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

LONDON, ONTARIO, SATURDAY, MARCH 28, 1912

VOLUME XXXIV.

The meadow grass May wear its dewy gems till noon; They'll not be shaken from it soon By those brown feet that used to pass So light to market or to Mass— The light feet of my brown-eyed lass, Mu Roon, Mu Roon i

Mu Vrone, Mu Vrone ! The heather has not turned to gray, The wild rose has not withered away, Only my heart is overthrown, Only for me the joy of day Comes nevermore, Mu Vrone, Mu Vrone

I did not think the sun or moon Could shine in heaven when she

gone, Nor flowers bloom in June; O they are faithless to you, dear, But I am quenched, O I am sere, The night of time has fall'n upon My heart, A Roon, A Roon!

-SHAEMAS O'SHEEL Note.-Mu Roon, my beloved; Mu Vrone, my grief; A Roon, O beloved

SISTER CANDIDE IS NOT A NUN

A press despatch was printed in the faily papers recently to the effect that in Paris a Sister Candide was sentenced of onfidence to eighteen months im-prisonment. Sister Candide, the press of any years in an elaborate scheme of eharitable work, and was arrested on fay 20, 1910, at the instance of a firm of the vorters from whom she had borrowed great quantities of jewelery estensibly to sell on commission. Much of this phases of Paris and London. "One of the woman's associates, Dr. Pittit," the events is not work and was arrested inself on the day she was arrested, inself on the day she was arrested, inself on the day she was arrested. In the responsibility. She is alleged to the expoure and oharging has been be arrest, the ordinary of the solution of the Catholic Church. But she is on of the Catholic Church. But she is num of the Catholic Church. But she is of the arrest, "Sister Candide" was reputi-ated by the Arabhishop of Paris arrest, "Sister Candide" was reputi-ated by the Arabhishop of Paris the store about her were published in America of May 28, 1910: "Mile, "whose financial transactions for the property liquidations, has no right to the name or garb of a num, She seems to have been a pushing person-fort to the ane or garb of a num, She seems to have been a pushing person-fort is and her 'Num of Ormesson.' It wathorized the lotteries she in-stitued to defray the expenses of have ondide' and her 'Num of Ormesson.' It wathorized the lotteries and in-stitue to defray the expense of the ordinde' and her 'Num of Ormesson.' It wathorized the lotteries are in-sportended charities. President Louber presided as honorary chairman over one presided as honorary

The Lament of The Lad From Logan Alas I alas I The meadow grass May wear its dewy gems till noon; They'll not be shaken from it soon By those brown feet that used to pass So light to market or to Mass—

What exquisitely-turned phrasing in that mighty expression of Ireland's great though young Washington ! Hear this period from the lips of a dying

this period from the lips of a dying "If I stand at the bar of this court and dare not vindicate my character, what a farce is your justice? If I stand at this bar and dare not vindicate my character, how dare you calumniate it? Does the sentence of death which your unhallowed policy inflicts on my body, also condemn my tongue to silence and my reputation to reproach?". What a sweeping train of logical and grand thoughts are here! Equally as good is his rejoinder to Norbury, as brilliant in conception as it was sting-ing in its conciseness: "I do not fear to approach the Om-nipotent Judge to answer for the con-duct of my whole life; and am I to be appalled and falsified by a mere rem-nant of mortality here—by you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhallowed ministry, in one great reservoir, your Lordship might swim in it."

Emmet still lives as a grand example for Irish youth to emulate. He has survived his traducers who shortened his earthly life and would fain undo his his earning life and would rain undo his fame by attributing ambition as the reason of most self-sacrificing and most patriotic purposes. His name, in truth, was never on the sepulchre of death, but has been deeply engraved in the character of the land he loved and phone matter has performed. Buffelo whose martyr he proved.-Buffalo Union and Tires.

IRELANDAND HOME RULE

Mr. Bernard Shaw, Irishman, Socialist

Mr. Bernard Shaw, Irishman, Socialist and non-Christian, is busy denouncing "drunken Ulsterics" and "maudlin sing-ers of 'Rule Britannis'"—in Ulster, nor' nor' east. Mr. Shaw wants Home Rule, so that the present Rome rule may end. "There is one force, and one only, that Rome cannot face, and that force is democracy. In democratic America Irish Roman Catholics desert their Church by tens of thousands. In oli-garchic Castle-ruled Ireland the bitter-est enemies of the priests would die garchic Oastle-ruled Ireland the bitter-est enemies of the priests would die rather than desert in the face of the enemy. In France the Roman Church cannot get even common justice. In Italy the Pope is a prisoner in his own palace. In Spain priests and nuns de-pend on police and military protection for their personal safety. In Ireland alone the priest is powerful, thanks to the hatred, terror, faithlessness, and folly of the Protestants who stand be-tween him and his natural enemy-democracy."

democracy." Mixture of truth and falsehood, these, Mixture of truth shift hatenoord, thread, the some of us will say, in fact and in suggestion. And his Latin democracy, anyway, is tyranny, as he allows. Yet, if those out of Ireland wish to see things in Ireland as they really are they will find that such a sentiment as shown in Bernard Shaw's words is rising, or has risen, in the breasts of non-Catholics in how many, it is hard to determine— and in the breasts of some Catholics too. These latter may not be anticlerical in a very miserable sense; but they may be suspicious of the clergy, or enthusiastic for social reform, or ignorant of the issue at stake even in the natural order.

ever, t Home

It must be understood clearly, how-

Most Oatholics are nationalists in Ire-land still. But there is another class who, while nationalist in name and by tradi-tion, must as a matter of course be now average from change, and in the broad sense, Conservative. To be sure it is a mere accident that a Home Ruler should, in these wide senses, be either Conserva-tive or Radical, of necessity. Once Home Rule is achieved, then the farmers, the class spoken of above, will be a naturally Conservative country party, like the Bauern of Bavaria ; and many of the I rish farmers, having bought their land, are already like French peasants, prudent, saving, canny enough, and, even —say their enemies the young Geblic en-thusiasts of the towns-unpatriotic, if that is implied in the farmers' fear and hatred of self-sacrifice. Doubless the charge may be truly laid at some farmers' doors. They have fought and won ; and some of the disbanded soldiers are fine fellows, and some are mean ras-cals. Ireland, too, inherits from Adam and Paradise Lost. But men are not wholly to blame when, in the normal days of peace, they ast relatively to self in-terest. The new Ireland will not have such causes to fight for, nay, to die for, as had the old. You can't help that. And "Peace hath her victories no less re-

"Peace hath her victories no less re

And "Peace hath her victories no less re-nown'd than war." It comfort brings corruption, you can't help that either, among the children of Adam. Because the United States and Canada knows what "graft" is — the word, anyway, is still unknown in Ire-land—that is no reason for grumbling your time away as if you could catch a benevolent despot and substitute his fancied perfect sway for the sad imper-fections of responsible government. New Ireland's parties will cut and divide, according to occupations and localities. That country conservative party will, doubtless, have large clerical support. Yet the radical party of the towns, specially Belfast—I put it first as now the largest town in Ireland—and Dablin, will also surely, have its young clerical chiefs, struck by the miseries of our industrialism, when, in Leo XIII's words, the state of the workers is often wrose than in slavery itself. And the clergy who face the new problems will ever have to be applying Leo XIII's principle—explicitly adopted by his successor—as the wise alterna-tive of social reform, against the pro-posal of the socialistic revolution.

by an analysis of social reform, against the pro-posal of the socialistic revolution. Sympathy with the restlessness and struggling of the town masses will be little found among settled farmers. Fancy proposals which would cut down their private pulpits! Fancy the greet-ing such would get in farmers' new built houses; nay, in laborers' new laid out cottage gardens. What a change over the face of Ireland, these thous-ands of comfortable, if small, and, alas! ugly slated cottages-redeemed by their creepers and flowers, indeed, in their appearance, by roadside and on hill. hill. How much more steady and enduring,

How much more steady and enduring, and how much more homelike and well kept they are than thousands of wooden huts on waste unplanted hillocks in Canada and New England. But Irish-men ever talk of what is their worst, and shrug their unpersevering shoulders and preach blue ruin. I remember that we'd turn such preachers flying, in the confident-mouthed new world. But this Ireland, too, is a new world; et qui vivra vers.

But this irotate. et qui vivra verra. W. F. P. STOCKLEY.

University College, Cork, Feb. 1912. THE CATHOLIC CHURCH A GREAT REPUBLIC

The following editorial appeared rethe Chicago American and re-

"That was the result of republican government within the Catholic Church. The ablest man was chosen for the high-est honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the Church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican govern-ment.

on the basis of true republican govern-ment. " Cardinal farley, who returns to Americas with the highest honor save one that the Church can confer, illus-trates in our day the republican methods of the Catholic Church — methods that date far back before the day when the proud Ger nan Emperor stood for hours in the snow, penitent and submissive, outside the Pope's door at Canossa. " Cardinal Farley, greeted with en-thusiasm and affection by the people, welcomed with respect and plessure by the entire citizenship, represents in his person the republican system of govern-ment that has done so much to make the Catholic Church the greetest useful power in the world.

Catholic Church the greatest useful power in the world. "Cardinal Farley began life humbly He was studious and carnest from his childhood, but he was a poor boy; his father had no fortune to give him except

father had no fortune to give him except intelligence and character. "To-day Cardinal Farley stands with the princes of the Church, one of a gov-erning body intensely interesting, dram-atic and marvelous in its long history. "It is well for those that read about him in this country to know that the Church which has made him a Cardinal has been for many centuries as truly

Church which has made him a Cardinal has been for many centuries as truly republican in government as the system that puts a president in the White House at Washington. "It is encouraging to all of those that believe in republican government and who want to believe that this nation, prop-erly managed, can endure to realize that the greatest, oldest, most powerful or-ganization in the world is the great Catholic Church, based spiritually upon the rook, St. Peter, and materially upon a republic form of government, a true the rook, St. Feter, and materially dood a republic form of government, a true democracy, recognizing no birthright, no aristocracy, other than that of intel-lect, character and devotion." — New World.

