing of a politician. He deceives no one, not even his master. If he is overjoyed, every emotion is in-dication of that fact, and his whole make up gives ample testimony to it. If he is displeased or angered it is the same way. "His oneness and fidelity under all circumstances simply makes him utterly incapable of baseness and loyaity simul-taneously in appearance. If he loves you he loves you, and everything about him indicates it; but if he hates you he shows it from the headto the tail." Yet stay—one crowning glory, All His, and yet all ours; The dearest, tenderest thought of all, Is still the Passion-flower's.

So take it now-nay, heed not My tears that on it fall; I thank Him for the flowers, As I can do for all.

A few years ago a manufacturer hired a boy. For months there was nothing noticeable about the boy except that he never took his eyes cff the machine he was running. A few weeks ago the manufacturer looked up from his work And place it on the altar, Where oft in days long flown, I knelt by His dear Mother, And knew she was my own. "What do you want ?" he ssked.

The bells ring out her praises, The evening shades grow dim; Go there and say a prayer for me, And sing Our Lady's hymn.

While I lay here, and ask her help In that last, longed-for day-

react upon ourselves, and make us glow with the love of all that is pure and re-fined in nature, and all that is holy and elevating by grace. Lovely May Queen, pray that thy children may be worthy thy love and thy care 1 God bleases generous souls and helps them much. Be generous with God and He will not be outdone in generos-ity. Pray to Him, visit Him. Every visit to the Bleased Sacrament is an act of prayer and adoration.

7



RENNIE'S SEEDS HAVE GOT TO GROW IF YOU GIVE THEM BUT A SHOW THE FINEST IN THE LAND WM. RENNIE CO. LIMITED, TORONTO, MONTREAL, WINNIPEG, VANCOUVER



OUR BOYS AND GIRLS GOOD LANGUAGE

Purity of speech means something more than the omission of vulgar phases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the more next to you is a lady (or You can shut your eyes and tell whether the woman next to you is a lady (or, should I say a gentleman?) by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable wo-man.

A charming writer has given the de-finition of a lady as woman in a high state of civilization. I am sure you prefer to be considered highly civilized to being thought savage

nignly civilized to being thought savage and barbarian. "When a girl says, "Gee whiz," "It was something fierce," or "You're up against it," you need nothing more to convince you that she may be good-hearted and well-meaning, but— Nobody wants to be stamped as com-mon. To say to any one that she is kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a re-spectable member of society; but to add to this that she is fatal defect.

dinary is to indicate a fatal defect. Parity of speech requires the omis-

"Let a lady pass first always, unless she asks you to precede her. BIL "In the parlor, stand until every lady in the room is seated, also older people. "Rise if a lady comes in after you are seated and stand until she takes a seat. "Look people straight in the face when speaking or being spoken to. "Let ladies pass through a door first, standing aside for them. "In the dining-room take your seat after ladies and elders. "Never play with knife, fork or spoon. "Do to take your napkin in a bunch in your hand. Some men move through life as a band of music moves down the street, flying out pleasure on every side through the air to everyone; far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of time funits. Some women climp to their in your hand. "Eat as fast or as slow as others and "Est as fast or as slow as others and finish the course when they do. "Rise when ladice leave the room and stand till they are out. If all go out together gentiemen stand by the door till ladice pass. "Special rules for the mouth are not all noise in cating and smacking of the lips should be avoided. "Cover the mouth with band or nap-kin when obliged to remove anything from it.

presence and sweetness, as orchards in October days fill the air with perfume of ripe fruits. Some women cling to their own houses, like the honeysackle over the door, yet, like it, sweeten all the re-gion with the subtle fragrance of their goodness. There are trees of righteons-ness which are ever dropping precious fruit around them. There are lives that shine like starbeams or charm the heart like songs sung upon a holy day. How great a bounty and blessing it is to hold the royal gifts of the soul, so that they shall be music to some and fragrance to others, and life to all. It would be no unworthy thing to live for, to make the poor which we have within us the breach of other men's joys; to scatter sunshine where only clouds and ahadows reign; to fill the stmosphere where life's weary tollers must stand, with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.

KES THE WHITEST, LIGHTE

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JOY BRINGERS

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in the matter is grad ally weakening and allowing to slip from he can to thwart it by expressions of



sion of slang and silly superfluous phrases. The latter, while perhaps not profane, are often not refined, and show that one's associations have been with ill-bred persons. To think before you speak is an ex-

cellent rule. You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say "hadn't ought" or " ain't," or use a singular verb with

a plural noun. Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English. Vocabulary is another matter.

