

# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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1750

**The Angry Socialist**  
Oh he presheed it from the houseposts and he whisped it by stealth;  
He wrote whole miles of stuff against the awful 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 clamored for rebellion, and he said he'd lead a band  
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 rich man wince—  
But an uncle left him money and he hasn't shouted since.

**The Old Story**  
"To-morrow," he promised his conscience, "to-morrow I mean to be good;  
To-morrow 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 one word, and one only, "To-day."  
To-morrow, to-morrow, to-morrow, till day after day it went on;  
To-morrow, to-morrow, to-morrow—still 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 pitiless syllable "Now."  
—DENNIS 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, unknown—  
God on the one side, on the other, Death:  
From Life's first dawn until the final breath,  
These mystic Presences beside us stand  
The omnipresent God, Death's ghostlyraith  
At every time and place our fate command.  
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 revert walk between these 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 England. It is not to be wondered at that the chief pastor of a Church which like the Scribes and Pharisees should 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, 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 things. This has impressed other besides Catholics. In the Saturday Review, for February 17th, an outspoken Anglican critic says:  
"He (the Archbishop) chooses a time when all the forces of Dissent are ranged 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 education!" &c.  
In marked contrast with the factory of Dissent, is the warning against Roman Catholicism which follows. He should remember at least that our Roman brethren have never joined in the outcry for disestablishment, and, on the contrary, that many of their most distinguished leaders have expressly dissociated themselves from any connexion 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 statistics about the numbers of Catholics, our Catholic papers have dealt effectively. After all he is more sensible than another Anglican critic, who in noticing Father Maturini'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 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 slightly illogical conjecture "that most of the deserters fall away into sheer irreligion!" In this connection it may be well to call attention to one point which we have not seen mentioned, but which should assuredly be borne in mind if we are to estimate rightly the gains and losses of the Church in England. The point is the relative value of these gains and losses, and of this we spoke as follows in these pages some years ago.  
"In a very true sense, then, it is 'natural' not to be a Catholic; one has simply to let oneself go, to ignore one's obligations, to forget one's responsibility, 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

a determined will of clear understanding, of a decided effort. The convert is assuming obligations, both intellectual and moral, which *ceteris paribus* involve a harder rule of life. There are a number of burdensome duties imposed under serious sanction—fasting, abstinence, Sunday Mass, confession, and obedience to the teaching of the Church. There is, generally speaking, the contempt or hostility of the world to be faced; there may be alienation of friends, abandonment 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 reach of her teaching or seduced by temporal 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 sacrifice much of their worldly prospects for the privilege of belonging to her fold. Herein the experiences what she knows already by faith—that the divine impulse is as strong within her to day as on the first Christian Pentecost, that the Gospel message is as potent to satisfy 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 ancestors.

## HOW JOHN WHITAKER REACHED THE CHURCH

**FIRST IMPRESSED IN HIS YOUNG MANHOOD BY THE FORTY HOURS DEVOTION**  
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 dearest 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 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 he 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.  
"My parents were people who lived a devoutly religious life after the fashion of Methodists of their day. Every evening my father would take a big family Bible from the table, and reverently 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 prayer. I can remember often thinking 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. The only knew of the Church through the blindness of a complete ignorance of it. They expressed surprise, therefore, that she should go to a Catholic Church upon any occasion whatever. Her only answer was a repetition of her happy description of this impressive service. After she had left us, I began to read my parent's Bible the next Sunday morning in this Catholic Church.  
"It has always been a matter of surprise to me that they gave their consent. But the next Sunday morning, among the throng of Catholic worshippers, there was an eager twelve-year-old Protestant lad, who regarded the beautiful ceremonies of the church, looking with wistful awe toward the high altar, and then would hurry out, lest I might be caught by somebody in this peculiar act.  
"All this time my mind was turning to the idea of becoming a Methodist 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 occasionally attended a High Mass, but more frequently went to the church alone, attracted by a Presence of which I did not understand.  
"However, the thought of becoming a Catholic had never entered my head. It would have horrified me, very likely. For I had not a single Catholic acquaintance. My dearest friends, my respected instructors, all believed that the Catholic Church was the enemy of progress, the foe of liberty, the later learning the enslaver of men's will. Upon such stock phrases as these my knowledge of the Church had been built.  
"AS PROTESTANT MINISTER  
When college days were ended, I entered the Boston University School of Theology. The years that followed were busy years. I entered upon the work of a Protestant pastor. These years were broken by a year spent in Europe. In college days the study of

the history of architecture had interested me, and this was one means of drawing my attention to the magnificent 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 cherishes, were all matters that fell into line without difficulty.  
"But it was a long process. I sometimes hear Catholic people express their discouragement because they have been offering their prayers for some non-Catholic friend for six months, for a 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 infinite 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 of long struggle, and even then, in that time, was helped by many agencies, by many people. To the wise direction of a noble priest, I am deeply grateful. To many Catholic lay people, I am most of all for their loyalty and their kindness, for their patience, compromising fidelity to their faith, which, perhaps as much as any other one thing, brought me into the Catholic Church, the body of Christ."—Boston Pilot.

**REFORMATION HISTORY**  
From The Month  
What the modern mind has suffered from the deliberate denial of truth involved in the Reformation and the consequent loss to non-Catholics of a certain basis for advance, not only in religious 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-informed conceptions of the nature and spirit of the Church which abound in contemporary literature. "The claim of the Church of Rome," says an American writer, "is that the knowledge of God and His revelation has been a matter confided to a chosen few, who are divinely commissioned to communicate 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 writing about some obscure nation lost in the mists of antiquity, they would of 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 flit side 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. Vyvyan Morgan, who makes the above insolent and ignorant remark and many similar ones about the faith, has suffered something of the fate of Baloo, the King of Moab. He has been writing 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 Scotland, and the forces that established the Reform here. He shows that in matters of dogma the preachers were far more intolerant and more censorious than was the ancient Church, and that in matters of morals, the change was no improvement.  
"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 of conscience' (p. 85). They would have regarded this as a cruel libel. He declared that 'the vomit of toleration' must never be 'licked up,' and they resolutely bade Charles II. inflict Presbyterianism upon England.  
"They fought like lions, or paladins, for their own liberty of conscience, but that included permission to persecute any body whose conscience was not their own."  
The whole preface forms an excellent antidote to the bigoted pages which follow. At the same time, we must admit that Dr. Morgan himself, in describing the ethos of Protestant variations, shows more appreciation of their inherent weakness and more candour in admitting them than his anti-Catholic bias would antecedently suggest.