THE CHRISTIAN NATION WITHOUT CHRIST

WITHOUT CHRIST Father Bernard Vaughan preaching recently in Inverness, (Sootland) gave a dark ploture of the present condition in England. A quarter of a century ago or more, he stid, they were sowing god-less education and to-day, they were reaping the result of their labors. We have been trying, he continued, to run an empire without God, and we cannot run a child in a nursery without God. The sin to-day is apostasy from God, and if they rejected the Law-giver they were snapping their fingers at the law, and when they igoored the teacher they would despise the teaching. We call ourselves a Christian nation without Christ : we have taken Christ by the soruf of the neck andthrown Him out of the school where He ought to be Head-master. Do you think I am exaggera-ting ? I am grieved to say I cannot ex-aggerate. Common authority is gone. Where in England is authority in religion ? Where in England is author-ity in political life ? Where is suthor-ity in the industrial ranks ? Truth to tell, when God is not given His right in the industrial ranks ? Truth to ity in the industrial ranks? Truth to tell, when God is not given His right place everybody else is in his wrong place. And consequently it is that we as a nation have got out of hand. We cannot control it. The Church of Eng-

land cannot control, the non-Conform ists cannot control, political leader cannot control, strike leaders cannot control. There is no respect for author-ity, because there is apostasy from God, of a century ago, he said publicly at Manchester that things would come to manchester that things would collecto this. There was no guarantee that England might not become a democracy with the King as President. He ap-pealed to them to teach character. They could not have character with-They could not have character whin-out God; they could not have character without some ideal and some aim in life —some original whose features they must copy. Men had shifted their centre of gravity; they were being taught to day without ideals, without ideal without ambitions.

the Sea, and He has placed the hopes of the future largely with the Englishpeaking peoples. Never have the Vatican halls rung

speaking peoples. Never have the Vatican halls ring with such unusual statements as were made by Pius X. in the public Consis-tory in which He conferred the Cardi-nal's hat. The Pontiff recalled the Soriptural warnings in regard to the in-evitable persecution of the Church, but he declared that the Church will last to the end of the world, and even dur-ing its tribulations consolations are not lacking. Thus the new Cardinals would share the Pope's sorrows and His joys, and would strive with Him to serve the Church. Alluding to England and Holland, the Holy Father referred to the rejoiting in those countries over the Cardinal's Bourne and Van Rossum, which, he said, filled him with "the hope that the non-Catholics of both countries would return to the true Fath." Then in a louder voice, which was broken with emotion and indicative of the pro-found conviction of the Holy Father he with emotion and indicative of the pro-found conviction of the Holy Father he said: "This hope is increased when I think of you who come from distant America, of the enthusiasm there over the news of your revelation to the Oar-dinalste, of the demonstrations of all classes of citizens, of the acclamations accompanied with blessings, and affec-tionate greatings on the occasion of your departures from New York and Boston, and your triumphal journey across the occas. Protected by the Papal blessing I hope that your return will multipy the fruits of your apostolic mission and that they will spread over your hospitable country which welcomes your hospitable country which welcomes the peoples of the world. Where well intended freedom contributes to the general welfare, there surely God will

LOOK AT THE CATHOLIC CHURCH AND LEARN

A LESSON FOR TORONTO PREACHERS

Tribute to the greatness of the Roman Catholic Church of an order un-Itoman Catholic Church of an order un-usual from a Protestant pulpit, was paid on a recent Sunday in Newark, N. J., by the Rev. Henry R. Rose, the pastor, in the Church of the Redeemer. With his subjects, "The Growing Power of the Catholic Church in America and its Lorens for Partastanta" Mr. Rose of the Catholic Church in America and its Lessons for Protestants," Mr. Rose assorted it to be at ence an inspiration and an example and declared that fathers and mothers of the Protestant faith had much to learn from Catholic parents. The sermon was listened to by the great congregation. Rev. Mr. Rose spoke, in part, as follows : "The most significant thing in mod-ern times is the granting of two new Cardinals to the Catholic Church of America. The Vatiesn never bestows the red hat, in non-Catholic countries unless the Catholic Church in those lands has risen to eminence and power

lands has risen to eminence and power worthy of this supreme honor. Little by little, through years of suspleion, hostility, opposition and dread and in the hardest land on earth for Catho-licism, the Catholic Church in America here direct in the company and notes has climbed into prominence and power until to-day it numbers over 12,000,000 communicants and is one of the health

communicaties and is determined to the nearth-iest and most prosperous sects in our democracy. While we are hear-ing cries from the Protestant churches of a falling interest, in attendance and in support we hear no such complaint from the Catholic Church. What

from the Oatholic Church. What methods have made it so successful ! "One lesson is that of religious loyalty. This is a great reason for the rise and growth of Catholicism on our soil. There is not a body of religious people in the world so loyal to their church as the Roman Catholics. With With

lic neighbors in religion has kindled our lic neighbors in religion has kindled our interest in religion; their brave and utter loyalty to their faith has quick-ened us to be brave and loyal to our faith. Is the day near when both of us shall discover that the greatest interest of all is Christianity and humanity, and so get closer together and join hands and hearts in this common cases given us by the same Father and the same Master?" —The Missionary.

CARDINAL GIBBONS TO CAPITAL AND LABOR

> ADDRESS AT CONVENTION OF NATIONAL CIVIC FEDERATION AN ELOQUENT PLEA FOR CO-OPERATION AND HARMONY

Washington, March 5. — Cardinal Gibbons presided and made an address to-day at the opening session of the twelfth annual convention of the National Civic Federation. It was His Eminence's first official appearance since his late illness. Although apparently rather weak, he seemed to be in excel-lent spirits, and protested that he in no wise feit the effects of his indisposition. In his address the Cardinal anoke on

In his address the Cardinal spoke o the relation of capital to labor, their inter dependence and the growing power of union labor in its demands for betterment of working conditions and

power of union labor in its demands for betterment of working conditions and higher wages. "We are assembled here this morning" said His Eminence, " in the cause of in-dustrial peace. The purpose of our meeting is to remove, as far as possible, all hostilities and reoriminations, all bickerings and misunderstandings be-tween capital and labor, so that mutual love and good-will may be inaugurated between them, that a glorious reign of business and commercial prosperity may business and commercial prosperity may be confirmed and perpetuated through-

bishop Kyan just before his death. Archbishop Stonor, canon of St. John Lateran, Rome, died on Feb. 28. Most Rev. and Hon. Edmund Stonor. Titular Archbishop of Trebizond since 1888, and cannon of St. John Lateran since 1886, was the third son of the third Baron Camoys of England. He was born in 1831. He was a granduncle of Lord Camoys, who married Miss Mildred Sherman, of New York. out the land.

out the land. 'We are here not as special pleaders for capital, nor as special pleaders for labor, but we are met together in the sacred interests of both. "Capital and labor are the two invin-cible arms of industrial activity; united, they stand; divided, they fall. Sherman, of New York. Gethsemani College, attached to the Abbey of Our Lady of Gethsemani, of the order of Reformed Cistercians, situ-ated on the Louisville and Nashville Rallroad, forty-nine miles east of Louis-ville, was destroyed by fire on March 1., with a loss estimated at \$25,000. The burned building was situated about three hundred yards from the monas-tery, which was unbouched by the fiames. No one was injured.

united, they stand; divided, they fall. "Ever since the Redeemer of mankind had handled the tools of an artisan in the carpenter's shop at Nazareth. He has shed a halo around the brow of the workman. "If the profession of a soldier has been ennobled by the example of a Washing-ton, if the profession of a jurist has been ennobled by a Marshall, if the pro-fession of a statesman has been ennobled by a Webster or a Burke, surely the

been ennobled by a Marshall, if the pro-fession of a statesman has been ennobled by a Webster or a Burke, surely the calling of a mechanic has been dignified and sanctified by the example of

fiames. No one was injured. Brother M. Cofano, S. J., who died recently in Los Vegas, New Mex-ico, was one of the pioneers of the Jesuit Order in the West. He was skilled in wood carving and a specimen of his art remains in the sacristy of the chapel, in a beautiful altar, con-sidered a marvel of cabinet making. Brother Cofano's only tool in its decor-ation was an ordinary penknife. He had been a member of the Jesuit Order for sity years. Christ. "Labor is honorable because it con-"Labor is nonovable because it con-tributes more than any other agency to the welfare and prosperity of the Com-monwealth. De Tocqueville, the dis-tinguished French writer, who visited the United States in 1835, made the His royal Highness, Prince Max of Saxony, who for some time past acted as professor of Liturgical and ecclesias-tical Law at Fribourg University, in Switzerland, has accepted the chair of Liturgy at the Archiepiscopal Semin-ary in Cologne. At present the Rev. Prince Max is in Lemberg, the guest of the Archbishop Count von Szeptyski. He gives lectures almost daily to the Ruthenian students in the General Sem-inary. The course is proving popular observation that every honest employ-ment was regarded as honorable in this country. The laborer is the bee in the country. The laborer is the benefactor of his social hive. He is the benefactor of his

race. God bless the noble workingmen

Who rear the cities of the plain, Who dig the mines and build the ships, And drive the commerce of the main. God bless them, for their swarthy hands Have wrought the glory of our lands.

"Capital needs the aid of labor, and can effect little without it. We are social beings; we are created for society no man is sufficient unto himself. We

Excavation at Nazareth have un-covered the site upon which, it is de-clared by competent archaeologists, stood the carpenter workshop of St. Joseph, husband of the Virgin Mary, the are all mutually dependent on one another, just as the organs of the body are sustained by one another. "I care not how rich and powerful a

mother of Jesus. The Franciscan monks have bought up buildings and intend to erect a magnificent temple to mark the spot. It is also believed that the spot where Christ's transfiguration took place

defalcations on the Church from which she is a renegade."

ROBERT EMMET

priest or minoter, manager of the transfer of the school," and appointing and dismiss-ing the teacher on his own responsibil-ity, as far as the law goes; and with ecclesiastical charges limited only by the wisdom, prudence, or justice of indi-vidual ecclesiastics. Though indeed, when we come to such matters, it is our own Catholic affairs, we may say. And those who do not realize that the Church of Rome's power lies in the fact that she knows how to make herself loved as well as feared, will never understand the attitude of her children, said even that far outsider, Matthew Arnold. Still, though some of those democratic non-Catholic Home Rulers may be dis-quieting their souls needlessly as to the amount of priestly tyranny we suffer Monday, March 4, was Emmet's birthday. We sa'ute the hero who dared so much and taught the lesson of hope and bravery to a suffering people. The name of Robert Emmet has ever been an inspiration to Irishmen. His death was the nation's life. Ireland has never once abated in her heroic struggle for right, since her children read the magnificent speech of her struggle for right, since her children read the magnificent speech of her patriot in the dock. That speech is a epitome of his chivalrous purposes. In the rude history of mankind there never was such an oration made, and never was such an oration made, and such unique conditions in the making. We have often asked ourselves the question why Emmet's name has not only lived gloriously through all the trials of a persecuted people, but has taken on new lustre as the years retreat from the tragedy of his death? There are many reasons entwined about his condemnation that will ever live in a nation essentially grateful, as is every land marked with the scars of persecu-tion. amount of priestly tyranny we suffer under, they are Home Rulers; and that is what I want to impress on my And I want to impress this also. That many—I think, many—Catholic ecolesi-astics, who reflect, and who watch with

astics, who reflect, and who wasch who anxiety the socialistic longings, hopes, enthusiasms, of the masses—in Dublin widely spread just now—and who note the Jacobin - like readiness to oppress those that fall out of, or fall short of, the tion. Ennet was young, only twenty-five years of age, when with the young nineteenth century his life went out. He was in love with one of Erin's fairthose that fall out of, or fall short of, the uniformity decreed by the international brotherhood; and who, having religion so much at heart, tremble or are in dis-tress, seeing that Eaglish radicalism tending towards socialistic state plan-nings, eligious indifferences at least, and intolerance of opposition to the "people" is the ally of Ireland's Home Rule Move-mont, these orclesiastics I say, in privest daughters, and truly has Emerson written, "mankind loves a lover." He made his glorious oration in the shadow written, made his glorious oration in the shadow 1 of the gallows facing bloodthirsty judges who grossly insulted him in his bitter hour, and attempted to retrench the rights that even condemned felons have to answer why judgment should not be rendered. The ever present de-sire to give his name to obloquy and thus placate Dublin Castle and the English Government and hide the in-famy done him—sil these combined reasons have brought from the depths of Erin's heart pity for the wrong, admirament ; these ecclesiastics I say, in priv-ate speech and letter, wonder if really good will come of Home Rule ; discuss whether the Catholic people are pre-pared for it and doubt if they will use well their freedom so as to be themselves wiser, better, happier. Continental de-mogracy has not made such men happy in their minds at this crisis. And Carreasons have brought from the deputs of Erin's heart pity for the wrong, admira-tion for the bravery, sympathy for the suffering and pride in the towering telents that shone in the dying words of

talents that shone in the dying words of her martyred lover. When we think how difficult it is at any time to make a speech, we can form some idea of what it is to mount to sub_

ever, that Processant acceptance of the Home Rule idea means, sometimes, a hope for a more secularized state than under England. Ireland now is, with priest or minister, manager of the "Pab-lic school," and appointing and dismissflects credit on the enlightened mind of flects credit on the enlightened mind of the writer and his grasp of the life of the Catholic Church as a great spiritual democracy. We take great pleasure in reproducing it here: " To understand the long life, the power that has lasted through centuries, the encrease that continues unchanged

power that has haved through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to real-ize that that church was the first great republic of our era, and that it is

republic of our era, and that it is a great republic now. "In the day of savage kings and des-potic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church, an organiza-tion of spiritual as well as temporal government, had an immense advantage

government, had an immense advantage over every government on earth. "The kings and the emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Bebe born ness innerited the crown. Be-cause of the weakness due to accident of birth, dynastics and kingdoms and empires changed, melted and disap-peared. "But the Catholic Church weat for-