English. Vocabulary is another matter. We acquire a good stock of words for daily use, a working vocabulary; that is partly by our own pains and care, and partly by listening to others who use good language, and partly by every day reading a few pages in a book that is worth attention. No matter how busy one is, she should try to keep one good book on hand and read it through, page by page, although to do so may occupy several weeks. More than most people think, they en-rich their vocabulary by regularly at-tending church services. The habit of listening to sermons does more for you than its first object, which is to lift the mind into an atmosphere of devotion. It adds little by little to your treasury of beautiful and well-chosen words.— New York Evening Telegram. GRANDMOTHER'S ADVICE

GRANDMOTHER'S ADVICE

GRANDMOTHER'S ADVICE Grandmother always knew just the proper thing for a boy to do, and some-times she would get her grandsons to-gether, and peering over t e tops of her glasses severely, would say to them : " Boys, if you want to be known as little gentlemen remember that the fol-lowing things should be done : " Hat lifted in 'aying 'Good-bye' or ' How do you do ?"

"Hav inter in "" "Hav inter of a seat in a seat in a car or in acknowledging a favor. "Keep step with anyone you walk

"Keep step with anyote yet any with. "Always precede a lady upstairs and ask her if you may precede her in pass-ing through a crowd or public place. "Hat off the moment you enter a street door and when you step into a private hall or office.

"Yessir, an' I ve been t'inkin' so for t'ree weeks, but I've been so blamed busy I sin't had time to speak to you about it. The boy got the raise.

"Well, how much do you think you are worth ?" "Five dollars."

"Want me pay raised." "What are you getting?" "Three dollars."

"You think so, do you ?"

HE GOT HIS RAISE

HAVE YOU EVER NOTICED?

He is the truest knight of Catholic He is the truest knight of Catholic truth whose sword is not left to rust in its scabard—who is not so much chal-lenging vociferously as meeting cour-ageously the dangerous tenets that are riding abroad. Catholic truth is all powerful in every sphere of action, but to do its work it must be heralded into

the lists and meet the enemy in the open. Dr. Thomas O'Hagan.



HELLO, GRACE!

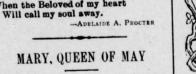
HELLO, GRACL! Dick is here. You and Will come over for Tex. Lonesomeness is banished, when you and your friends are made "next door neigh-bors" by the Independent Telephone. It keeps the boys and girls happy and contented at home-even when "is nowed in during the winter and when the thaw ocmes in the spring. They can always talk with friends. So can you in the evenings after supper-get all the news of the neighborhood-keep in buch with the markets-do business of buyers and selfers who would not, or could not, come out to your farm.

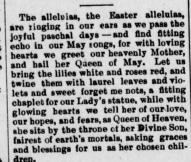
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dren. The bright days of May lift up the heart and send our thoughts heaven-wards, and the Christian soul is made glad during its sunny hours by the thoughts of her to whom its beauty and sunshine are consecrated. How we glow with pride when we think of Mary, Queen of May ! Her virginal purity dazzles us with its glory, while her motherly love charms us with its tender-ness. Suffice to know that she is the Mother of our Lord and Saviour, to know something of her worth and her work. The Son of God would not and could not have a mother unworthy of Him. She must be by nature all that nature could be, while by grace she is made all that God would have her. Therefore was she fair and comely as the lily, and as sweet and graceful as the rose in mien and in person, while her soul was re-spirit than of flesh, more of heaven than of earth, and most worthy to be the most worthy of all His creatures. Let us, then, crown her in our May days, with the brightest and the best of The bright days of May lift up the

most worthy of all his creatures. Let us, then, crown her in our May days, with the brightest and the best of all earth's flowers, while we give the love of our hearts which these offerings typify. She is our May Queen. Her pure virginal life leads us to strive for the highest virtues. Thoughts of her



Raise The Crop That Never Fails

Just sit down and write us for full particulars of the best busi-Just sit down and write us for full particulars of the best bulst-ness proposition you are likely to hear this year. Let us tell you, in plain words, how very little money will start you in the profitable business of poultry-raising The Peerless Way. Let us show you why it will pay you well to adopt the Peerless user will sell 200-of the advice and aid of the Peerless Board of Experts- pay you well, and profit you speedily.