**SOCIALISM AND IRRELIGION**  
From The Month  
The danger that may result from the 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 strikingly illustrated by a fact recorded 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 "Catholic Defense of Socialism." This turns out to be the speech delivered by the Hon. Charles Russell, at the Annual Conference of Catholic Young Men's Societies held during Wisconsin last year at Southwampston. Rightly informed Catholics should be supposed in attacking Socialism to be in sympathy with the evil industrial conditions of the day, the speaker had depreciated the introduction of the religious element into the struggle, declaring that "it is fighting Socialism on wrong lines to de-

nounce it on the ground of religion and morality," whereas the enemy can only be met fairly, "on the battleground of economic principles." Naturally, the enemy are prompt to seize upon this quite unauthorized concession as an abandonment of a strong position consistently 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 obvious fallacy that from "the right to tax" follows logically "the right to take" a *c* without compensation. Of course it 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 Christian 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. Russell owes and professes obedience, allowing that Socialism, taken in its full connotation, is anything but anti-Catholic. It would be easy to produce a catena of passages from Pope, Bishop, and accredited theologians, who must be allowed to be at least as competent to decide what is or is not in harmony with faith as any member of the *Ecclesia Docens* denouncing Socialism as essentially 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 acknowledgment of the fact that as we remarked in our January issue, Socialism is coming more into the open, and nothing could be more explicit than the pamphlet, "Socialism and Religion," issued by the Socialist Party of Great Britain, as to the wholly atheistic ideal which inspires the movement. So that even if religion, which is at the root of economic 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. Russell on the fate which has overtaken his well meant effort to economize Catholicism, we are thoroughly at one with him in his contention that the attack 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 social reform as well as to repulse those who are trying to undermine the whole fabric. Practical Catholicism is not mere anti-Socialism.

**SOCIALISM AND TRADE-UNIONISM**  
SPLENDID LECTURE BY DAVID GOLDSTEIN OF BOSTON  
St. Paul's Bulletin  
Last Sunday evening the Assumption parish hall was packed with an appreciative 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 fundamental principles that underlie the organization into 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 the proposition of doctrines subversive of the established order and inimical to 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 of the activity of unscrupulous members imbued with Socialist tendencies and ideas, and urged the laboring classes not to allow the control of their unions to be wrested from the hands of the conservative men who now guide them. He painted a glowing picture of the future prospects of the unions if they continue true to the fundamental principles of justice and right upon which they are based. The greatest danger that threatens them comes from Socialist demagogues and agitators who, in their desire to promote the doctrines of Socialism, do not scruple to mislead their fellowmen by specious arguments and plausible 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 present day conditions.  
One cannot listen for any length of time to Mr. Goldstein without being convinced that he possesses a thorough mastery of his subject. There is nothing vague or hesitating in his exposition of Socialist teaching. The many years which he spent among the active propagators of Socialism have made him familiar 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 he was well qualified to expose the tactics of Socialist 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 Socialism which now threatens the peace and

stability of society. Mr. Goldstein deserves the support and encouragement of all who have at heart the welfare of their fellowmen; and it is to be regretted that Catholic societies have not shown a greater eagerness to place at the disposal of their members and followers the fund of information in regard to Socialism and its dangers to Church and State which he possesses.

## CRUMBS OF COMFORT

From The N. Y. America  
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 an Anglican clergyman of Vancouver, British Columbia, who straightway used the provoked Englishman's privilege, and wrote to a local newspaper. He said much in his letter about the ancient 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 foundation of a most deplorable perversion of judgment in men otherwise sufficiently sane—and neither "Ancient British Church," nor "Forged Decretals" rhymes with "Anglican Continuity." He then took 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, nevertheless, he calls with artless inconsistency, "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 inconclusive, as a rule, and even dangerous, declares: "We were not, we were not, we will not be of Rome." The Vancouver clergyman forgot that in the presence of death Hawker gave the lie to the utterance of arrogant health, becoming what he said he never would be, a child of Rome. Hoping that the clergyman may become one, too, we do not grudge him such present crumbs of comfort as the ancient British Church, the forged decretals, the parable of the dirt-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 permission of Syndicalists and their friends, the British Empire still exists, there is a fund of crumbs of comfort as the same road. The Rev. Arthur W. Hutcheon 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 leave, and abandoned every kind of ministry. Some time later he returned to the Church, declaring 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, with £800 a year. The Guardian finds in the fact that such as he need no longer drift aimlessly on a sea of doubt, but are able to reënter 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 abandoned the last shred of supernatural faith; and the reasonableness of this view is confirmed by notorious examples to-day. Nevertheless we do not grudge the Guardian any more than the clergyman in Vancouver, its crumb of comfort.

**ULSTERIA**  
Reynold's Newspaper, London, England, April 14:  
The Orange faction in Ireland is nothing if not melodramatic. It sees yawning before it the last ditch, but it refuses to die in decent humdrum fashion. This week in Belfast, with Mr. Bonar Law as official 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 expedition. If Mr. Asquith and his colleagues could be scalped by bombastic clap-trap, if they could have been annihilated 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 fanatical minority who delude themselves with the notion that the religion of peace and good will can best be propagated by ecclesiastical virulence and political animosity. The Orange symbol is not the olive branch, but the shilleagh. They believe in the survival of the fittest. Centuries of domination have inculcated 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 was plain. His popularity as leader depends upon his success in playing to the Orange gallery. He set himself to fan the flames of sectarian hate and to foster the patriotic hallucinations of his stage army. He admits that Home Rule is inevitable, but advises resistance. How can there be resistance except by lawlessness? 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 imprisonment of the Labour leaders who profit by Tory advice. When the Nationalists in the old days refused to

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 all law-abiding people. In the old days Toryism stood for loyalty to the law. That doctrine Mr. Law has now dragged through the mud. His attempt to clothe his doctrine of anarchy in the garments of religion and patriotism is nothing but a piece of blatant hypocrisy, sheer undiluted humbug, and will deceive no one but the rag-tag and bob-tail of Orange rowdism. Once the right of a 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 hairs, 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 was now so quiet and ordered 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 Tories, now is the time to grant Home Rule; and Mr. Bonar Law has the audacity to cite the law-abiding habits of the people as an argument against Home Rule. Only a politician with a jaundiced mind could twaddle in this grotesque fashion. And what has he to offer as an alternative to Home Rule? Land purchase and Tariff Reform? He forgets how violently the Tories opposed land purchase when Gladstone 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 Rule. How does Mr. Bonar Law hope to carry Tariff Reform? Even if the Tories came back to power, could they hope to carry Tariff Reform? What if they imitated the example of the Orange faction, and in the name of their refusal to have Tariff Reform thrust upon them. The new Tory doctrine cuts both ways. The peers stand as far as they could with this dangerous policy of resistance, and their late should act as a warning to the leader of the Tory demagogues.  
The Tory leader threw dust in the eyes of his hearers when he said that Home Rule had already been rejected by the majority of the people. Gladstone'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. Bonar Law, in making the statement, was a candidate for the mantle of Ananias. We prefer the charitable view that his severe attack of Ulsteria has muddled his brain to an extent that makes historical accuracy very difficult. Notwithstanding all the tall talk of Orange fire-eaters and Tory blusters, 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 to disestablish the Church of Ireland. The last ditch case is now very much in evidence. What happened? Those who opposed Gladstone then lived to admit that their fears were groundless, and that Disestablishment, instead of being an evil, had really benefited Presbyterianism. So will it be with Home Rule. By helping to obliterate sectarian division, by bringing men of different religious and political views into closer relationship, Home Rule will do much to reduce to a minimum the warring elements which in the past have made Ireland the despair of British statesmen.