"The Cardinals, a body of learned and powerful men themselves selected be-cause of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by the founders of this government to elect president. when some feeble king was succeed-

"When some feeble king was succeed-ing to the throne and the power of France when some weakling through the accè-dent of birth was m de ruler of Spain, or of England, the ablest man within the Church was chosen to rule. "A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed, while the boy emperor was in his palace, lived to see himself upon the throne of St. Peter and to see the em-peror grown to manhood humbly sub-missive without the gate. in their minds at this crisis. And Car-dinal Logue publicly notes—surely with canse—that the Irish Catholic members of Parliament, as such, make no indig-nant protest against these abominable anti-Catholic, democratic fanatic-and oppressors who now are imprisoning "reactionaries," that is, Ohristians, in Portuguese dungeons.

taught to day without ideals, without aims, without ambitions. The man who thus describes England as it is to-day is a thorough English-man and therefore not likely to speak with prejudice. He proclaims the truth even though it tells against his own country.—The Missionary.

empires changed, melted and disap-peared. "But the Catholic Church weat for-ward through the centuries steadily, gaining in power, because from the first the government of the Church was a republican form of government. "No accident of birth determines any important fact in the government of the Church. "The Cardinals, a body of learned and powerful men themselves selected be-cause of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by part of Rome, to America, and the recip rocation on the part of America toward Rome. It is the harbinger of the com-

rocation on the part of America toward Rome. It is the harbinger of the com-ing to the Church of a legion of converts. Converts are not made al-ways by logic, and very few come by the severe processes of reason. Senti-ment brings many; kindly feelings lead others to study; still others are drawn by the attractive features of the Old Mother Church. The grace of conver-sion comes to "men of good will." "The Latin races," says the Holy Father, "are assailing the Mother that gave them the civilization they possess,"

rather, are assuming one Mother that gave them the civilization they possess," and the love of His heart is concen-trated on the Western people beyond

every true Catholic the Church comes first, he puts it above everything else on earth. He reverences the Church edifice as sacred. He never misses his edifice as sacred. He never misses his Mass if his body is able to carry him to church. He never fails to give his share toward the support of his faith. He never evades the fasts commanded by his Church. He obeys the Church because he loves the Church.

DELIGION IN THE SCHOOLS

"Another reason for the wonderful hold of the Catholic Church on its people is that it begins their religious training in childhood. This wise church insists on having the young and educating the young, putting religion first in its day schools as well as in its Sunday schools. Protestantism must do the same. Religion should be tanght in our public schools. but in

do the same. Religion should be taught in our public schools, but in the most fundamental and universal sense. Sectarian theology is impos-sible, but religion is not, that is, the idea of God, the idea of the immortality of the soul, the idea of conscience as the voice of Oar Maker speaking to our hearts and the idea of duty as

divine.

"Our boys and girls should not be "Our boys and girls should not be allowed to start their schooling without religion, for as they start they will end and we shall have godless generations where we ought to have godly ones. Every Protestant mother and father should learn from Catholic fathers and mothers to insist that their children mothers to insist that their charten attend Sunday school as regularly as the day school, and go prepared. It is a most solewn duty every parent owes the growing boy and girl.

the growing boy and girl. ⁴ The greatest reason for the pros-perity of Catholicism is the united nature of the Church. This solid front has enabled this remarkable church to overcome opposition and march steadily toward its goal. ⁴⁴ There should be no hatred between Catholics and Protestants and no dis-personment one of the other as both

Catholics and Protestants and ino dia-paragement one of the other, as both are loyal to Ohrist as they understand it, and He will yet show which is right. Catholicism has undoubtedly spurred Protestantism to new zeal and new fdelity and Protestantism has stirred Oatholicism to greater works and higher standards. The interests of our Oatho-

"I care not now rion and powerful a man may be. He may possess the wealth of Croesus of old, or, in our day, of Mr. Rockefeller. What will his wealth avail him if he has no friend to grasp him by the hand, no companion to herish him, no servant to minister to him?

"What would it profit a man to own all the coal mines of West Virginia and Pennsylvania if there were no hardy sons of toll to work those mines, to extract the coal from the bowels of the

extract the coal from the bowels of the earth and transport it to the different centres of population? "What would it profit one to possess the whole island of Manhattan if he were deprived of the service of his fellow-being? His possessions would be to him a mocke y and a delusion. "When Alexander Selkirk was cast upon the island of San Juan Fernandez his first feeling was one of exultation in claiming the ownership of so much territory, and he exclaimed:

I am monarch of all I survey. Of my right there is none to dispute, From the centre all round to the sea, I am lord of the fowl and the brute.

"But when he reflected that he wa alone, and had no one to help him to work the soil and be his companion he bitterly cried out:

O Solitude, where is thy charm Which sages have seen in thy face? Better dwell in the midst of alarm, Than reign in this horrible place.

"But if capital can accomplish little without labor, labor can accomplish still less without capital. It is capital still less without capital. It is capital joined with indomitable enterprises that has opened up our country, has de-veloped our mines, built our railroads, giving employment to millions of laborers. It is capital that has con-structed those mighty leviathan steam-sting which cross the ocean, uniting

structed those mighty leviathan steam-ships which cross the ocean, uniting continents in friendly intercourse. "Let, then, capital and labor join hands and work together harmoniously, and the increased prosperity of the nation is assured. Let our motto be: "Unbox and capital one and increase "Labor and capital, one and insepar-able, now and forever." -- Philadelphia Standard and Times.

has been found. It is an imposing rough hewn rock resembling an ancient altar. Many wonderful mosaics and coins of the early Roman period were also found near the workshop

His royal Highness, Prince Max of

inary. The course is proving popular and is attended by many prominent citi-zens, as well as the clergy.

Excavation at Nazareth have un

1744

CATHOLIC NOTES

In Westminster slone, says a Leading English Catholic paper, something like 1,200 conversions (of non-Catholics to Catholicity) are recorded every year.

A Catholic Press Association, to in-clude all the Catholic papers published in the United States, has been formed in Providence, R. I., Edward J. Cooney,

Miss Monroe, of Tacons, Wash, a great-granddaughter of James Monroe, fifth president of the United States, has become a Catholic. The Monroes, for generations, have been identified with the Episcopal Church.

The ninth centenary of St. Stephen's

church, in Genos, Italy, in which Christopher Columbus was baptized, has been demolished by the collapse of the adjoining church of the Madonna della

Guardia. J. Steward Clark, of Dundas Castle, Scotland, has given \$15,000 for the re-storation of the ruined choir of Paisley Abbey. Paisley Abbey was founded in 1463 as a Clunia monastery by Walter Fitzalan, first high steward of Scotland, the ancestor of the Scotlish royal family of Stuart.

of Stuart. Rev. Charles F. Kavanagh, former pri-vate secretary to the late Archbishop Ryan and chancellor of the Archdiocese of Philadelphis, has been made a domes-tic prelate of the Pope's household. This honor was bestowed upon him in response to a request made by Arch-bishop Ryan just before his death.

of that city, is president.

Guardia.

of Stuart.

for sixty years.

From Melbourne, Australia, on the From Melbourne, Australia, on the 14th Feb., came the news of the death, at Levuka, Fiji Islands, of Mataafa, ex-King of Samoa, who maintained resist-ance against the treaty powers in 1898. Mataata, thrice king, and "grand old man oi Samoa," was very willing to go on his "malaga-luga" (his voyage heaven-ward. Mataafa was the friend of Robert Louis Stevenson, and was a devont Catholic. That his memory may live he asked the government to erect a fitting mausoleu 1, and until quite recently he took pleasure in observing its progress towards completion.

The death of countess Murphy re-The death of countess Murphy re-moves a well-known Catholic benefac-tress from Cork, where her charities were well and widely known. Indeed, it has been said that there is not an institution, convent, or religious order in the country which has not shared in her munificence, and every Catholic church in Cork itself has owed something to her liberality. In her beauti-ful grounds at Clifton she had built a convalescent home for shop girls, and the house where she lived now passes to the Community of the Good Shepherd, with an endowment for the maintenance of the same convalescent home.

Brother Justin whose name in the Brother Justin whose name in the world was Stephen McMahon, former president of the Christian Brother's College at St. Louis, and at various times connected with other institutions of learning in the United States and Europe, died recently at the Catholic Protectory from the effects of a stroke Protectory from the effects of a stroke of paralysis. He was born in county Mayo, Ireland, January, 20, 1834. Atter graduating from the Christian Brother's College at Montreal in the early 50's be taught successively in Washington, Baltimore, Quebec and Utica. In 1866 he became president of St. Mary's College, San Francisco, and in 1883 president of Manhattan College, Naw York. New York.



MILES WALLINGFORD

2

BY JAMES FENIMORE COOPER CHAPTER XV

"And as for those whose ransom we have

set, It is our pleasure, one of them depart : Therefore come you with us, and let him go." King Henry VI.

him go." King Henry VI. By such simple means, and without resistance, as it mights be, did I recover the possession of my ship, the Dawn. But now that the good vessel was in my power, it was by no means an easy thing to asy what was to be done with her. We were just on the verge of the ground ocupied by the Channel cruisers, and it was preposterous to think of running the gauntlet among so many craft with the expectation of escaping. It is true, we might fall in with twenty English man-of-war vessels before we met with an-of-war vessels before we met with an-being on the quarter-deck but the mate, who stood at the wheel, and myself. How a bego when not on duty, was assessed. The Englishman had lain hown, in fall view, by my orders, at the forewarte. The Englishman had lain hown, in fall view, by my orders, at the forewarte. The Reglishman had lain hown in fall view, by my orders, at the menced, "and the question next arises. "Mo have got the anip, Moses," I com-manded "and the question next arises. "An the relement and the second duty. "An the seell enough, if

else can we do with her, sir ?" "Ay, that is well enough, if it can be done. But in addition to the difficulty of four men's taking care of a craft of five hundred tons, we have a sea before us that is covered with English cruicers."

us that is covered with English cruisers." "As for the four men, you may safely set us down as eight. I'll engage we do as much in a blow, as eight such fellows as are picked up nowadays 'long shore. The men of the present time are mere children to those one met in my youth, Miles !"