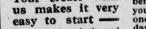
000 fowl this year Scores and hundreds—twenty thousand people in fact.—all over Canada, are following The Peerless Way to their profit. More than eleven million dol-iars' worth of eggs were sold in Canada last year. Yet with all this output prices stay high for every sort of good poultry and eggs. The market is far big-ger than the present product— and it grows bigger day by day. Poultry-raising is the best busi-nee's for any farmer, any far-mer's child. Pays better for the time and money invested. Profit is surer. Isn't over-crowded—and never will be.



Let us ship you this. We will trust you with it. show you how to succeed, and give you a 10-year guarantee.

Poultry ought to be a side-line on every farm ----

every farm — The poultry-crop is the one forop that never fails. Every farmer certainly ought to make poultry a side line, at least—it is a certain profit for him. no matter how bad a year to set the set of the set of the may have with his other to set of the set of the set of mains of the set of the maximum set of the set of the wants to sell in the set of the poultry or egas. We look after that for him. We find him a buyer who pays the best mar-ket prices in spot cash. Your credit with



Casty to start Your credit is perfectly good with us. You can equip your-self fully for successful poultry-ready money to do it. We thus tour; and we will make thus tour; and we will make thus tours so casy for you that you will never feel the outlay. In fact a Peerless Outlit pays for itself and quickly, too.

Within a month or so from this very day, you could have a poultry-for-profit business well under way. Write and ask us to prove to you that suc-cess with poultry, The Peerless Way, is pos-sible for anybody of good sense in any part of Canada. Get the facts about it. They are facts that will probably be new to you. Send for them—it'sfor your own benefit we suggest that you send for them at once, without another day's delay. Just use a post card, if you haven't a stamp handy-put your same and address on it-asy Show me'-this all that successary. LEE Manufacturing Co. Ltd.

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via tamp handy-put your name and address on it—say 'Show me'-that's all that's necessary. LEE Manufacturing Co.,Ltd. PEMPROKE 0NTAND, CANADA 39, will receive prompt attention.



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are successful Are successful poultry-raising with the difficulties taken out of it-that is the reason why The Jeerless Way Lus proved propie, extired all over Canada. There is not a reason on earth why it would not do as much for you as it has for the most ascessful of the you can do well The Peerless Way-and you won't need to depend much on plain farming, either.

8

THE REDEMPTORIST FATHERS IN CANADA

To see the Catholic Church progres-sing in our immense and beautiful coun-try is without doubt a most consoling sight. New parishes, new dioceses are springing into existence, as the flowers in the meadows under the kiss of spring's in the meadows under the kiss of spring's breazes and showers. The harvest is ripeuing, but too few, no v, as in the days of the Master, are the harvesters. Avore all the great West is attracting the stention of all religious denomina-tions. There the Catholic Church is making also great strides. Everywhere in that immense field the demand of priests and missionaries is ever pressing. In this great work of evangelization the religious orders, faithful to tradi-tion, form the vanguard of the onward marobing army of Christ. Great are the efforts of these religious bodies to keep pace with the rapid growth of the Catholic population, and, to use a com-mercial term, to supply the demand. What the great order of St. Alphonsus is doing will illustrate this fast. After the visit of the General of the Congregation were formed into a separ-ate province. The mourings that tied these houses to Belgium were cut and the Canadian members were left to man their own ship. The houses of Toronto, St. John's, N. B., and Quebec still belong to the American Province, with head-cuarters in Baltimore. in the meadows under the first of spring b breezes and showers. The harvest is ripening, but too few, no v, as in the