**A HARVARD PROFESSOR**  
A reviewer in the Evening Post, commenting on a book entitled "The Religion of a Living," written by the Rev. Dr. B. C. Colton, writes:  
"The League of Catholic Women," of Boston, is the leading society of ladies in that Archdiocese, and numbers seven hundred members. Its object and scope is to unite Catholic women for the promotion of religious, intellectual and charitable work to arrange for lectures, to conduct an information bureau, to work to look after the interests 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 sail for New York on Friday aboard the steamship Koenig Albert. Archbishop Bonzano says the Pope is deeply grieved over the loss of life on the ship Titanic. The Pontiff said he prayed for the souls of those lost and blessed the survivors.  
The Rev. Robert Sesnon, one of the prominent Catholic priests of the state, has been threatened with death in an anonymous letter because of his utterance against Socialism. Father Sesnon has received several such communications, decorated with skulls and crosses. Father Sesnon has been preaching a series of sermons on the subject of Socialism. He has said he finds no room for Socialism in Christ's teachings.  
All apparatus to ring a burglar alarm and make a flashlight photograph of the intruder has been invented and patented by an Italian priest, the Rev. Emilio vico recently to Cardinal Gibbons, who was highly pleased by its ingenuity. Father Oriandi leaves soon to show his invention in Europe. In addition to its other features the device can also send in an alarm of fire.

## CATHOLIC NOTES

Laboring in China for the conversion of that Empire are 49 Bishops, 1,450 European priests, 700 Chinese priests and 1,361,618 Catholics.  
The settling of an old coal mine, which practically ruined a stove manufacturing 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 safeguarding Catholics in Alberta. There will be a central bureau at Edmonton with a paid secretary in charge.  
Rev. Brother Adalbert of St. Joseph's college, Bardonia, Ky., recently pronounced his final vows in the Xavierian Brotherhood. He is a convert from the Episcopal church and a nephew of the late John Hay, a former Secretary of State.

With fitting ceremonies in the presence 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., took place recently.  
The custom of the Pope's changing his Christian name on his accession was introduced in 884 by Peter di Porca (Sergius II) who in his humility thought it would be presumptuous to call himself Peter II. From this same feeling no Pope has ever retained or assumed the name Peter.

Very Rev. H. A. Constantineau, D. D., provincial of the Southern Province of the Oblates of Mary Immaculate, has completed arrangements for the building of a novitiate for his congregation at La Loma on the Rio Grande, three miles from the station of Mission, 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 of Columbus. Bishop Colton has given his approval to the great work. Rev. Dr. Biden, rector of St. Joseph's Cathedral, will take charge of this new parish.

Forty-eight engagements and one marriage have resulted from the matrimonial 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 mates had written him for aid. Even letters from Europe have come.  
Not only will the ecclesiastical festivities of the next Eucharistic Congress be held in the great Cathedral of Vienna, 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 total bell was cast out of 180 Turkish cannon.

The city and University of Oxford will 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 Eucharist, and especially over the immaculate conception of the Mother of God.

"The League of Catholic Women," of Boston, is the leading society of ladies in that Archdiocese, and numbers seven hundred members. Its object and scope is to unite Catholic women for the promotion of religious, intellectual and charitable work to arrange for lectures, to conduct an information bureau, to work to look after the interests 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 sail for New York on Friday aboard the steamship Koenig Albert. Archbishop Bonzano says the Pope is deeply grieved over the loss of life on the ship Titanic. The Pontiff said he prayed for the souls of those lost and blessed the survivors.

The Rev. Robert Sesnon, one of the prominent Catholic priests of the state, has been threatened with death in an anonymous letter because of his utterance against Socialism. Father Sesnon has received several such communications, decorated with skulls and crosses. Father Sesnon has been preaching a series of sermons on the subject of Socialism. He has said he finds no room for Socialism in Christ's teachings.  
All apparatus to ring a burglar alarm and make a flashlight photograph of the intruder has been invented and patented by an Italian priest, the Rev. Emilio vico recently to Cardinal Gibbons, who was highly pleased by its ingenuity. Father Oriandi leaves soon to show his invention in Europe. In addition to its other features the device can also send in an alarm of fire.





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THOS. COFFEY, L.L.D., Editor and Publisher

Advertisement for realtors, situations wanted, etc.

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Obituary and marriage notices cannot be inserted except in the usual condensed form.

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In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street.

LETTERS OF RECOMMENDATION

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper.

It is a paper of intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic rights and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work and best wishes for its continued success.

Yours very sincerely in Christ, DOMINICUS, Archbishop of Ephesus.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey

Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful. Blessings on your work and wishing you success, believe me to be, Yours faithfully in Jesus Christ, T. D. FALCONIO, Arch. of Larissa, Apok. 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 network of wires 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 sufficient to accommodate barely a third of her 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, that 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 understood 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 discussed with the captain the time when they might expect to reach the ice field, and they decided that it 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 attempted.

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 Assaf, almost crazed with fright, rushed on 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 present 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 Ismay was saved. All these facts brought 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 self-sacrifice 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 at the marriage of his brother in

Brooklyn, and a German priest who travelled steerage. Both had said Mass in the steerage that morning, and both in their sermons had spoken of the necessity of the life-boat of religion in the time of spiritual shipwreck.

Father Byles with hand uplifted went into the steerage commanding the people to be calm, giving them absolution and his blessing. "He led us to where the boats were being lowered," said Miss Moolare, "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 himself."

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

Perhaps the humble bandmen were the most touchingly heroic of them all. They knew that the strains of music would soothe the shaken nerves of the terror-stricken, and manfully 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, "that knowing they were doomed as a result of their own heroism the members of the ship's orchestra commended their own souls to their God giving expression to their petition in the notes of their instruments."

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 Technical Instruction Committee for the County of Cork.

The resolution was proposed by a Protestant clergyman, the Rev. Canon Moore, M. A., in the course of his remarks said:

"The verdict which the Most Rev. 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 broadcast 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 genuine good feeling existed between them."