Miles "
"Neither Neb, nor the cook, nor I, am
a man of other times, but are all men of
to-day ; so you must call us but three,
after all. I know we can do much ; but
a gale may come that would teach us
our insignificance. As it is, we are
barely able to furl the main-topgallant-sit in a squall, leaving one hand at the
wheel, and another to let go rigging.
No, no, Mozes ; we must admit we are
taken abort-handed, putting the best
ince on the matter."
"If you generalize in that mode, Miles,
my dear boy, I must allow that we are.
We can go up Channel, and ten chances
to one but we fall in with some Yankee,
who will lend us a hand or two."
"We shall be twice as likely to meet
with King George's ablp, who will overhan lour articles, and want to know what
has become of the rest of our people."
"Then we'll tell'em that the rest of the
reasonables of such an idee."
"No officer would leave a vessel of
this size with only her master, mate,
rowe, and one man to take care of her,
even had he found a crew of deserters
from his own ship in her. In such a
from a foreigner at all, it would be his
duty to send a party to carry the craft
idut y to send a party to carry the craft
idut y to send a party to carry the craft
idut the English a wide betth, now, or
they will walk us into Plymouth, yet."
"Blaat the hole I was in it a prisoner
if one its face agin. They've got what Neither Neb, nor the cook, nor I, am

dangerous for us, Moses. We have but two expedients to choose between : to turn our heads to the westward, and try to get home, trusting to luck to bring us up with some American who will help us, or steer due east and run for a French port—Bordeaux for instance— where we might either dispose of the cargo, or ship a new crew, and sail for our port of destination." "Then try the last, by all means. With this wind we might shove the ship in with the land in the course of two or three days, and go clear of everything I like the idee, and think it can be carried out. Bordeaux is always full of Americans, and there must be men enough to be had for the asking, knock-ing about the quays." After a little further conversation, we determined on this plan, and set about carrying it into execution on the spot. In rounding-to, the ship had been brought by the wind on the larboard tack, and was standing to the northward and westward, instead of to the east-ward, the course we now wished to steer. ward, the course we now wished to steer. It was necessary, therefore, to wear round and get the ship's head in the right direction. This was not a difficult manœuvre at all, and the Englishman helping us with seeming good will, it was soon successfully executed. When this was accomplished, I sent the English sailor into the cabin to keep Diggins company, and we set a watch on deck of two and two, Marble and myself taking charge four hours and four hours, in the old mode. I acknowledge that I slept little that night. Two or three times we detected Senit attempting to haul close up under the ship's stern, out of all ques-tion with a view to surprise us, but as often would he drop to the length of his towrope, as he saw Marble's head and mine, watching him above the taffrail. When the day dawned I was called, and was up and on the lookout as our horizon enlarged and brightened round ship. The great object was to ascertain, as early as possible, what vessel might be in our neighborhood. I acknowledge that I slept little that

see she was not a ship-of-war, my plan was formed in a moment. On communi-cating it to Marble, it met with his entire approbation. Measures were take accordingly, to carry it into immedia

accordingly, to carry it into immediate execution. In the first place, I ordered Sennit, who was awake, and had been, I believe, the whole night, to haul the boat up and to lay hold of one of the boat tackles. This he did willingly enough, no doubt expecting that he was to be received into the ship, under a treaty. I stood on the lookout to prevent an attack, one man being abundantly able to keep at bay a dozen who could approach only by ascending a rope hand over hand, while Marble went below to look after the two worthles who had been anoring all night in the cabin. In a minute my mate reappeared, leading up the seamen, who was still more asleep than awake. This man was directed to lay hold of the tackle and alide down into the boat. There being no remedy, and descending being far easier than ascending, this ex-ploit was soon performed, and we were well rid of one of our enemies. Sennit now began to remonstrate, and to point out the danger there was of being towed under, the ship going through the water the whole time at the rate of five or ai; knots. I knew, howvere, that the Eng-lish were too skillful to run the risk of being drowned unnecessarily, and the hoft

knots. I knew, however, that the English were too skillful to run the risk of being drowned unnecessarily, and that they would let go of the tackle before they would suffer the boat to be swamped. If was ticklish work, I allow; but they succeeded surprisingly well in taking care of themselves.
We had more difficulty with Diggins. This fellow had been so beastly drank that he scarce knew what he was about when awoke; and Marble rather dragged him on deck, and sit to the traffrail than assisted him to walk. There we go thim at last; and he was soon danging by the tackle. So stupid and enervated was the master's mate, however, it that he let go his hold, and went into the traffrail make no doubt; and his life was saved by his friends, one of the sailors catching him by the collar, and raising him into the boat.

Sennit availed himself of this acc dent, to make further remonstrances on the subject of having any more men put in the boat. It was easy to see, it was as much his policy to get everybody out of that little conveyance, as it was mine to get all the English into her.

to get all the English into her. "For God's sake, Captain Wallingford, knock off with this, if you please," cried the lieutenant, with a most imploring sort of civility of manner. "You see how it is ; we can barely keep the bost from swamping, with the number we have in her ; and a dozen times during the night I thought the ship would drag her under. Nothing can be easier than for you to secure us all, if you will let us come on board, one at a time."

"I do not wish to see you in irons, Mr. Sennit ; and this will remove any Sennit; and this will remove any necessity for restoring to an expedient so unpleasant. Hold on upon the tackle, therefore, as I shall feel obliged to cast you off entirely, unless you obey orders." This threat had the desired effect.

This threat had the desired effect. One by one, the men were let up out of the forecastle, and sent into the boat. Cooked meat, bread, rum, and water, were supplied to the English; and, to be ready to meet any accident, we lowered them a compass and Sennit's quadrant. We did the last at his own carnest request for he scened to supearnest request, for he seemed to sus-pect we intended sending him adrift, as indeed was my plan at the proper moment. Although the boat had now twelve

Although the boat had now twelve all the English a wide berth, now, or they will walk us into Plymouth, yet." "Blast the hole ! I was in it a prisoner during the revylushun, and never want to see its face ag'in. They've got what they call the Mill Prison there, and it's a mill that does grinding less to my taste than the thing of you'rn at Claw-bonny. Why not go north-about, Miles? There must be few cruisers up that "Blast the hole ! I was in it a prisoner during the revery lushun, and never want to see its face ag'in. They've got what they call the Mill Prison there, and it's a mill that does grinding less to my taste than the thing of you'rn at Claw-bonny. Why not go north-about, Miles? There must be few cruisers up that a-way." "The road is too long, the weather is apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-apt to be too thick, and the coast is too angerous for us, Moses. We have but two encodients to choose between to the boat, and well provided with neces-ator the vision of the boat, and well provided with neces-and well provided with neces-the solar, floated the ball to be too thick and well provided with neces-the solar, floated the ball to condition the vision of the behaven of the boat, and well provided with neces-the solar, floated the ball to condition the vision of the behaven of the solar floated the ball to condition the vision of the behaven of the solar floated the ball troom of the solar floated the ball

the boat, and well provided with necessaries, we felt at more liberty to move about the ship, and exert themselves in taking care of her. The man at the wheel could keep an eye on the enemy -the Dawn steering like a pilot-boat. Neb was sent aloft to do certain neces-Neb was sent aloft to do certain neces-sary duty, and the topgallant-sails being loose, the claw-lines were overhauled, and the sails set. I did this more to prevent the Euglish ship from suspect-ing something wrong at seeing a vessel running off, before the wind, ander such running off, before the wind, under such short canvas, than from any desire to get ahead, since we were already going so fast as to render it probable we should pass the other vessel, unless we altered our course to meet her. Diogenes Billings, the cook, had now a little leisure to serve us a warm break fast. If Mr. Sennit were living, I think he would do us the justice to say he was not forgotten. We sent the people in the boat some good hot coffee, well sweetened, and they had alfair share of the other comfortable estables of which we partook ourselves. We also got out we partook ourselves. We also got out and sent them the masts and regular sails of the boat, which was fitted to sails of the boat, which was fitted to carry two spirits. By this time the stranger ship was within two leagues of us, and it became necessary to act. I sent Marble aloft to examine the horizon, and he came down to report nothing else was in sight. This boded well. I proceeded at once to the traffrail, where I hailed the boat, desiring Sennit to haul her up within comfortable conversing distance. This was done immediately. "Mr. Sennit," I commenced. "it is necessary for us to nart here. The ship "Mr. Sennit," I commenced, "it is necessary for us to part here. The ship in sight is English, and will take you up. I intend to speak her, and will take care that she knows where you are. By standing due east you will easily cut, her off, and there cannot be a doubt of her picking you up." "For heaven's sake, consider a mo-ment, Captain Wallingford," Sennit ex-claimed, "before you abandon us out here, a 1000 miles from land." "You are just 326 miles from Scilly, early as posible, what vessel might be in our neighborhood. But a solitary sail was visible. She hauled, heading to the southward and eastward; by steering on our proper to the northward, it would be an easy matter to speak her. As I could pishiny the source of the West India is-lands; if an Englishman at all, yonder

THE CATHOLIC RECORD

vessel is a running West Indiaman ; she may take us all the way to Jamaica." "Well, then, you will have an oppor-tunity of returning at your leisure. You wished to take me almost as much out of my course; or, if not absolutely out of my course; quite as much out of my time. I have as little relish for Plymouth as you seem to have for Jam-aica."

"But the stranger may be a French-aan; now I look at him, he has a French

man; now I look at him, he has a French look." "If he should be French, he will treat you well. It will be exchanging beef for soup-maigre for a week or two. These Frenchmen est and drink, as well as you English." "But, Captain Wallingford, their prisons I This fellow Bonaparte ex-changes nobody this war, and if I get into France I am a ruined man." "And if I had gone into Piymouth, I fear I should have been a ruined man, too."

too."
"Remember we are of the same blood, after all—people of the same stock— just as much countrymen as the natives of Kent and Suffolk. Old Saxon blood,

both of us."

of Kent and Suffolk. Old Saxon blood, both of us." "Thank you, sir. I shall not deny the relationship, since it is your pleasure to claim it. I marvel, however, you did not les your cousin's ahip pass without detaining her." "How could I help it, my dear Wal-lingford? Lord Harry is a nobleman, and a captain, and what could a poor devil of a lieutenant, whose commission is not yet a year old, do against such odds? No, no, there should be more feeling and good fellowship between chaps like you and me, who have their way to make in the world." "You remind me of the necessity of being in motion. Adieu, Mr. Sennit. Cut, Moses!" Marble struck a blow with the are on the studding-sail halyards, and sway

Marble struck a blow with the axe on the studing-sail halyards, and away the Dawn glided, leaving the boat coss-ing on the waves twenty fathoms farther astern, on the very first send of the sea. What Mr. Sennit said, I could not hear,

astern, on the very first send of the sea. What Mr. Sennit said, I could not hear, now, but I very plainly saw him shake his fist at me, and his head, too; and I make no manner of doubt, if he called me anything, that he did not call me a gentleman. In ten minutes the boat was fully a mile astern. At first Sennit did not appear disposed to do anything, lying motionless on the water in sullen stillness; but wiser thoughts succeeded, and, stepping his two masts, in less than twenty minutes I saw his sails spread, and the boat making the best of its way into the track of the stranger. If had been my intention, originally, to speak the strange ship, as I had told Sennit; but, seeing there was no proba-bility of her altering her course so as to pass the boat, I changed my purpose, and stood directly athwart her forefoot, at about half a mile's distance. I set the Yankee bunting, and she showed the English ensign in return. Had she been French, however, it would have made no odds to me, for what did I care about my late captors becoming pris-oners of war? They had endeavored to benefit themselves at my cost, and I was willing enough to benefit myself at theirs. We made our preparations for acting

beirs. We made our preparations for setting

We made our preparations for setting studding-sails now, though I thought there were signs of a desire in the Englishman to speak me. I knew he must be armed, and felt no wish to gratify him, inasmuch as he might take it into his head to make some inquiries concerning the boat which, if not al-ready visible from his decks, soon must be. I was certain the Dawn doen at be. I was certain the Dawn, deep as she was, would go four feet to the Indiaman's three, and, once past him, I

had no apprehensions in the event of chase. The English ship caught sight of the

long consultation in private, after the closest scruiny could detect no flaw in the papers. Then Monsieur Gallois ap-prosched and renewed the discourse. "Vy you have no bost, sair ?" he saked. "I lost my boat three days since, about a hundred leagues to the south-ward and westward." "It is not have bad veddair ! Why you got no more marins in your sheep ?