Editor THE CATHOLIC RECORD : Sir,-I have read the article entited "Intemperate Temperance," in your is-sue of the 20th, and there is doubtless much truth in what you say. Nevertheless I must confeas that while I have not in the past made a practice of either writing or speaking in public, intemperately or otherwise, on the temperance question, yet I and that my convictions on the subject are growing every day more "intemperate." I have for the past fif-teen or sixteen years been President of the Onlidren's Aid Society of Ottawa, and I therefore know whereof I speak when I say that if the liquor evil were eliminated it would render unnecessary from 75 to '80 per cent. of the work of the Society on behalf of neglected and Il-used children. Some idea of what this means may be gained form the fact that during that period in Ottawa alone the Society has been forced as a last resort to remove from unworthy parents with whom milder St. John's, N. B., and Quebec still belong to the American Province, with head-quarters in Baltimore. The preparatory college of the new province is at St. And the Beaupre, under the shadow of the world-famed shrine; the shadow of the world-famed shrine; over eighty boys are being now prepared for the great missionary career that is awaiting them. Could ever a better site be chosen. Its cosmopolitan aspect, its bean-tiful surroundings, the very at-mosphere impregnated with the prayers of past and passing generations, all con-tribute to help the young student in the pursuit of his noble aspirations. The college itself is a beautiful up-to-date building, with large halls, well sired and lighted class-rooms and beautiful privbuilding, with large halls, well aired and lighted class-rooms and beautiful priv-ate chapel for the boys. The latter is a children 1 and this of course re-presents only a small portion of the children affected in this one locality. Is it to be wondered at that in the light gem of architectural gothic structure. In visiting it one feels like praying and meditating. Its lofty vaults, the fine tracery of the rerados, the stained glass windows with their melting colors and "imprisoned sunbeams," the symbolical of this experience one is inclined to lose patience with any half measures? I have been forced to the conclusion that decorations of the walls, the massive oak benches and stalls : all tend to help

have been forced to the conclusion that it is our imperative duty to wipe out the liquor traffic, and looking towards that end I would advecate just as radical legislation as it would for the moment oak benches and statts : all tend to help the soul in its flight heavenwards. Two parallel classical courses are given : one in French for the French boys, another in English for the Englishlegislation as it would for the moment appear practicable to adequately en-force. "The labour of forming an army of total abstainers" is admirable. By all means let the boy be educated in that way and give him also "the stimu-lus and sustaining power of a temperance society." But how long would it take such methods alone to remove the condi-tions with which the Children's Aid Societies are attempting to soope? As speaking. Thus each student is able to pursue the study of Latin and Greek in pursue the study of Little and colored his own language. The Superior classes of the English course are for the time being following the lectures at Loyola being following the lectures at Loyola College, Montreal. In the near future the Order will open

In the near future the Order will open in St. Boniface a second preparatory college for the young students of the West who desire to embrace the relig-ious life under the standard of St. Alphoneus. The boys there will follow the classical course at the Jesuits' College. Boys of the Ruthenian rite will also he accented and educated for

the classical solution of the Ruthenian rite College. Boys of the Ruthenian rite will also be accepted and educated for their own peoples' welfare. The novitiate, now in Montreal, will soon be transferred to Sherbrooke, the Queen-city of the Eastern Townships. Under the immediate and absolute ex-clusion of it from the country. W. L. Scorr, President C. A. S. The house of higher studies. Philosophy and Theology is agreeably situated in the outskirts of Ottawa. Thus the newly formed province of the order is being equipped to meet the requisites of

Every one knows what good is done by that zealous body of men. How many parishes of our diocese have not heard the voice of Rev. Father McPhail? A magnificent testimonial to the memory of Columbus will be unveiled on Saturday, June. 8, at the gateway of the national capital of the United States. This will be a memorable occasion for the Kwights of Columbus, now number-ing 300,000 in the United States and Canada as they will be given a very heard the voice of Rev. Father McPhail? His popular eloquence, his zeal for souls, his plea for the great cause of temper-nace, have made his name a household word in many homes of the province of Ontario, where he spent the greatest part of his missionary career. May we see a rising generation of young Re-demptorists continuing that same great work of holy missions, by which the of holy missions, by which the spirit of our parishes is renovated, souls break the bondage of sin and hearts are fired with love of God and His Divine

THE CATHOLIC RECORD

PROTESTANT BISHOP A cope and mitre for a Protestant biahop is an interesting development, if not among the "Signs of the Times" as it is described in an English paper from which the Catholio Times gives an ac-count of the "Signs" referred to. The report states that: "Br. Ridgeway, Anglican Bishop of Chichester, has been presented with a cope and mitre—those magnificent vest-ments associated with a bishopric, and which have not been worn by a Bishop cope and mitre for a Protestant

COPE AND MITRE FOR A

DIABETES

Is one of the most cruel maladies of which man-kind is subject, the many complications arising from time to time making life seem almost un-bearable. For many diseases, medical, scientific, and physiological knowledge and experience, gained from years of deep research, has achieved remarkable results, but, up to now, little has been discovered of practical value in the treat-ment and cure of Diabetes. In fact, people have begun to look upon the disease as well nigh incurable. Even in the medical profession can be found doctors who are of the same opinion, regarding sceptically any claim to ameliorate or improve the condition of a diabetic patient. If can however, be proved that "Sanofs Anti-diabetes," the new German Discovery, dese last-ingly cure all cases of Diabetes.