TRADE AND COMMERCE OF IRELAND

"Ireland wants to exchange her products for American goods. For instance trading off shillelans for Yankee heirlooms."

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 control 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 amount of Canada's exports for the same year.

The total external trade of Ireland for 1911 was \$656,000,000, thus the balance of trade would be almost ideal 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 tenant farmers of Ireland, 300,000 have 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 be prepared to shoulder the temporary

burden which the present Home Rule bill apparently places on him. This same bill ensures for England free trade with the sister island, an enormous compensating advantage.

Moreover, a 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 landlordism the greatest obstacle to the smooth 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 all-absorbing 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, however, is the generous, warm-hearted men and the pure women whose spiritual ideals have done so much to lighten the mass of a materialistic world.

EDUCATION WITHOUT RELIGION

There was a time when secular 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 freedom. To-day a series of crimes are occurring there which shock the world.

Seldom, however, is the position of the Church so clearly justified, and the relation of Godless education to crime so manifest as in the case of two young Frenchmen recently guillotined for a brutal murder of an 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 reproducing. 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 words have no other object but to set forth that 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; that to rob them was not stealing, and that we could not be legally punished for it."

"Consequently, being already by 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 correction, 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 many young people to the right path, on the contrary left nothing undone to make us feel his contempt for us, and for the slightest fault it was dry bread, iron 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!'"

"I left this house very ill after several years, during which I had done nothing but suffer, with hatred at my heart for the society which was the cause of all my misfortune. Without a trade and left to my own instincts and my own passions, I succumbed. 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 confess I never understood it before. Unfortunately, these counsels have come too late, for at this moment the sentence under which I lie may perhaps prevent me from putting into practice the counsels given to me, which I have sworn to follow."

THE SOCIALIST PAD

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, Dowlesism, Prince Michaelism, and the moving picture shows, it will endure for 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 socialist propaganda proclaims a remedy which is infinitely worse than useless.

Given full scope, our last condition would be worse than the first were socialist doctrines applied to our system 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 box.

If the Socialist missionaries would give up this pad and lend their efforts to the purification of our electoral life they would be doing some good.

They are on a tack that will bring them but 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-for-wealth practical politician, the grafter, the hoodler, the promoter, the trust fraternity, hold away and bring us to grief, who is it 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 the man with a smirched reputation, and then they open their eyes in wonderment 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. We 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 because of the receipt of a clipping from a socialist paper. A good rule to follow by those who will read socialist literature is to put down a certain percentage of 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 surprised if once in a while one priest in 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 co-religionists is this: "You cannot at one and the same time be a Catholic and a socialist. There must be no hedging, no quibbling; you have to make your choice. If you wish instruction go not to the socialist but to your pastor or 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 wine 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 and you rush in and get me some whisky." The scheme worked very well. A crowd gathered and there was much sympathy for the unfortunate. A good bumper of whisky was applied to his lips and he greedily drank. He would not let go of the glass. His companion whispered to him: "Ain't you going to leave me some?" The answer was, "Go to the d— and faint yourself!" In the last analysis this is Socialism.

LITERATURE OF THE BASE KIND

Under the heading, "Publishers and the Prostitution of Literature," 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. Angelo Solomano Rappoport. That Dr. Rappoport's volume is not intended as a contribution to historical research, but as an enterprise having for object only the accumulation of pounds, shillings and pence, is quite apparent. The author takes rank with Rev. Mr. Hooking, the late John Keast and others, whose quest for money gave them the 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 queens upon the politics of nations, endeavors to show the important part played by the favorites of the Popes in the history of the Vatican and Christianity. As an impartial historian this author draws attention to the discrepancy existing between the noble and sublime teaching of Jesus Christ and the practice of His followers."

The Doctor wishes to be known as an impartial 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 Encyclopaedia Britannica (1911, vol. xv, p. 420). Furthermore in the new International Encyclopaedia (New York, 1909, v. xiii) it is stated that the unhistorical character of this story is now universally admitted.

Even in Chambers' Encyclopaedia (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

proof. "Who's Who" jealously, no doubt 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. Angelo Rappoport as one of its contributors. In volume 8, page 567, 1907 edition, it declares that the story of Pope Joan was a baseless fable. In a still worse light, however, does Dr. Rappoport appear when we further examine his work. The Month says:

"It is our historian's high purpose to expose the discrepancy existing between the noble and sublime teaching of Christ and the practice of His followers. In the light of that moral pose this pretense of citing contemporary evidence must be pronounced to be a deliberate intrusion of an exceptionally nauseous kind, and untruth simply intended to blacken the fame of two very noble characters in history, and to discredit the religion which they professed. For Dr. Rappoport in this chapter is not quoting 'ancient chronicles.' It does not contain a line taken from ancient chronicles, but the document from which he borrows or condenses is a romance written by a certain Madame Bedacier at the beginning 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 the 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. Redmond. We think it well to copy an extract therefrom referring to the attitude of the Ulster Unionists. Mr. Redmond said:

"We must admit in truth that there is one gap, one body of our fellow-countrymen 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 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 feeling. We have one feeling only in our hearts, and that is an earnest longing for the arrival of the day of reconciliation. I may say to those fellow-countrymen of ours they may repudiate Ireland. Ireland will never repudiate them. And we to-day look forward with absolute confidence to the certainty of the near approach of that day when they will form a powerful and respected portion of the self-governing Irish nation, and when they will have the opportunity of reviving once more the glories of their own ancestors."

Not less notable was the utterance of Councillor Patrick Dempsey, J. P., of 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 workingmen would lend themselves to the creation of disturbance and riot for the satisfaction 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 the midst of Belfast people day after day, he could assure that great meeting that they had no fear. Some of their friends said: 'Are you going to put the heel of the Papist upon the neck of the Protestant?' That was a phrase with which they were pretty well familiarized in the North; but their answer to it was: 'Read the past history of Ireland and point to one single instance which justifies the making of a charge against the Catholics of the country that they would attempt to persecute their Protestant fellow countrymen.' From their point of view it was not a question of a man's religion. 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 necessary to bring forward this question of religion. It was no new subject to them in the North, because they had lived with it all their lives, practically speaking; but at such a time as the present, when these outbursts took 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 that towards their Protestant fellow-countrymen, whether with them or against them, they entertained feelings of good-will. They hoped the day would soon come when Protestant and Catholic would join in building up a united, prosperous and successful Ireland; when, by the united efforts of all sections of the

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 abroad, they might remain there in contentment, happiness and prosperity.

A Nationalist Convention assembled 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 passage of the bill through committee and 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 board, will soon we hope come to their senses.