you got no more marins in your sheep ? -eh !" I saw it would be best to tell the

-eh !" I saw it would be best to tell the whole truth, as once, for, were I to get any aid from this lugger, the facts, sooner or later, must be made known. Accordingly, I gave the Frenchman, and his English-looking companion, a full account of what had cocurred between us and the Speedy. After this marne-tive, there was another long conference between Monsieur Gallois and his friend. Then the boat was again manned, and the captain of the lugger, scoompanied by his privy counsellor and myself, went on board the Dawn. Here, a very cur-sory examination satisfied my visitors of the truth of my story. I confees, I expected some commenda-tion from a Frenchman, when he heard the ready manner in which we had got our vessel out of the hands of the Phills-tines. No such thing ; an expressive "Bon" had escaped Monsieur Gallois, once or twice, it is true ; but it was ap-parent he was looking much has pre for some pretext to make us a prize himspeak." Marble assented, though I perceived

"Marble assented, though I perceived he was not entirely free from the appre-hension he had named until the next morning arrived, bringing with it no change, and still leaving us a clear see. That day and the succeeding night, too, we made a capital run, and at meridian of the third day after the recapture of the Dawn, I calculated our position to be just one hundred and four miles to the southward and eastward of Ushant. The wind had shifted, however, and it had just come out light at northeast. We went to work, all hands of us, to get in the studding-sails, and to brace up and han! aft ; an operation that consumed nearly two hours. We were so busily employed, indeed, as to have little or no time to look about us, and my surprise was the less, therefore, when the cook called out "Bon" had eccaped Monsieur Gallois, once or twice, it is true; but it was ap-parent he was looking much sharper for some pretext to make us a prize him-self, than for reasons to commend our conduct. Each new aspect of the affair was closely scanned, and a new confer-ence with the adviser was held, apart. "Sair," asid Monsieur Gallois, "I have mosh regret, but, your sheep is bon prize. You have been prisonnier to ze English, ze enemy of la France, and you shall not capture yourself. L'Amerique is not ab war—is neutral, as you shall say, and ze Americains cannot make ze prize. I considair your ship, Monsieur, as 'n ze hand of ze English, and shall capture him. Mes regrets sont vifs, mais, que voulezvous ? Le corsair most do his devoir, ze same as ze sheep national. I shall send you to Brest, vere, if you be not sold par un decret, I shall be too happy to restore votre bati-ment. Allons !" look about us, and my surprise was the less, therefore, when the cook called out "Sail ho!" I was busy trimming the main yard, when the announcement was made and looking up, I saw a lugger standing toward us, and already within long gunshot. I afterward ascertained that perceiving us to be approaching her, this craft had lain like a suake in the grass, under bare noice, until she

her, this craft had lain like a suake in the grass, under bare poles, until she thought us sufficiently near, when she made sail in chase. I saw at a glance, several important facts; in the first place, the lugger was French beyond all dispute; in the second, she was cruiser, public or private; in the third, escape from her, under any circumstances, was highly improbable. But why should we endeavor to escape from this vessel? The countries were at peace; we had just bought Louisians from France, and paid fitteen millions of dollars for it, thereby not only getting the country ourselves, but keeping it out of the hands of John Bull, and we were said to be ex-cellent friends, sgain. Then the Dawn had extricated herself from English clutches, only a day or two before; no doubt the lugger would give us all the aid we could require. ment. Allons !" Here was a denouement to the affair, with a vengeance ! I was to be cap-tured, because I had been captured. with a vengeance! I was to be cap-tured, because I had been captured. "Once a corporal, always a corporal." As the English had taken me, the French would take me. A prize to-day, you must be a prize to-morrow. I have always thought the case of the Dawn was the first of the long series of wrongs that were subsequently committed on American commerce, in virtue of this same principle, a little expanded and more effectually carried out, perhans more effectually carried out, perhaps, and which, in the end, terminated by blockading all Europe, and interdicting

ad we could require. "She is French, for a thousand dollars, Moses !" I cried, lowering my glass from the first good look of the stranger; " and keeping arguing the could be the stranger;

and which, in the end, terminated by blockading all Europe, and interdicting the high seas on paper. I knew the uselessness of remonstrat-ing with a rapacious privateersman. "Let him send me in," I thought to my-self, at first; "it is just where I wish to go; once in, the minister must get me clear. The fellow will only be the dupe of his own covetousness, and I shall profit by it, in the degree that he will be a loser !" I presume Monsieur Gallois enter-tained a very different view of the matter, for he manifested great alacrity in throwing a crew of no less than seven-teen souls, big and little, on board us. I watched these operations in silence, as did Ned and Diogenes. As for Marble, he lighted a cigar, took his seat on the windlass, and sat in dignified anger, ready to explode on the slightest occasion, yet apprehensive he might be Moses !" I cried, lowering my glass from the first good look of the stranger; " and keeping away two points, we shall speak her in fifteen minutes." "Ay, French," rejoined the mate, "but, blast 'em all round, I'd much rather have nothing to do with sny of the rogues. I'll tell you how it is, Miles, these are onmoralizing times, and the sea is getting to be sprinkled with so many Van Tassels, that I'm afeared you and I'll be just that dear, good old soul, my mother, and little Kitty, to be frightened, or, i'n tot exactly frightened, to be wronged out of our just rights." frightened, or, if not exactly frightened, to be wronged out of our just rights." "Little fear of that this time, Moses this is a Frenchman; as we are bound to a French port, he'll not hesitate to lend us half a dozen hands, in order to help us along." " Ay, and take half the ship and car-go for salvage! I know these picca-roons, and you ought to know 'em too, Miles, for it's only two or three years since you were a prisoner of war among 'em. That was a delightful feelin', I rather conclude " occasion, yet apprehensive he might be sent out of the ship should he betray one half of what he felt. Out of the

ship neither of us was sent, however, the French probably feeling indisposed to be troubled with passengers in the narrow quarters they had for them-

It was a scene of enchantment that

all started for the taxi which was buzzthat , as ing at the door. , the They reached their destination, room of one of

The young girl had been listening with intense interest. Her heart had been beating strongly with an appeal, and not in vain. "Doctor," she said, "I have just graduated as a trained nurse from the Mercy Hospital, Pittsburgh, after years of study, for the course is very thorough. I came here for a little vacation trip to see my brother, who resides here, and for a little relaxation before I began work. Now, this will be my first case 1 Will you take me to this family ?"

before I began work. Now, this will be my first case! Will you take me to this family ?" "Why, Laura!" interrupted the brother, "this is your vacation !" and he frowned. "You can't begin work so scon, you need rest!" "This family, Miss Laura," said the Doctor, "can't afford to remunerate you for your services. I doubt whether they could give you enough to eat." "Exactly what appeals to me, Doctor. If they had wealth and comfort they could get anyone to nurse them i Come, we lose time. You said that some of the children were dying ! Suppose we go to them !" "This is a noble resolve of yours, Miss Laura, I honor you for it, but hadn't you better think twice about it?"

hadn't you better think twice about it?"
"Wby, Sis," said her brother, "this is a suicidal act of charity; be sensible ! Maybe they won't want you !"
"Nothing like trying, Bob," said the girl with a smile. "Come, Doctor, give me five minutes to get on my uniform, and call a cab, for I mean to help those people," and she ran off, gained the wide staircase and disappeared. They had left the ball-room and were stand-ing in the lobby. The two men looked at each other. "What do you think of that, Doctor?" said Bob, "why, that girl has just come from a strenuous four years of hard study and hard work. I coaxed her down here for a rest, and got her to the ball to-night to see life as it goes here, and you come along with

got her to the ball to-night to see life as it goes here, and you come along with your story of sickness and poverty, and away she files on a tangent." "Hold on, Bob! She is a woman in a thousand! We all know that when the Lord got the angels into Paradise He left a fewjof them floating around this old earth to keep it from failing to pieces? Your sister is one of these angels! Give her the right of way, she'll come outjall right! God bless [her !!" "Oh ! ite' your profession, old saw-bones? Of course you think it's all right, but she's my sister! I'm proud of her, and want to keep her as long as I can with me !"

can with me !" "You'll be prouder of her than ever

"You'll be prouder of her than ever when she puts these poor people on their feet 1 Don't say a word, Bob! Let her do as she said. By Jove! I could worship such a woman !" "Well, keep off, or I'll tell your wife!" said the younger man, smilling, as the subject of the conversation tripped down the stairs in the fresh white linen uniform of a nurse corring a small

down the stairs in the fresh white linen uniform of a nurse, corrying a small satchel. Throwing a long light over-coat over his dress-suit, her brother ran to call a taxicab, and the Doctor who had on no dress suit, held out his hand and looked at her admiringly. "You're a queen, Miss Laura! The Lord will surely work miracles for you. Not one young woman in twenty would lay down her pleasure and take up this work, as you are doing. But it will come back to you some day !" "Nonsense, Doctor, I'm not used to physicians bestowing flattery. If I give my first case to the Lord, as an offering, I know He will bless my life. God is never outdone in generosity."

God is never outdone in generosity." The physician turned his head away The physician turned his need away, He did not want this girl to see the im-pression she had made. Just then her brother came up. "Well, Laura, I know there's no use

"Well, Laurs, I know there's no use arguing with you when you have made up your mind. I learned that when I was a youngster. Here's a taxi, and I'm going with you as far as as the house to see if it is habitable." "You dear old Bob!" said his sister. "You always rise to the occasion! Just

see how soon we will cure them all! Won't we, Doctor?" The Doctor shook his head, and they

"Oh 1 you poor unfortunate!" said the nurse, "and are not the children baptized?" "No," said the mother, "I did not dare to raise a fuss again, although many

MARCH 23, 1912

"Oh! don't trouble yourself about that," said Bob, humoring the pride of the poor man, "my sister is pleased when she can practice her profession. She and the Doctor work for the love of

Upstairs the wife led the way to a room with two little beds and a sofa upon which the small sufferers lay toss-ing and meaning. The mother wens to the little girl, who was crying for her, and while she was server the room the while she was across the room the Doctor laid his hand on the pulse of the baby who was lying, motionless and

baby who was lying, motionless and white. "You may as well get ready to draw the sheet over this poor baby," he said in a low voice, "he is almost gone!" He went to the others, said a few words to the heart-broken mother and then warmly shook hands with the nurse after giving her some directions. "May the angels guard and bless you, Miss Laure, you are surely kin to them. Good night!" The nurse smiled a farewell and im-mediately gave her attention to ber

mediately gave her attentio

charge. In a short time with cooling medicine

In a short time with cooling medicine and careful spongeing they were quieted and as the grateful mother looked on hopefully Nurse Laura said in a low gentle voice : "Now, Mrs. Stanton, you have con-fidence in me, I see ; I want you to lie down and get some sleep. If anything occurs, any change in the condition of these poor little darlings I will call you at once. If I don't take care of you I will have you on my hands too," she finished with a smile. The poor mother took both of her hands in hers and wrung them silently. Then she left the room and going to the room opposite, left the door a little open but Nurse Laura softly closed it in a few minutes, wishing the weary woman

few minutes, wishing the weary woman to rest without hearing the children

Downstairs the Doctor and her brother had departed and she had waved goodbye from the window. The consumptive father, whose bed was on the first floor, had retired and save for his day had been and the still

his dry hacking cough all was still. The nurse examined the baby; and although the Doctor said he was almost The nurse examined the baby; and although the Doctor said he was almost gone, she worked with him as only a true woman and a skilful nurse can, and was rewarded by seeing the ghastliness of his face give way to a more life-like hue. From one bed to another she passed all night long, giving medicine, cooling their pillows, sponging their fevered heads, and limbs, and when the dawn appeared it seemed to her that none of them would die, although the danger was by no means over. The mother slept the heavy sleep of tired nature, and no sound came from her room. The nurse scarcely sat down all night, but when the first pink glow of morning rose out of the East she lifted her heart to God and offered to Him "her first case," a labor of love and puriest charity, and begged His blessing on it. Then the thought of the souls of this family came to her for she had graduated from a Catholic hospital in Western Pennaylvania, one of the finest

Western Pennsylvania, one of the finest in the land, and here she had learned in the land, and here she had learned from the Nun teacher who presided over the nurses' class that, together with care for the patient's body came a care for his soul. A slight noise drew her attention. The mother stood in the

"They are all doing well, Mrs. Stan-ton," she whispered. "We will try to pull them through." "Oh! thank God!" murmured the

mother.