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THE TEMPERANCE QUESTION

unworthy parents with whom milder methods had failed, nearly one thousand

Editor THE CATHOLIC RECORD :

ments associated with a bishopric, and which have not been worn by a Bishop of Chichester since the Reformation.' They have been insured for \$25,000. One stone alone, sent anonymously for insertion in the mitre, cost \$300. The cope is made of cloth of gold in a very handsome design on a white silk ground. Dean Hannah, who made the presen tation on behalf of the clerical and lay subscribers, said no fewer than three

tation on behalf of the clerical and lay subscribers, said no fewer than three hundred and forty-five parishes had con-tributed towards the gift, and that meant that the number of individual subscribers, had been very large. The affair is undoubtedly a noteworthy in-dication of the trend of religious thought amongst certain Anglicans. But if the subscribers entertained the own of the trend the orthory. But if the subscribers entertained the idea of supporting the continuity theory, they must have been disappointed by the Bishop's speech in returning thanks for the presentation. There was an in-decision in his tone which would not have been found at any time in the re-marks of a Catholic prelate. He said he would not use the cope nnless he were asked to do so by the Vicar and church wardens of any particular church, and he was not going to take it to every

church wardens of any particular church, and he was not going to take it to every church in the diocese, because he was the last person in the world to force anything of the kind on congregations who did not wish to have it." And so "Vicar and Churchwardens" and the authority with this Bishop, without whose asking he will not wear his mitre or cope. Let us fancy if we can, but we can't fancy, a Catholic Bishop taking such a position. It may be explained that the "continuity theory" referred to above is the theory of the Anglicans that their Church — the English Protestant established Church—is a continuation of the ancient Catholic Church of England, in which Bishops wore their in which Bishops wore their mitres and copes without waiting to be asked by Churchwardens or Vicars. asked by Churchwardens or Vicars. Truly a strange theory in face of the facts of history—including the fact, for example, that for a thousand years that ancient Church of England recognized and obeyed the authority of the Pope, as

the Catholic Church does to-day every-where throughout the world.-N. Y. Freeman's Journal.

view.

for country.

Knights of Columbus

second degrees will be exemplified. The distance is great otherwise the

Publisher of the CATHOLIC RECORD would be delighted to meet his brother members of the Knights of Columbus on

the date named. We extend our hearti-est greetings to the members of this noble order in St. John's. May their

members increase rapidly from year to year. This means much for the true Faith and its Divine Founder as well as

White Swan Yeast Cakes

baking make the most delicious home-made bread you ever tasted. Insist

Good Work by K. of C.

SUICIDE AND CATHOLICITY

The Dublin Freeman notes that much attention has been given in Germany and in England to that part of a recent lecture by M. Durkheim at the Sor-bonne, which called attention to the happy influence exercised by Catholic ity over that most terrible of crime of the fallow and abandoned state. Societies are attempting to scope? As long as liquor is allowed to be publicly long as liquor is allowed to be publicly sold-may, to be even manufactured or imported — just so long will helpless little children suffer from its harmful effects. To my mind intoxicating liquor is so hideous an evil that it is only our long familiarity with it that prevents the immediate arising sgainst it of such man in his fallen and abandoned state. The German Review, Der Alte Glaube, publishes statistical tables bearing on the subject. In Saxe, the Protestant country, there were in ten years an average of 330 suicides for each 1,000,000

inhabitants; in France, 225; Austria, 163; Italy, 58; Spain, 18. M. Durk-heim said that "A look at the average of suicides in Europe shows at once that suicide is least in Catholic countries like Spain and Portugal, and Italy, and A magnificent testimonial to the that it attains its maximum in Protest-ant countries such as Prussia, Saxe, and Denmark." The figures per year for every 1,000,000 inhabitants are as fol-