THE BAR ROOMS

We publish in this issue a letter from our esteemed friend, Mr. W. F. Scott, son of Sir Richard Scott, Ottawa, on the question of the liquor trade. There can be no two opinions as to the desirability 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 manufacture and importation of alcoholic beverages; 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 the federal parliament belongs such legislation. 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 secret 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 sentiment should be evoked in its favor. The formation of temperance societies would be a great help. Making the treating habit illegal would perhaps produce some good results, but many are of the opinion that it would be unworkable and prove a failure; others again believe that it would tend to eliminate a vicious habit that has created thousands of drunkards. At best the habit is non-sensical 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 swings into line with his party.

ANOTHER ONE

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 solemnization of marriage. This would, however, be too much to expect, because the unfriendliness and unfairness of the average preacher towards anything that emanates from the Vatican is apparent in all their deliverances having reference to the ancient Church. A Canadian press despatch from Toronto, dated April 24th, informs us that "Juvénile Court Commissioner Starr has in his charge the sixteen year old white wife of Sam Sing, a Chinaman, and is at a loss to know what to 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 parents dead. Then she and Sam were married by a Hamilton clergyman, and his wife as witnesses. Enquiries made by local officials disclose the fact that the girl, who is a Roman Catholic, lived with her father and stepmother, and that her home life was not so desirable as that offered her by her Celestial husband."

It is unnecessary to state that had this unfortunate girl applied to a priest to have the marriage ceremony performed the request would not have been granted until full inquiry had been made in regard to all the circumstances of the case. The priest would have solemnized the marriage only after he had been fully satisfied that there was no impediment of any kind. Not so, however, with the minister. The little bit of paper called a license would appear

to be his only chart and compass. That being forthcoming he scowls all responsibility. Many scandalous conditions arise because of this utter disregard of the sacred ceremony of marriage 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 papers. We should be careful of the yellow sort. When by experience 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 contemporary America tells the story:

"Last week the Boston American favored its readers with special despatches, hot from Rome, giving an 'officially confirmed' account of the Pope's last hours. Bostonians who were fortunate enough to secure an early edition of Mr. Hearst's enterprising paper read a detailed description of 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 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 protected by copyright, not a single paper in the country pilfered this wonderful news."

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 despatches 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? Is a 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.

UNITY

The sects clamor for unity. Their papers teem with schemes for church union. 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 truths 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 also agreement and peace. The others may wrangle and contend as to which is nearest the truth, and the little difference between each and truth will make the wrangling and contention endless. Thus it is among the sects. Their perpetual war tells of their lack of unity, and consequently of truth. They feel very keenly, much more keenly than they care to admit in words, that their endless disputes indicate the absence of truth; hence, their deep-mouthed protestations, devoid generally of all argument, that they possess the truth; their continual shifting of doctrine to prevent men from stating precisely what they do or do not believe; their invariable rage and fury against the Catholic Church, whose undisputed possession of peace indicates her possession of its cause—truth.

A GREAT MISTAKE

The grand mistake of sectarians is to suppose that religious unity results from human or natural causes; from the learning or policy of Popes or prelates; from priestcraft or credulity of Catholics. They are coauthors 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 generation either taught or believed as the Master? It is precisely this inability of man to persevere in unity of teaching or



FIVE-MINUTE SERMON FOURTH SUNDAY AFTER EASTER

SUPERSTITION "Thou shalt not have strange gods before me." (Exod. 34: 17)

There are some sinful practices forbidden in these words which it is well to consider to-day, beside fortune-telling and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead.

First, then, with regard to charms, amulets, 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 power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things.

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 spiritual rapping and table-tipping business is rather a new form of this in these days.

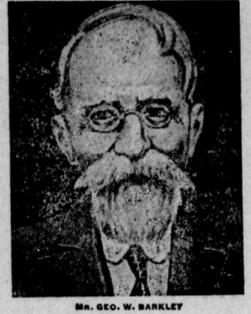
BISHOP GEDDES OF EDINBURGH

By Don A. Kentigern Milne, O. S. B. Among the lingering memories of the Hay Centenary many will no doubt recall with pleasure, and even perhaps with veneration, the name of Bishop Geddes of Edinburgh, the courtly prelate whose character sketch I propose to place before the reader in the following paper.

John Geddes, Coadjutor to Bishop Hay, was born in the Earle of Banffshire 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.

DOCTORS COULD NOT HELP MY KIDNEYS

"Fruit-a-lives" Cured Me



CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me no good. They said my case was incurable and I would suffer all my life.

his spiritual life, bring him into close resemblance with the great Spanish reformer, 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.

Geddes came across the poet Burns, and had a hand in starting the Scottish Society of Antiquaries, for which he wrote a few articles on theological subjects. He also published a Life of St. Margaret, and was the author of a tract or two, but he was not called to a throne in the literary world.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada References as to Dr. McTaggart's professional standing and personal integrity permitted: Sir W. R. Meredith, Chief Justice. Sir Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto. Hon. Thomas Coffey, Senator, Catholic Record, London, Ontario. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure. Consultation or correspondence invited.

the Nuns of the Visitation, and was performed by the Archbishop of Toledo, who presented him with a topaz ring he 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, knowing this, contrived that one of his sons should place the gifts in his hands while they were playing together.

When Geddes returned to Scotland and had settled down to work in Edinburgh he began pouring oil on the troubled waters, and making himself all things to all men. By and by Hay found it necessary to admonish him that his accounts must be better kept and that he should devote less of his time to social duties. The "common cause" was suffering. In the meantime the popularity of the Coadjutor was increasing, while that of Hay was on the decline.

Every priest in the diocese with a grievance, real or imaginary, against his ecclesiastical 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 display of loyalty and that whole-hearted service which every right-hand man is bound to render to his chief, even when he cannot approve of his methods.

together, promulgated it for their acceptance. This was a signal for revolt. The same evening the ministers, returning 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 refused 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? It was evident that much depended on their answer. There was a look of menace in that long grave face which augured badly for Liberty Hall—a searching glance to those penetrating eyes that looked to their guilty consciences the imminence of some sinister fate, as if the sword of Damocles were indeed actually hanging over the head of each one of them by the slenderest thread.

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 suavity 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 beginning. He had not the courage to do so. Amiability, like a bed of roses in a garden, leads a charm to social intercourse, but sterner stuff is needed to overcome the friction of life.

At this juncture Hay's iron hand was called in to grapple with the situation. The youths were now entirely beyond the control of Geddes, whose health was visibly beginning to suffer, harassed as he was by the daily, almost hourly, demands. At Hay's appearance on the 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 regularly for inspection. The world-beleaguered had now to be contented with kilt runs and watchet weeds. A code of regulations, moreover, arrived from Lisbon, and Hay, summoning the youths

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teenth century when Geddes lived. And yet the progress of Catholicity in the Scottish capital since his day has been immense. The explanation of this must not be sought for in any change of attitude on the part of Protestants, who are as bigoted as ever, but rather in the working out of the fruitifying principle laid down by our Lord in the words: "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 revival in Scotland this epithet might most fittingly be applied, there can be no hesitation in singling out Bishop Hay as the most worthy claimant, who throughout the whole of his ecclesiastical 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 indefatigable labors, by a continual 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.