"You are a Catholic, are you not?" said the nurse. A blush overspread the

said the nurse. A blush overspread the woman's face. "I ought to be," she said at last, "but Mr. Stanton was a bitter Presby-terian, and after I was married a while he began to say such harsh contemptu-ous things about my religion and the Church that for peace sake I dropped everything. I haven't been inside of a Catholic Church for thirteen years !" "Oh ! you poor unfortunate!" said the nurse, " and are not the children baptized ?"

of her. After some delay, the

yawl was hoisted on the deck of the ship and the latter filled her topsail. I had the two vessels alongside of each other. As the lugger approached, we made her out to be a stout, but active craft, of sixsome curicsity to ascertain what would come next. It would seem that Sennit actually induced the master of the West Indiaman to give chase, for no sconer did the vessel gather way than she bore teen guns, and apparently full of men. She set the tricolor, when half a mile distant, sure of her prey, should we turn out to be a prize. We showed him the out to be a prize. We showed him the stars and stripes of course, fancying he would treat them as a friend. It was not long before both vessels had

to hail.

did the vessel gather way than she bore up after us, packing on everything that would draw. We were greatly rejoiced at having improved the leisure time in making sail ourselves, for having a lower studding-sail, and two topmast studding-sails on the ship, when this race began, I did not feel much apprehension of be ing overtaken. By way of making more sure of an escape, however, we set the rovals.

when the West Indiaman bore up in the name of your lugger ?" "Le Polisson-corsair Francais; what When the West indiaman bore up in chase, we were about two leagues ahead of our pursuer. So far from lessening this distance, though she carried roya

this distance, though she carried royal studding-sails, we gradually increased it to three, until, satisfied he could do nothing, the master of the strange ship took in his light sails, and hauled by the

took in his light sails, and hauled by the wind again, carrying the late prize crew in a direct line from England. I after-ward learned that Sennit and his com-panions were actually landed in the island of Barbadees, after a pleasant passage of only twenty-six days. I make no doubt it took them much longer to get back again, for it was certain that not one of them had reappeared in Eag-land six months from that day. We now had the ship to ourselves, though with a very diminished crew. The day was the time to sleep; and re-lieving each other at the wheel, those who/were off duty slept most of the time when they were not eating. At six in

Of course, these orders soon brought palatial Florida hotels, in the height of the seas

The great native palms, the scent of The great native palms, the scent of the magnolias and orange blossoms that floated in from the grounds, the bril-liant electrics, the strains of the orchestra, all intoxicated the senses. The sight of beautiful women, and handsome men in evening dress, gliding through the mazes of the dance was animating and fascinating, and one could not help feeling, for the moment at least, the delicious sense of pleasure that becomes in its fulness so danger-ous to the spiritual atmosphere. aded-to, and preparations were made

"What sheep's zat ?" demanded one in good broken English. "The Dawn, of New York ; may I ask

A group stood apart, near an arch A group stood apart, near an arch-way of southern moss. A young girl of twenty-three and two men. One of them was evidently her brother, a strong family resemblance marking the two. The other man was older, with a professional look, and at this moment his face was lined with grave thought in spite of the festivities about him. He was apparently well acquainted with the young man who had intro-duced him to his sister—a new arrival from the North. "I tell you, Miss Laura," said the elder man, "I am used to scenes of pain, but my heart ached for that family this evening !" " Le Polisson-corsair Francais; what you load, eh?" "Sugar and coffee, with cachineal, and a few other articles." " Peste! Vere you boun', Monsieur, s'il vous piat?" " Hamburg." " Diable! zis is non ze chemin. How you came here, sair, viz ze vin' at sou-

book in his light sails, and hauled by the sind agree of the last pice or the last vices are solved by the solution of the sails, and hauled by the vess?"
We are going in to Brest, being in read of a little succor."
We are going in to Brest, being in need of a little succor."
Wo are barbadoes, siter a pleasant passage of only twenty-six days. I make no doubt it took them much longer to get back again, for it was certain that as not are of them had reappeared in Baginad at moths form that day.
We now had the ship to ourselves, though as the time to sleep; and return the vess of duy sleep most of the time when they were not esting. At six in the events, how the tween of duy sleep most of the time when they were not esting. At six in favorable, the borizon clear of vessels of vessels of are y sort and the prospects of a pleasant night were sufficiently good. The run in the course of the save as the save sufficiently good. Ther un in the course of the save as the save as the save of the save in the light save and the prospects of a pleasent night were sufficiently good. Ther un in the course of the save as the save as the tow as a the obset is constantly before to the size and the prospects of a pleasent night were sufficiently good. Ther un in the course of the save are sufficiently good humor. He had one handred miles, and I com the was all cost to be a rengade English prime or to be as the prospects of a present bing was adled to to be a rengade English are too be a rengade English prime or to be as the save intig the save the shair.
"Well, Moese, 'I observed to my old the observe to be a rengade English prime or was all this scene of feasitile the to the a save the intig was and be prospects of a may the save the prospects of a prime and sitter was all this man never appede to be as the save the schair.
"Well, Moese, 'I observed to my old the hole as and be prospect to a save the schair.
"Well, Moese, 'I observed to my old the prospects of

small cottage on the outskirts of Jack sonville. The Doctor told the chauffeur

walk and opened the door. The feeble cries of a sick child fell on the ear, and a pale, slender woman stepped out into the vestibule, but drew back startled when she saw the uniformed nurse, the Doctor and another gentleman.

"I've brought you a nurse, Mrs. Stanton !" said the Doctor cheerily. Mrs Stanton looked helplessly from "But-Doctor-you know we canno

"But-Doctor-you know we cannot pay a nurse," she gasped. "That will be all right," said Laura in a sweet voice, "the Doctor will attend to that part of it, and I am his assistant. Where are the children?" "But, Miss," stammered the poor woman, "I don't understand!"

"It isn't necessary to understand 1" "It isn't necessary to understand any-thing just now, but the helping those chil-dren. Do you want to lose them?" said the Doctor gruffly. 'Oh, Nol No 1" sobbed the broken-

"Oh, No! No!" sobbed the broken-down mother, looking from one to the other. "Well, then, bring us to the bed-room. Bob, sit down here till we come back." Bob entered the door of a small room where a man was seated by a drop-light, reading the paper. He had heard the whole conversation in the vestibule and the conversation in the vestibule and

whole conversation in the vestibule and the expression on his face was of annoy-ance. His thin, drawn features and hollow-eyes, his emaciated frame, and the dry, hacking cough evoked all the pity that was born in the athletic figure and fine physique of his visitor. "Good evening, Mr. Stanton," said Bob. "The Doctor is my friend, and the nurse is my sister, so I came along. My sister is half a doctor herself." "You are very welcome visitors," said the consumptive, "but we are not rich, and cannot afford to pay a nurse. I don't know why the Doctor brought one."

He Got a Call

Dearest Hubby-When you go out of town again, please leave my CAM-PANA ITALIAN BALM at home, as I need it for my complexion these windy, dusty days. If you want it for your old shaving, buy a bottle for yourself, stingy. Cecilic.

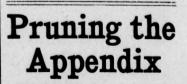
time, I've wept bitter tears in secret "But how could you rest, in the pres-ent circumstances knowing that were in such imminent danger ?

"The thought of it nearly broke my heart these days and nights I have watched them! Os, how I prayed to Goi that something might happen that they could be bapized! But I am afraid to mention it to my husband, he would get into a rage and it might bring

would get into a rage and it might bring on a hemorrhage!" "You are timid," said the nurse "this is a question of three immortal souls and they must be saved 1 Is there a priest in the neighborhood ?" "On yes, I believe there is, but I beg of non to motion it to my husband"

of you not to mention it to my husband," said the weak little woman. " Does he come up to see the chil-

" "Every morning, the first thing. If he hears us talking he will get alarmed and will be up before you know it." A moan from the little girl called the nurse and mother to her side. The child wanted a drink, and while the nurse gave it and soothed her, the mother stood there smiling.



What thousands of people are rushed to the hospitals these days with the to the hospitals these days with the idea that praning the appendix will rid them of the cause and effect of wrong habits of eating and living. We eat too much, take too little out-door exercise, breathe impure air, and when the system gets loaded with foul impurities, which irritate the digestive system and set up inflammation, we are told that the operating table is the only place for us.

told that the operating table is the only place for us. Why not prevent appendicitls, as well as acute indigestion, peritonitis and Bright's disease of the kidneys, by keep-ing the liver active and the bowels regular. Dr. Chase's Kidney-Liver Pills eleanse the digestive system of foul im-purieties more quickly than any treat-ment you can obtain. They awaken the liver and ensure the nealthful action of the kidneys and bowels.

MARCH 28, 1912

Just then the dry cough of the father heard. He had just come into the

"The baby?" he said in a husky voice, " is he alive ?"
"He is alive and will pull through," said the nurse gently.
"She has worked mirsoles with them; they are all better," said his wife.
"God bless you, nurse," said the man, deeply moved. The nurse grasped her opportunity.

deeply moved. The nurse grasped her opportunity. "Mr. Stanton, these children must be baptized. You must send for a priest this morning. You don't want to lose all your darlings at once. Get them baptized for they are of your wife's re-ligion and mine. I am a Catholic, and I cannot stand by and see those sweet children debarred from heaven. They must be baptized, and I will stay with them till they are prattling around your mess once more."

knees once more." The wife did not dare raise her eyes; the man looked at the nurse with a frown. She met his gase firmly. He looked at her for a minute and then held

looked at her for a minute and then held out his hand. "I admire a woman that stands up for her convictions," he said. "If you want the children baptised you send for whoever you wish to do it, I'll not hinder you. If you pull them through and let them be around me for the short time I have to live, you'll be the best friend we have, and your wish shall on every time."

best friend we have, and your wish shall go every time." "Thank you, Mr. Stanton. I knew I would not be disappointed in you. Til do so to-day. And now Til prescribe a little for you. You don't look as if you slept last night. Let me look at your medicine." And as the man, after look ing at the three children who seemed quiet and restful turned down stairs, the nurse followed. She straightened the bed, shook up the pillows, ordered him to lie down and from her own satchel gave him a stimulant and a sedative, drew the blinds and com-manded him to sleep till she called him. Then closing the door gently she weht up stairs.