Catholic States, 58 ; States of mixed

religion, 96; Protestant States, 190. The German Review examines the re-Twin Falls, Idaho.—The Knights of Columbus of Twin Falls, Idaho, are doing commendable work by their method of supplying Catbolic literature Ognada, as they will be given a very prominent part in the demonstration. While it is sometimes said that gov-ernments are ungrateful, it is nevertheturns from Switzerland, both as to lan-guage and religion. In the Frenchguage and religion. In the French-speaking Catholic cantons the suicides number 119; in German speaking Cath-clic cantons 137; in French-speaking Protestant cantons, 352; in German-speaking .Protestant cantons, 307. In Catholic Bavaria, said M. Durkheim, the suicides average 90 per 1,000,000 into the reading public. At their own expense they have had less true that when they rise to the needs of demands of situations they invariably do the handsome thing. And while Columbus has had but scant recogbuilt a neat and substantial book-case containing a very good selection of up-to-date books, also a file rack on which nition from the United States, it is a matter of universal satisfaction that the the suicides average 90 per 1,000,000 in-habitants; in Protestant States— Prussia, 133; Duchy of Baden, 156; i Wurtemburg, 152; Saxe, 300. The German Review points out that since the decline of religious observance in France suicides have arisen from 2,7552 in 1840 to 8 885 in 1906. When beliet in God is abandoned what can be expected of poor human nature without any safe enchorage to which it may moor its hopes? When re-ligion ceases to be a vital factor in human life and conduct to what will the individual cling when the waves of the individual cling when the waves of adversity threaten to engulf him? He adversity threaten to englit aim? He seeks refuge in oblivion, in the annihila-tion which looms up before him of the sole end of existence. Without belief in God, the hereafter is a myth, and who would be buffeted hitherto and thither in this life when it is so easy to end it all? The thought of suicide has all the force of logic to the unbeliever.



time, a little scrutiny of inclinations and mental necessities, a little attention to

Gerard for favors received after novenas in their honour. A subscriber from Calgary, Alta., wishes to ac-knowledge a great favor of restoration to health through a novena to the Sacred Heart of Jesus, the daily recitation of the rosary and prayers to St. Anthony. — A subscriber wishes to return thanks to Almighty God, the Sacred Heart of Jesus, the Blessed Virgin, St. Anns, St. Joseph, St. Anthony, and the Holy Souls for a great favor obtained. Talso ask the prayers of the subscribers for temporal and epiftual favors. — The writer wishes to return thanks to the Blessed Virgin, St. Joseph, St. Anthony and the Souls in Pur-gatory for two favors granted with the promise of two Masses and publishing in the CATHOLT RECORD and begs to ask other favors of Almighty God and if pranted promises advitional Masses and publishing in the CATHOLT RECORD. a "balanced ration, most people could cut down their periodical reading onehalf, with profit to their pocketbooks and double profit to their mental activities — Catholic Fortnightly Re-We beg to acknowledge with thanks no invitation from Terra Nova Council, No 1452, St. Johns, Nfl.4. to attend the formal opening of Columbus Hall., on May 5th, on which occasion the first and

GOOD COOK AND CARVER WANTED WANTED BY MAY TWENTIETH, a reliable woman to take charge of kitchen.⁵ Must be good cook and carver, Also wanted kitchen woman and waitress. John Perry, Box 233, Burlington, Ont.

New Book

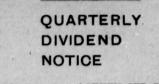
"For Frequent Communicants." Aids to devo-tion. Preface by W. Roche, S. J. Published by Benziger Brothers, New York. Price 5 cts. each per 100, \$3.

A New Catholic School in Medicine Hat, Alta

combined with good flour and careful Insist upon your grocer giving you White Swan Yeast Cakes-5c a package of 6 cakes. Sample sent on request. White Swan Sample sent on request. White Swan Spices & Cereals, Limited, Toronto, Ont.

Hat, Alta The St. Louis Roman Cathoic Separate school district No. 21, Medicine Hat, Alta, erected by the Government of the Province of Alberta on June 27th, in the Province of Alberta on June 27th, intersoft, which is to be in charge of the reverend Sisters of St. Louis. The building (68x43 ft.) comprises a full basement. With 2 separate winter play-grounds, 2 storeys; 4 school rooms with a total capacity for 200 pupils. The heating apparatus is all that can be desired in point of comfort and hygiene. Two side entrances, nest of the monumental one in front, provide for the free circulation of children, teachers and visitors, in short, nothing has been neglected of what could make that school one of the finest looking and most up to date buildings of the city. The Catholics of the parish of St. Patrick number over poo, and are fully in keeping with the spirit of enterprise which is now rousing up Medicine Hat, Not content with the laudable effort of securing at great loss a Catholic school for their children, they guite a margin to answer their present needs. A large property had been purchased last winet, in the most had been pure site of the

near future, a convent and boarding school will be erected side by side with the Church, to accommo-date the Catholic children of the city and the large surrounding district. A good many people, in search of a home, are being attracted by the great industrial possibilities of Medicine Hat. A dozen firms are at present build-ing factories, latest in date being the Oglivie Flour Mills Among them will be found, no doubt, a great percentage of Catholics who can by no means over-