Consider Eternity Cardinal Gibbons says: "The fault with most of us is that we take a speculative view of eternal life. We live and act as if our existence closed with the grave; or as Pascal says: "The present 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 illimitable expanse of eternity when he said, "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice which the Lord, the just judge will render to me in that day, and not to me only but to them also who love His coming."

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CHATS WITH YOUNG MEN

SACREDNESS OF AN OATH

Should the day ever come when the solemn oath calling upon God to witness the truth of what we say or promise will be lightly regarded by the generality of men, it will be the day that sounds the death-knell of all human faith and trust, says the Baltimore Sun. The oath is the highest tribunal of conscience—its court of last appeal. For the man who realises thoroughly what it means, and really believes in a God, it is something supremely awe-inspiring; and nothing short of duty, or direct need, or at least the most justifiable utility, could induce him to take it. He uses it not as an ordinary, every-day confirmation of his good faith, but only as a last resort. If his oath won't suffice to hold him to the truth, assuredly nothing else will. His case is truly hopeless; no confidence can be placed in him.

The oath is, in truth, nothing less than summoning the Omnipotent God into court to serve as a pledge or security for our good faith. It is a bold enough venture even when we feel that we have charity and right on our side, and how can we fittingly characterize the act of one who dares to call on the name of the Almighty to sanction an injustice or to witness a lie? To make an equal—a fellow man—a party to such an infamous proceeding would be justly considered one of the most grievous wrongs we could inflict upon him; to treat a friend thus is one of the meanest and foulest acts of treachery, and it is well-nigh impossible to conceive how even the most depraved could have the hardihood to attempt such treachery with his Maker.

The oath, then, is the strongest and last surviving safeguard of human truth and justice, of human faith and trust; and if that last strong bulwark ever fails us, then will surely come the deluge. And yet, in spite of its awful sacredness, we have ample evidence from many quarters that the oath is treated very frequently with but scant respect, and that, too, by people who claim to believe firmly in God and His justice. The saloonkeeper who risks his oath by selling on Sunday or to minors, would probably resent with more the charge of insulting the Almighty. He will try to justify himself on the plea that his promise is a mere matter of form, extorted from him—compulsory, hence not binding. So, too, the saloonkeeper's Sunday customer will often deny under oath the fact of his getting liquor, and seem to think that charity or friendship will excuse, if not sanctify, his perjury. Witnesses in other criminal and civil court cases sometimes act similarly and perhaps for the same reasons as the foregoing. And as regards officeholders unmindful of their sworn oaths, we all know their name is legion. Doubtless, like the sacrament of the saloonkeeper, they regard their oath of office as a mere matter of form, entailing no serious or real obligation.

Morality is certainly at a very low ebb where things have come to such a pass as this. Few words—none, in fact—are needed to show the groundlessness and the nonsense of such excuses; and we can't help wondering if those who urge them really take them seriously. An oath freely (even though reluctantly) taken or justly exacted is strictly binding; 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, and His justice; and to employ forms, if quibbling and equivocation are unpardonable in ordinary intercourse between man and man, they are still more inexcusable when confirmed by a solemn oath. The only conceivable explanation of this frivolous disregard of sworn obligations by people professing belief in God and His justice is thoughtlessness or a failure to realize the nature of the act by which they call the Almighty God to witness the sincerity of their pledged word.

It is high time to awaken to a sense of its serious and sacred character, for our present looseness in the matter is gradually weakening and allowing to slip from

under us this strongest foundation for civic integrity among men.

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 stress upon mere feeling or sentiment. 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 sincere friends. No, the love that we ought to give to our enemies, 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:

An injury often leaves a gaping wound in the heart and through the opening of this wound \* \* \* there come rushing in at times resentment and bitterness and even the suggestion of revenge. Yet so long as the mind does not brood on these feelings, and the will does not consent to them, we may feel sure that we are really pardoning the offense that causes them. \* \* \* Love for our enemy forbids us to wish him evil in return for the injury which he has inflicted upon us; much more does it forbid any effort to injure him in return. If misfortune overtook him, we are commanded not to rejoice in his misfortune; if good fortune is his lot, we must try our best not to be saddened by it. It is true, certain feelings of satisfaction in the former cases and of sorrow in the latter will rise instinctively in our hearts; but we are not accountable for these first movements of weakened human nature, if we strive earnestly to put them from us.

How plain and how helpful in this teaching! Let us conclude with a very simple further lesson:

Forgiveness of injuries must be accompanied, whenever conditions demand it, by the ordinary acts of charity that we owe to all men. If an enemy is in need, spiritual or temporal, we may not refuse to help him simply because he is our enemy. If he makes advances toward reconciliation, we should meet these advances favorably and do our part to effect this reconciliation. We are commanded also to exchange with him the ordinary civilities of life, if the omission of these could show a refusal to return his salutations. This would be contrary to the law of forgiveness.

Let us bear no more, then, of these foolish words, "I will not speak to so and so," and the like. Let us study the example set to us by our Blessed Redeemer and let us pardon from our hearts anyone who may do us wrong or give us trouble.

THE PESSIMIST The pessimist is one who is in the habit of taking a gloomy and despondent view of things. He is narrow-minded, and by countenance looks as though he were inhaling a bad odor. Although abounded by many, 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 eminent writer, in speaking of a pessimist, says: "The pessimist, when summed up, has an enormous surplus of pain over pleasure, and that man in particular recognizes this fact." When we run across this fellow he will tell us that the times are very evil; the country is going to the bad; all things are not as they should be; and with a sign says, "God help us." If all men were like him then God would have to help us.

The pessimist is never contented; put him in the mountains, where the great beauty of nature is portrayed by the jagged ridges of mountain scenery, and he will say, "Only a lot of rocks." Place him on the plains, and he will complain of a vast stretch of waste land. To him amusement and pleasure means folly and waste of time. Any proposition to inaugurate something looking to improvement is met with his view of possible failure; in fact, instead of encouraging the movement, he will do all he can to thwart it by expressions of

ROYAL YEAST MOST PERFECT MADE MAKES LIGHT WHOLESOME BREAD. REFUSE SUBSTITUTES

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-de-do" boys, who believe the goal of success is won by trying, but will always be found among those whose motto is, "I told you so."

JOY BRINGERS Some men move through life as a band of music moves down the street, flying out pleasure on every side through their own houses, like the honeyeater over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like stars 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 breath of other men's joys; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where life's weary tollers must stand, with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.