Then closing the tool guilty. The mother was weeping quietly. "Oh nurse, you have been sent from heaven! How easily you got that promise from my husband!" "Your husband is all right. Perhaps you have been too pliant, too easily subdued."

easily subdued." "Perhaps I was. I must do better," said Mrs. Stanton. "How can I ever

said Mrs. Stanton. "How can I ever thank you?" "Don't thank me," said the nurse, "bon't thank me," said the nurse, "but if yon feel rested, put on your hat and go to the 6:30 Mass this beautiful morning and afterwards tell the priest what has happened, and ask him to come this morning aud baptize the children, and pray with all your soul before the altar that God may give you strength to return to your duty."

"You talk like the nuns who instruct-me at school," said Mrs. Stanton.

was diffused over the little cottage that he forgot to be ungracious to the priest who came as he promised, and even in-vited him to sit down and talk to him. The children were baptized and Nurse Laura breathed freely, for they were by no means out of danger, but the "miracles" had begun. When the Doctor arrived laden with messages from Bob and a basket of fruit and other dainties it was a different household he met the first day !

dainties it was a different household he met the first day! "Why, the miracles have started, sure enough!" said he as he noted the improvement in each little patient. "This baby isn't going to die after ali. They are all on their way out of the woods. Miss Laura you are a wonder-

the devoted girl who had brought this quite happiness tother home. The priest came. Mr. Stanton was instructed and baptimed, and as the days passed by made his First Commun-tion. Still the nurse tarried, for her practiced eye saw that he was not long very a able for m

practiced eye saw that he was not long for earth. One evening about the Angelus-hour is he was sitting by his bed when the dread messenger same. Quietly she called the wife and chil-dren and telephoned for the priest. He agony ceased and the purified spirit of Mr. Stanton, with the words of the last Benediction still on his ear passed with-out a struggle to the Lord who had created him. Nurse Laura closed his eyes, com-forted his wife, soothed the children, and when she knelt in the little chapel at the funeral Mass, she could not help looking back in wonder on the month just passed, and she thanked God for the blessings that came and the reward that followed the taking of her "First Case." *

She still lives, reader, a noble and gracious woman. Blessings have fol-lowed her everywhere. A happy mar-ringe, a beautiful home, and lovely children, and most of all, a deep con-sciousness that "God will never be outdone in generosity."

CHARLES DICKENS-1812-1912

CHARLES DICKENS-1812-1912 One great service Charles Dickens has done the general public is to make the early English novelists superfluous, Smollett, Fielding and Sterne he read at an age too young for them to do him much harm, then rejecting what is bad and absorbing what is good in these suffors Dickens continued and im-proved on their work. The coay inn and the picturesque stage-coach, with all the pomp and circomstance that go with these, the broad highway and the merry laugh and jest about the roaring hearth-fire, the deep potations and the slap-stick farce-sli these, equally characteristic of the early Vic-torian day as of the days of Fielding, are reproduced in Dickens with a detail as minute, a humor as great and a gift of imagination immeasurably superior. The old days of the old novels are brought to life again, only to have that life more abundantly, but more clearly. The Arabian Nights have also played their part. Samuel Weller once re-marked that if there were such a thing as an angel in tights and gaiters, Mr. Pickwick was certainly an angel. The immortal Weller, in the heat of his love, apokejinjterms of exageration, but if the had called him a fairy, Mr. Chesterton,

Pickwick was certainly an angel. The immortal Weiler, in the heat of his love, spokejiniterms of exaggeration, but if he had called him a fairy, Mr. Chesterton, for one, would certainly have agreed with him. It was not necessary for Dickens to rub Aladdin's lamp to get his genil; nor to visit midnight groves and utter-dark incantations to get his fairies. For these wonderful creations he went to his ink-bottle. Disquise them as you please, the Cheeryble Brothers were fairies, Tim Linkinwater was a fairy, and Mrs. Nickleby a veritable Titania, grown old and reminiscent. Quilp was an imp, and so was Squers. In a word, Dickens, inspired to some extent by the Arabian Nights, created a New mytho-logy.

And the wonder of it all is that some And the wonder of it all is that some of these great creatures of his are real in proportion, almost, to their imposi-bility. Pickwick and Weller may be impossible; we may not have enjoyed their company since our days of youth, yet the one with his moon-face, be-spectacled moon eyes, and tights and gaiters, the other with his absolute im-contrability and wondrous commen-

gaiters, the other with his absolute im-perturbability and wondrons commen-taries on life, are more real to us than the man we dined with last week. Let us put it in another way. Sup-pose we recall the last popular novel we read in the year just gone. Pos-sibly the plot was good, the characters true to life. Very probably we rémem-ber the plot; but what of the charac-ters? Of Dickens's plot we remember nothing, but his characters stand out in our memory with a distinctness that age cannot blur. Indeed, many of them

THE CATHOLIC RECORD

me temporal blessing for others who e not of his fold.

another way. His plots distinctly oriental, and, suitable for the times of an al Raschid, not at all so for modern life. Coincidence while Good me to death; probabilities are Charles Dickens was the first of our

naught. Oharles Dickens was the first of our novelists to write with perfect sympathy about the poor; the first to make lovable children central figures in his stories. In season and out he teaches the lessons of purity, honesty, charity, and not infrequently forgive-ness, gentleness and patience. From the viewpoint of morality, however, some pages in the "Pickwick Papers" and a few scenes in other early works of Dickens are open to objection. Visualization is the mark of creative genius. The man of talent describes his hero; the man of genius sees him. Dickens as his characters, heard their voices, laughed with them and wept with them; and the English-speaking world has followed his example. Dickens has voiced the common mind, has given a splendid expression to the common feelings—he is the great vor humana of literature. He is Democracy become creative and expressing itself, and hence he is at once the idol of schoolboy and father grandfather. He was popular during in lifetime in a sense now absolete. We speak of popu-lar writers to-day, but it is in quite an-other meaning. We read their works as a relief from reality; but we long for other meaning. We read their works as a relief from reality; but we long for the end. With Dickens' books, we wish

as a relief from reality; but we long for the end. With Dickens' books, we wish they would go on forever. As Mr. Gissing has pointed out, most of the readers of to-day think and speak of Dickens from their boyish memories This, he says, is an obvious source of much injustice. Let them read him again, and despite bad plots, exaggera-tion of horrors, violations of taste, an occasional narrowness and religious bias-remember Dickens was a self-made man-a forcing of the pathetic note, despite all these-one will dis-cover in him a keenness of observation, a wealth of humor, or richness of creation, a power of vivid characterization, a sprightliness of narrative which, in the opinion of many of the latest orities, place him as the greatest novelist of the nineteenth century. the nineteenth century. FRANCIS J. FINN, S. J.

WALKING DOWN THE WRONG ROAD

So numerous have become the schemes for quick social reforms, and so frequent-ly are they urged by men who spparent-ly ought to be better informed, that even Catholics are at times at " the parting of the ways "—in a mental sense where it is exceedingly difficult for them to step with certainty to the right or to the left. In order to avoid the dangers of melern schemes for the improvement the left. In order to avoid the dangers of modern schemes for the improvement of the world, the uplift of mankind, the equalization of the capitalist and the laborer, the uprooting of vice and the permanent establishment of its opposite --virtue, the person of to-day must needs have some sound rule by which to meas-ure what he meets. In this matter the Catholic has an anthority that he can wholeheartedly

In this matter the Catholic has an authority that he can wholeheartedly trust and confide in, but when one is constantly confronted with wrong views, mistaken messages, and so on, one's trust is often weakened — the result is uncer-

is often weakened — the result is uncer-tainty. Many there are who attempt or who would like to attempt the solu-tion of man's ills by various methods. These same persons seem to have given a great deal of study and contemplation to the hatching of their plans, but in general all these solutions and their proposers disregard one thing. In the coining of all the 'isms'' for the improve-ment of man's condition there is always one thing lacking, and the absence of that one ingredient makes them abso-lutely worthless. The ingredient which is missing is the teaching of the Saviour, and any scheme that proposes to ameli-orate our present state of life without a gracious and goodly leaven of "the gracious and goodly leaven of "the teaching of the Saviour" to give it sub-stance—is naught but a husk, and but poor fare for starving man to feed upon. Herein is the weakness of the modern "isms" which, through their garish

A correspondent of the Irish Ecclesi-astical kecord asks a number of perti-nent questions concerning of medal-"isms" which, through their garish promises win over those who have fared ill in the conflict of the day. Why do these firstide philosophers not turn to the words of the God-man? Where can they find more certainly delineated the evils of the world, where can they find clearly outlined the true solution of these evils, where can they find total destruction more plainly predicted for observe a section and the Rev. Thomas O'Doherty, of Maynooth College, answers these questions in a recent issue of the Record. Rev. Dear Sir: Will you kindly answer enclosed questions regarding medal-scapulars. They are not specu-lative doubts, but have arisen from

finds it more convenient. The answer therefore, to two of our correspondent? queries (4 and 5) is sufficiently evident

same temporal blessing for others who are not of his fold. Let us apply this wonderful doctrine to several deep and noisesome sores of modern society, and see if it does not purge the corruption. Socialism offers a solution of the disparity between the rich and the poor by promising to place all on the same level in smount of phys-ial goods. This is a cunningly planned materialistic scheme to eraggerate in the minds of those who have little, the value of possessing a competency or a surplus. It directs man to his body and makes, at least in concept, " a heaven of earth." This is shortly what social-ism is. How does the Catholic Church stand on this point ? She tells her chil-drem with the voice and identical words of Christ that the kingdom for which He wrough is " not of this world, that even the lowest mentally may in eternity pass howe who are above him in natural en-dowgents, that this earth will never be a heaven and it is but a delusion of ma's to try to make it so, that if " we be heave thoughts to guide him, the visit of this world not as versitions but the these thoughts to guide him, the visit of this world not as versitions but the sit is not a quixotic utopian or foolish with these attained success, some even in temporal life, through their proces or a ligher world to come. That this is not a quixotic utopian or foolish multions who have attained success, some even in temporal life, through their proces or in the success and in the success the success of the success the success the success of a higher world to come. That this is not a quixotic utopian or foolish multions who have attained success, some even in temporal life, through their process of the success and success the success of the difficulty is shown by the multions who have attained success, some even in temporal life, through their process of the success and success the success the success of the success the success the success the success the success of the success the success the success the success the success the success of the therefore, to two of our correspondent's queries (4 and 5) is sufficiently evident. À person may wear a scapular during the day time and a medal scapular at night, or vice versa. He may also change ad libitum from wearing the medal to the scapular, or the reverse. As a guide to the solution of the other questions raised, it will be useful to set forth the following points in the Decree regarding the blessing of the medal. 1. The prices who blesses the medal must have the power to enrol in the scapular, or scapulars the wearing of which it is intended to replace. 2. The person who wishes to use it must have been actually enrolled at the time the medal was blessed. These are the only re-strictions imposed by the Decree. Father Hilgers, whose opinion from his position as Consultator on Indulgences is of the highest value, distinctly lays down that the medal need not be blessed in the presence of the person who is to wear it. All that seems to be necessary, therefore, in order to gain the indul-gences, is that a person wear a medal which de facto has been blessed under the conditions stated. It may be obthe conditions stated. It may be o served, however, that it would be served, however, that it would be a dangerous practice to bless a number of medals to be afterwards distributed even to persons who were enrolled at the time of the blessing. For a mis-take might easily be made either about the time of the blessing or the time of the enrolment, and so people would be exposed to the danger of losing their in-dulgences.