MAY 4, 1912

Notice is hereby given that a dividend at the rate of SEVEN PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending 31st May, 1912, (being an inc dividend), and the same will be payable at its Head Office and Branches on and after Saturday the 1st of June, 1912. The Transfer Books will be closed from the 17th to the 31st of May, prox., both days inclusive.

enside asen By order of the Board, Toronto, April 17th, 1912. JAMES MASON, General Manager. Head Office TORONTO Branches and Connections Throughout Canada LONDON OFFICE: 394 Richmond Street Bill 8 W. J. HILL, Local Manager BIE 8 Branch Offices near London entric statement

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Meets on the and and 4th Thursday of every moni-at eight o'clock, at their Rooms, St. Peter's Parish Hall Richmond street. P. H. RANAMAN, President JAMES S. McDougall Secretary. The Impossible Vagaries of SOCIALISM

C. M. B. A. Branch No. 4, London

By Robert Larmour, the Railway Veteran Stratford, Ontario, Canada This is a complete unmasking of the hypocrit il pretences of the Socialists. It should find a plac the homes of every honest workingman on the con ent. Mailed to any address on receipt of 50 cent

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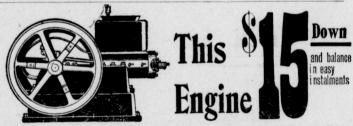
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Mother.

Mother. How many young boys who feel in their soal the call of the Divine Master to the noble life of an apostle and are just waiting for an opportunity to find their way. May God's "Kindly Light" lead them on and give to His Church holy priests and zealous missionaries to continue in our great country the work of St. Alphonsus and of his great order. A FRIEND.

Death of Justin McCarthy

London, April 24.—Justin McCarthy the distinguished irish novelist, histor-ian and statesman, died to-day aged

ian and statesman, died to-day aged eighty-two years. The late Mr. McCarthy was born in Oork in 1830 and early in life entered politics. He was several times defeated for honors, but was elected to the Brit-ish House as a Home Rule member in 1879 and in the fall of Parnell was elected obsirman of the Irish Parlia-mentary party. mentary party.

When the Food Ferments

Chronic dyspepsia is essentially a disease of the intestines rather than of the stomach. The trouble is caused by the food passing too slowly along the alimentary canal and fermenting instead

alimentary consl and fermenting instead of being digested. It will be found that the liver is slug-gish and the bowels constipated. The fermenting food gives rise to gas, which crowds the lungs and heart, gives rise to belching wind and to smothering sensa-tions. The stomach gets sour, the food repeats and leaves sour taste in your mouth : you feel out of sorts and are

repeats and leaves sour taste in your mouth; you feel out of sorts and are unft for work or pleasure. By using Dr. Chase's Kidney - Liver

By using Dr. Chase's Kidney - Liver Pills you can get rid of this congested condition of the digestive organs in quick time. The liver is awakened at once, the bowels are regulated and the system is thoroughly rid of the poison-ous waste matter which has been caus-ing so much trouble.

overnment is about to consummate ahistoric tribute to the memory of one who was the blazer of the trail in this hemis-

A COLUMBUS MEMORIAL

By an act of Congress, signed by President Roosevelt, March 4, 1907, President Kooseveit, March 4, 1907, \$100,000 was appropriated for a memor-iai to Columbus. The act provided that the purpose of the bill be executed by a commission, composed of the chairmen of the committees on the Library of the House and Senate (Representative Mc-Clusser and Senate Watmore). Secretary Rouse and Senate (Representative inde-Cleary and Senator Wetmore), Secretary of State, Root, Secretary of War, Taft and the Supreme Kuight of the Knights of Columbus (Edward L. Hearn).