OUR BOYS AND GIRLS

GOOD LANGUAGE

Parity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid sailing into slang or careless modes of speech. When a girl says, "Gee whizz," "You're 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 common. To say to any one that she is a kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a respectable member of society; but to add to this that she is common and ordinary is to indicate a fatal defect.

Purity of speech requires the omission 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 excellent rule. You should make up your mind once for all to use only grammatical words and phrases to represent the things you mean to say. Never say "hain't" 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. 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 enrich their vocabulary by regularly attending 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 always knew just the proper thing for a boy to do, and sometimes she would get her grandsons together, and peering over the tops of her glasses severely, would say to them: "Boys, if you want to be known as little gentlemen remember that the following things should be done: "Hat lifted in saying 'Good-bye' or 'How do you do?' "Hat lifted when offering a seat in a car or in acknowledging a favor. "Keep step with anyone you walk with. "Always precede a lady upstairs and ask her if you may precede her in passing 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.

"Let a lady pass first always, unless she asks you to precede her. "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 waiters, fork or spoon. "Never play with knife, fork or spoon. "Do not take your napkin in a bunch in your hand. "Eat as fast or as slow as others and finish the course when they do. "Rise when ladies leave the room and stand till they are out. If all go out together gentlemen stand by the door till ladies pass. "Special rules for the mouth are not all noise in eating and smacking of the lips should be avoided. "Cover the mouth with hand or napkin when obliged to remove anything from it. "Use your handkerchief unobtrusively always. "Always knock at any private room door."

HAVE YOU EVER NOTICED? "There is one peculiar thing about dogs," remarked a well-known fancier and huntsman, "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 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 temper 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. If he is overjoyed, every emotion is indication 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 is simply made him utterly incapable of baseness and loyalty simultaneously in appearance. If he loves you he loves you, and everything about him indicates it; but if he hates you heeshows it from the headdo the tail."

MARY, QUEEN OF MAY

The alleluia, the Easter alleluia, are ringing in our ears as we pass the joyful paschal days—and find fitting echo in our May songs, for with loving hearts we greet our heavenly Mother, and hail her Queen of May. Let us bring them with laurel leaves and violets and sweet forget-me-nots, a fitting chaplet for our Lady's statue, while with glowing hearts we tell her of our love, our hopes, and fears, as Queen of Heaven, she sits by the throne of her Divine Son, fairest of earth's mortals, asking graces and blessings for us as her chosen children.

The bright days of May lift up the heart and send our thoughts heavenwards, 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 tenderness. 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 resplendent with a light and glory that threw a sheen of brightness over her face and form, which made her more of spirit than of flesh, more of heaven than of earth, and most worthy to be the mother of the Son of God, because 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 virgin life leads us to strive for the highest virtues. Thoughts of her

A CHAPLET OF FLOWERS

Dear, set the easement open, The evening breezes blow Sweet perfumes from the flowers I cannot see below.

I can't 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 falling strength no longer Can bear me where they bloom.

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 crimson roses— How red their petals glow! Red as the blood of Jesus, Which heals our sin and woe.

See in each heart of orison A deeper crimson 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 holly 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 whiteness Is linked with Mary's name.

And now this spray of ivy: You know its gradual clasp Uproots strong trees, and towers Fall crumbling in its grasp.

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

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

Nay, if that branch be fading Cast not one blossom by, Its little task is ended And it does well to die.

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 hearts as these, God's last and sacred treasure For all who wait and bear.

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

Yet stay—our crowning glory, All Him, 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.

And place it on the altar, Where oft in days long flown, I knelt by His dear Mother, And knew she was my own.

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— When the Beloved of my heart Will call my soul away.

—ADELAIDE A. PROCTER

rest upon ourselves, and make us glow with the love of all that is pure and refined in nature, and all that is holy and elevating by grace. Lovely May Queen, pray that thy children may be worthy love and thy care!

God blesses generous souls and helps them much. Be generous with God and He will not be outside in generosity. Pray to Him, visit Him. Every visit to the Blessed Sacrament is an act of prayer and adoration.



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

One of the most Charming Pianos made is the NEW SCALE WILLIAMS SMALL GRAND. It is becoming more popular every day. The tone is sweet and sympathetic and appeals at once to people with a refined musical taste. It is built on the same lines (only in miniature form) as our famous Concert Grand, which is used by nearly all the great artists who tour Canada, and, as one of them said, "is the biggest little piano I ever saw."

Raise The Crop That Never Fails

Just sit down and write us for full particulars of the best business 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 methods, to make use of the advice and aid of the Peerless Board of Experts—pay you well, and profit you speedily. Scores and hundreds—twenty thousand people in fact—all over Canada, are following the Peerless Way to their profit. More than eleven million dollars' worth of eggs, poultry and fowls 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 bigger than the present product—and it grows bigger day by day. Poultry-raising is the best business for any farmer, any farmer's child. Pays better for the time and money invested. Profit is sure. Isn't overcrowded—and never will be.

Poultry ought to be a side-line on every farm. The poultry-crop is the one crop 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 he may have with his other crops. And the Peerless customer need feel no worry about finding a market for all he wants to sell in the way of poultry or eggs. We look after that for him. We find him a buyer who pays the best market prices in spot cash.

Your credit with us makes it very easy to start. Your credit is perfectly good with us. You can equip yourself fully for successful poultry-raising, and you don't need ready money to do it. We trust you, and we will make the terms so easy for you that you will never feel the outlay. In fact a Peerless outfit pays for itself and quickly, too.

LEE Manufacturing Co., Ltd. 136 Pembroke Avenue OTTAWA, CANADA. PEBROKE

RAMSAY'S READY MIXED PAINTS THE BEST PAINT is none too good for your house—it is always the most satisfactory and economical. "RAMSAY'S PAINTS" are paints in perfection. Every can should be sold with 10 years experience behind it. RAMSAY'S PAINTS are made to cover a large surface—to withstand the action of the hottest sun and most severe frost and to retain their bright lustre and good appearance throughout the life of Pure Paint. Ask your dealer in your town. A. RAMSAY & SON COMPANY, MONTREAL.

PLAYTIME WASHER Times have Changed. Why shouldn't the farmer's wife have labor saving appliances as well as the farmer, and wash her clothes without breaking her back? The PLAYTIME Washer is the best of its kind. FOR POWER—The balance wheel is fitted with a large gear of best cast iron hooked on to a small gasoline engine or electric motor. FOR HANDS—A Lever Handle, Pull, Push, or Turn, allows the balance wheel at any speed desired, and is designed to prevent the hands from being hurt. FOR ECONOMY—The PLAYTIME Washer uses less water and soap than any other washer. CUMMER-DOWSWELL LIMITED HAMILTON, CANADA

HELLO, GRACE! Dick is here. You and Will come over for Tea. Lonesomeness is banished, when you and your friends are made "next door neighbors" by the Independent Telephone. It keeps the boys and girls happy and contented at home—even when "knocked in" during the winter and when the thaw comes in the spring. They can always talk with friends. So you can in the evenings after supper—get all the news of the neighborhood—keep in touch with the markets—do business over the phone and make money by hearing of buyers and sellers who would not, or could not, come out to your farm. STROMBERG-CARLSON INDEPENDENT TELEPHONE Satisfies Guaranteed or Money Refunded Enables you to get in touch with the doctor when anyone is seriously ill—the veterinarian, when horse or cow is sick—helps should fire occur—the electrician, when repairs are needed in a hurry. READ THIS BOOK.—How The Telephone Helps the Farmer, showing how ten men can easily have an independent telephone company—how to get the best telephone equipment. Talk to your neighbor—get them interested—but first write for the book. Ask for No. 375. Stromberg-Carlson Telephone Mfg. Co., 72 Victoria St., TORONTO

THE REDEMPTORIST FATHERS IN CANADA

To see the Catholic Church progressing in our immense and beautiful country is without doubt a most consoling sight.

After the visit of the General of the order, Most Rev. Father Murray, two years ago, the Canadian houses of the Congregation were formed into a separate province.

The preparatory college of the new province is at St. An de Beaupre, under the shadow of the world-famed shrine; over eighty boys are being now prepared for the great missionary career that is awaiting them.

The novitiate, now in Montreal, will soon be transferred to Sherbrooke, the Queen-city of the Eastern Townships.

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?

Death of Justin McCarthy London, April 24.—Justin McCarthy the distinguished Irish novelist, historian and statesman, died to-day aged eighty-two years.

ST. MARTIN'S CHURCH, LONDON The new St. Martin's church, of which Rev. F. X. O'Connell is pastor, will be dedicated to the worship of Almighty God, on Sunday May 5, at 10.30 a.m.

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 of being digested.

It will be found that the liver is sluggish 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 sensations.

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

DIABETES

Is one of the most cruel maladies of which mankind is subject, the many complications arising from time to time making it seem almost unbearable.

Full particulars and booklet free from The Sanol Manufacturing Co. Winnipeg, Man.

THE TEMPERANCE QUESTION

Editor THE CATHOLIC RECORD: Sir,—I have read the article entitled "Intemperate Temperance," in your issue of the 20th, and there is doubtless much truth in what you say.

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 Sorbonne, which called attention to the happy influence exercised by Catholicity over that terrible of crime of man in his fallen and abandoned state.

A COLUMBUS MEMORIAL

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.

While it is sometimes said that governments are ungrateful, it is nevertheless true that when they rise to the needs of demands of situations they invariably do the handsome thing.

By an act of Congress, signed by President Roosevelt, March 4, 1907, \$100,000 was appropriated for a memorial to Columbus.

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COPE AND MITRE FOR A PROTESTANT BISHOP

A cope and mitre for a Protestant bishop is an interesting development, if not among the "Signs of the Times" as it is described in an English paper from which the Catholic Times give an account of the "Signs" referred to.

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.

Knights of Columbus

We beg to acknowledge with thanks an invitation from Terra Nova Council, No. 1452, St. John's, Nfld., to attend the formal opening of Columbus Hall, on May 6th, on which occasion the first and second degrees will be exemplified.

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 Sorbonne, which called attention to the happy influence exercised by Catholicity over that terrible of crime of man in his fallen and abandoned state.

White Swan Yeast Cakes

combined with good flour and careful baking make the most delicious home-made bread you ever tasted. In fact upon your grocer giving you White Swan Yeast Cakes—50 a package of 6 cakes. Sample sent on request.

Good Work by K. of C.

Twin Falls, Idaho.—The Knights of Columbus of Twin Falls, Idaho, are doing commendable work by their method of supplying Catholic literature to the reading public.

Home Bank of Canada

This is one of the most progressive and solid institutions of the Dominion. By judicious management and honorable dealing it has been able to announce that this year's annual dividend has been increased from 6 to 7 per cent.

DIED

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

READING USELESS STUFF

Did you ever stop to think how much time is wasted in reading useless stuff? Reading that is so earthly to the reader? More frittering away of precious time?

Favors Received

I ask the prayers of the readers of THE CATHOLIC 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 after prayers to and a promise of continued devotion to St. Joseph.

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Advertisement for Kellogg's Toasted Corn Flakes, featuring an illustration of a woman's face and the text 'Millions daily do enjoy Kellogg's TOASTED CORN FLAKES'.

might little to do with the burdensome accumulation. With a little care, a little regard for time, a little scrutiny of inclinations and mental necessities, a little attention to a "balanced ration," most people could get down their periodical reading one-half, with profit to their pocketbooks and double profit to their mental activities—Catholic Fortnightly Review.

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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.

Advertisement for The HOME BANK OF CANADA, QUARTERLY DIVIDEND NOTICE.

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.

Head Office TORONTO Branches and Connections Throughout Canada LONDON OFFICE: 394 Richmond Street

TEACHER WANTED TEACHER WANTED IMMEDIATELY FOR THE Fairview, S. D. 1517, Holden, Alta. Any teacher holding second class professional Ontario or first class Quebec, eligible to teach in Alberta.

HOUSEKEEPER WANTED A SITUATION AS HOUSEKEEPER BY A suitable person, no objection to country. Apply Box D. CATHOLIC RECORD. 1750-1

GOVERNNESS WANTED WANTED EXPERIENCED NURSEY GOVERNNESS to take entire charge of three children, ages 10, 8 and 4, must be Catholic and must speak English and French. Apply in writing Mrs. W. L. Scott, 393 Stewart Street, Ottawa. 1750-2

Advertisement for Cure that Bunion, featuring an illustration of a foot and the text 'Cure that Bunion No need to suffer bunion torture another day.'

GOOD COOK AND CARVER WANTED WANTED BY MAY TWENTIETH, a reliable woman to take charge of kitchen. Must be good cook and carver. Also wanted kitchen woman and waitress. John Perry, Box 213, Burlington, Ont. 1750-2

Advertisement for J. J. M. Landy, featuring an illustration of a man and the text 'J. J. M. Landy Manufacturer and Importer of Vestments, Ostenorols, Chalices, Ciboria, Altar Furnishings, Statuary, Stations of the Cross, Candles, Oils, Prayer Books, Etc.'

Advertisement for Gilson Mfg. Co., Ltd., featuring an illustration of a machine and the text 'This \$15 Down and balance in easy installments Engine'.

Advertisement for Church's Cold Water Alabastine, featuring an illustration of a woman and the text 'It Won't Rub Off'.

Advertisement for Church's Cold Water Alabastine, featuring an illustration of a woman and the text 'Not the most costly, but the most stylish'.