ST. MARTIN'S CHURCH, LONDON

The new St. Martin's church, of which

The new St. Martin's church, of which Rev. F. X. Laurendeau is pastor, will be dedicated to the worship of Almighty God, on Sunday May 5, at 10:30 a. m. His Lord-ship Right Rev. Dr. Fallon, Bishop of London, will officiate. Rev. J. V. Tobin, of St. Mary's church, London, will preach the sermon at High Mass and Rev. C. F. Nagle, P. P. Simcoe, will preach in the evening. Musical Vespers will be sung at 7:30. Much interest is being evinced in the opening of this new and beautiful place of worship. With this new church, beautiful in de-sign and of goodly proportions, with a sign and of goodly proportions, with a pastor earnest, energetic and self-sacri-ficing in the service of God and with a ficing in the service of God and with a large and devoted congregation the new St. Martin's parish, London, bids fair to take rank with the most prominent in the diocese of London. The CATHOLIC RECORD sends greetings and congratula-tions to Father Laurendeau coupled with the prayer that he will be long spared to a congregation who deservedly love him because of his sterling worth.

The disposition to see the worst in-

The disposition to see the worst in-stead of the best grows on one very rapidly, until it ultimately strangles all the beautiful and crushes out all that is good in oneself. No matter how many times your confidence has been betrayed do not allow yourself to sour, do not lose faith in people. The bad are the exceptions; most people are honest and true, and mean to do what is right.

READING USELESS STUFF

Did you ever stop to think how much ime is wasted in reading useless stuff? Reading that is no earthly use to the reader? Mere frittering away of precious time? When it comes to stuffing their

When it comes to stuffing their stomachs most people give care and attention. But they will heedlessly stuff their minds with a miscellaneous hodge-podge of mental pabulum in the gathering of which chance opportunity plays the principal part. Ask your neighbor whether he is sup-plied with reading matter. First thing he does is to throw up his hands. "Great heavens, man," he will say. "I've got more reading matter than I have time to look at." Then he will summer-ate: "I take the Morning Tooter, and the Evening Hooter. and the Weekly Shouter, and the Bi-Weekly Howler, and this and that and the other twenty-one

this and that and the other twenty-one this and that and the other twenty-one periodicals and miscellarcous publica-tions. In addition my wife takes the Ladies' Fool Companion and thirteen or more magazines devoted to everything from the shoe laces to the metaphysics."

But he will be telling you the truth But if he continued the truth he would also tell you that careful selection had

many of the leading Catholic weeklies Mills and periodicals can be found. Above the case is a neat inscription reading "Catholic Literature." These have been placed in a conspicu-ous place in the Public Library.

It is undoubtedly greatly appreciated and doing much good to counteract some of the erroneous impressions so many hold about Catholic doctrine, es-pecially in this socialistic age.

Home Bank of Canada

Home Bank of Canada This is one of the most progressive and solid institutions of the Dominion. By judicious mansgement and honorable dealing an unbounded measure of suc-cess has been its portion. We are pleased to be able to announce that this years' annual dividend has been in-creased from 6 to 7 per cent. The CATHOLIC RECORD congratulates Col. James Mason, the General Manager, (who has been from the inspection of the institution the prudent helmsman) the Directors, and the aole staff of officials, on the splendid success of the Home Bank in the financial field.

DIED

McEvor.—At Emmetsburg, Iowa, on March 5, 1912, Mr. E. P. McEvoy, a native of Ste. Scholastique, Que., sgcd seventy-seven years. May his soul rest in peace !

BENNETT .- In Thorold, Ont., January

MACMAHON.—At Toronto, on April 1st, 1912, Mr. Bernard MacMahon, formerly Inspector of Detectives in Hamilton, aged sixty-two years. May his soul rest in peace !

Favors Received

I ask the prayers of the readers of the CATHOLIC RECORD for a temporal favor.--J. E. O'C.

RECORD for a temporal favor.—J. E. O'C. A reader wishes to return thanks to the Sacred Heart and the Blessed Virgin for a favor received. A reader wishes to return thanks for favor received after prayers to and a promise of continued devotion to St. Joseph. A reader wishes to return thanks for a favor received after saying the Thirty Days Prayer to the Blessed Virgin, also for saying three hundred Hail Marys.

stimate the inducement of the tail by no means over-ed parish provided with a Separate school, which, on next Septemberon, will be able to cater for what ust be termed the crying need of this Weste n anada: a sound Christian education. Address all immunications to Rev. Father A. Cadoux, M. S. C., ector, 5to. Toronto st., Medicine Hat. 1749-3



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