practice of it. * * * On such questions as divorce the Catholic Church also speaks with a voice that, were it listened to would cure with pleasing speed a gaping wound and a filthy wound in modern society. Her solution of the marriage question is the true and only solution and is so acknowledged by those who argue against it. Its very sameness is so compelling that it must strike the very brain and consciousness of everyope — save pos-sibly those whose consciousness has been rendered impenetrable by a defect of nature. Even the sensual man in all his lowness must, I am sure, admit with-out reasoning it out, so strikingly true is it, that on this matter the Catholic Church proposes the only sensible doc-trine. duigences. All that is necessary to attend to, in our opiaion, is the purpose for which, and not the purpose for which, and not the purpose for which, is and not the purpose for which, will serve as a sufficient answer to the first and sixth questions proposed. It is only necessary to insist again on the danger involved in the practice which these questions suggest. The danger, as is manifest, is all the greater if the medal is intended to be worn as a sub-stitute for several scapulars. Hence, in practice, it would be safer for each one to have his own medal blessed for himself. Save for this reason, there seems to be no reason why a person should not hold several scapulars in his hand, as suggested by the second ques-tion, while the priest is imparting the blessing for blessings, even though the All that is necessary to attend to, in trine. And so I could go on and on and fit the doctrine of the Church to modern tion, while the priest is imparting the blessing (or blessings, even though the persons for whom they are intended are not distinctly, or at all, before the mind of the holder. This is especially true when the medals are blessed for one particular scapular only. But if sev-eral blessings were imparted some of the individuals might continue, through ignorance, to wear the medal as a sub-stitute for a scapular in which they were invested afterwards, and so lose the indugences. Finally, in reply to the third query, we see no reason why a persof might not have several medals blessed for himself, to be used in the way indicated. Provided he wears a the doctrine of the Church to modern errors and in each instance will be seen such a surprising corrective influence that none but a Divine Originator could that none but a Divine Originator could have covered the situation so closely. This is a thing that must be kept in mind when we are tempted from the right road by the schemers. Perhaps many at times asked themselves why these schemers scheme and plot and plan and strive after the impossible. In an-swering the question we will find that they are casting a sop to their own con-sciences which even in their vitiated state are gnawing unsatisfied. They studiously avoid the doctrine of the Saviour at times because for them there way indicated. Provided he wears a medal validly blessed, he gains the in-dulgence. THOMAS O'DOHERTY.

A CARDINAL AND A HOTEL MAN

studiously avoid the doctrine of the Saviour at times because for them there is little food for pleasant reflection. They may see the truth but it is bitter. Materialism manifests itself in many ways, but the Catholic Church is forever there with the divinely authorized word: "Forget the body, or if it must be before your mind, use it as a means to a higher place in the land of promise." Man's very nature tells him that these words, these doctrines fit and fit perfectly, but he is, at times, inclined to hearken to other voices that charm for the moment. Our lower nature is constantly intrud-A long while ago, when Cardinal Oulien lived, there was a sick call for a priest in Dublin. The sick person was at — hotel, the proprietor of which was a Protestant. A stormy, wet, dark night Our lower nature is constantly intrud ing itself upon our attention in oftime

a Protestant. A stormy, wet, dark night it proved. As soon as the messenger got there a priest started. Through mud and slush he made his way, and at last arrived at the hotel, saw the sick person and gave him the sacraments. Everything went off as usual thus far, but now the curlous next becam. The proprietor of the a most disagreeable manner, and when the lower nature has the upper hand—it is then that we turn to the false solupart began. The proprietor of the hotel, thinking to do a little private A final word would, then, seem to be somewhat on this order : Let us keep our vision clear, let us repeatedly clar-ify it at the fountains so carefully proproselytizing, invited the priest to come into his own sitting room. After adinto his own sitting room. After ad-ministering some welcome refreshments, this Protestant erangelizer let himself out. "To think, Father," said he, ad-dressing the priest, "of the pride and sloth of these Bishops and Cardinals ? Is it not monstrous ? I warrant now, that, while the Cardinal has sent you on this long tramp through the muddy snow, he is comfortably toasting his heels and drinking a good warm punch." "I think are more him." "Why 2" "Because vided for by that same Saviour, and the closer to Him we are, the more clearly we see Him, just that much quicker will our solution be at hand.—Francis Mohler M. A., in Catholic Columbian. ABOUT THE MEDAL-SCAPULAR

drinking a good warm punch." "I think you wrong him." "Why?" "Because he is doing nothing of the kind." "You

heart to them and came of her own ac-cord to the catechism instructions. Soon by the grace of God she became shamed of her vulgar superstition, remounced har gods, and after a few weeks asked to be baptized. Her zeal

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3

woods. Miss Laura you are a wonder-worker. But mind, you're to take a rest now. Mrs. Stanton will look to things for a while. I'll be back to-morrow," and so he left muttering to himself: "God will never be outdone

in generosity, sure enough." The days passed on-weary days, with many a hope and fear alternating. Every day, however, the Doctor, the nurse and the happy mother felt that nurse and the happy mother felt that the improvement was increasing. In two weeks the children were sitting up. But now their father was visibly fail-ing. He would sit in the childrens' room for hours watching Nurse Laurs minister to them. He was gentle to his wife and when she told him she had re-turned to the Church, had been to con-fession and Holy Communion, he only on and Holy Communion, he only ed her and said " she should never

Narse left her religion." Nurse Laura like a good angel, how-ever, hovered round the family, keeping up an atmosphere of sunshine and hope. One by one the children were let down stairs to their father's room, and down stairs to their father's room, and once down stairs their convalescence progressed until their merry langhter in the little garden of the cottage made the mother and father glad. But Mr. Stanton grew weaker each day. Nurse Laura had gone back to the hotel under Bob's protection, but came frequently and cheered the patient. One morning they were alone and the Nurse said : " Mr. Stanton, you are not getting better. You have seen what the Cath-olic Church has done for your wife and children, why do you hesitate to look into her claims? You would certainly join us."

"I don't need to look into her claims" "I don't need to look hato her claims" was the surprising answer. "I have watched you, nurse, and I have read a bit, and I have only waited for you to ask me if I wanted to be a Catholic, for

The nurse took his thin white hand fervently. "Thank God Mr. Stanton. I have

age cannot blur. Indeed, many of them serve as the small change of ordinary intercourse between ordinary men and women. We speak of the fawner as an-other Uriah Heep; hypocrites are Pecksniffs; the man waiting for oppor-tunity to knock at his door as a Micawot blur.

bur. We throw in such phrases as "Barkis is willin'," "in a Pickwickian sense," "asking for more," "the demni-tion bow.wow"—and we do not feel it tion bow-wows'—and we do not feel it necessary to explain. All these and more Dickens has made veritable house-hold words. Despite—perhaps, because of—exaggeration, his characters live and, strange paradox, in many cases, by their very vitality have killed their pro-totypes. Squeers lives; but the Squeers schoolmasters have died in his creation. schoolmasters have died in his creation. Bumble lives, but the Bambles beadles are dead, because Bamble lives. The secret of their immortality would seem to be that Charles Dickens has placed

are dead, bocade Diamorality would seem to be that Charles Diokens has placed them in an atmosphere where things look larger, clearer, more vivid—where nothing can rust or fade—where the light, though genial, plays strange tricks—the atmosphere of creative humor. It is a humor not of the com-mon, a humor which touches the high places, which reaches to the veryfstars; a humor, as shown, say, in Sarah Gamp or Dick Swiveller, which goes beyond the reach of any novelist in the whole history of the novel. As Gissing has observed, to get such another as Gamp, one must desert fiction and go to the nurse in Juliet. Mrs. Gamp the read-ing public would not give up for untold gold; and therefore the same reading public at onee did away with all the Sairey Gamps in real life; Dickens had laughed them to death, as he laughed the Squeerses to death, as he laughed the stude, never laughter more kind-hearted, never laughter more kind-hearted, never laughter provoked by this magician of the ink-bottle. A thin partition, as we know, divides smiles from tears. Dickens has made us laugh. and from that laughter came pity—and then the squeer indignatio, which swept

"Thank God Mr. Stanton. I have prayed for this ever since the children were baptized. May I send for that good priest once more?" "And when the nurse with joy told Mrs. Stanton, who had suspected this was coming, and was full of gratitude to

clearly outlined the true solution of these evils, where can they find total destruction more plainly predicted for those who refuse to put into practice these solutions ? And yet, although this truth cannot readily be denied, why do so many of those who seem to have the welfare of mankind at heart, pay solititle attention to the teachings of Christ ? There are many reasons. One is that so many of our overeducated problem - sol-vers have rejected Christ as a divine teacher, and look upon Him as a Man-and as nothing more. Toey have with their keen intellects argued away evi-dence that would be overpowering in a court of law, and after the destruction of this evidence they coolly assert : " Christ was a very perfect Man-but-He was not God." The thought is hor-rible, but the reality of such a thing is even more terrifying. The most reason-able question that suggests itself is : How could these people ever solve the problem of humanity, when they can set aside testimony to the fact of Christ's divinity ? So, through their rejection of Christ, these same people injure their case when they present it before the man who thinks.

. . . But here the difficulty arises. Those But nere the dimutity arises. Those who do not think for themselves, and with the proper guidance are taken in by these errors, be they in the form e.g. of socialism or of any other like error. What are they to do? They are to turn to the doctrine of Christ. But where is the doctrine of Christ? In the repository of the Catholic Church into whose itory of the Catholic Church into whose keeping Christ gave it personslly with the oharge that she conserve it down the sges and with the promise that she should never lack strength to so care for it. The Catholic Church has this doc-trine, and in her doctrine is to be found —and there alone found—the solution of modern difficulties. To the Catholic this is a great source of joy and satis-faction, and he is so happy in the enjoy-ment of his security that he wishes the

College, actual experience. 1. Must the medal-scapular be blessed for one particular person, or may it be blessed for any one who has been properly invested with the scapu-lar?

lar? 2. When a priest blesses medal-scapulars publicly in the church, may any person hold several in his hands for the blessing with the intention of giving them to persons already in-vested, and must be have these persons Jolumbian.

vested, and must he have these persons in mind at the time of bleasing? 3. May a person have a dozen or more of medal-scapulars bleased for him-self, and use them indiscriminately, so that in changing his clothes he may always be sure to have one about his normal? the ommunity in charge of the hospital at Kumbakonam, East India, relates the following story of the conversion of an old lady, to show that souls as well as bodies are healed at this charitable in-"This old lady lived with her family

bodies with else to this character in the second of the second the secon

he is doing nothing of the kind." "You don't tell me! But how do you know ?" "I know by the best of reasons. You have never asked my name." "Your name. What is it ?" "Cullen—Cardi-nal Cullen." In a moment the hotel-keeper was on his feet, hat off. "Will your Eminence forgive me? I spoke in ignorance. Shall I order a carriage for Your Eminence ?" "Oh, no; I can go back as I came. I am used to such journeys." The Cardinal departed. A few days afterwards the hotelkeeper went to a priest for instructions, and was finally received into the Church. This incident is strictly true.—Catholic Columbian. OSTEOPATH AND CHIROPRACTOR DRY GOODS, MILLINERY, CARPETS DR. BARKLIE JOHN H. CHAPMAN & CO. Dry Goods New Stock New Store, 248 Dundas St. London Graduate Osteopath & Chiropractor ISUPERB ELECTRIC EQUIPMENT SPECIALTY- Rheumatism Chronic and Nervous Diseases. Established 7 Years. 505 TALBOT ST., LONDON PHONE 2565 T. F. KINGSMILL, 130-132 Catling St. ect Importer Carpets, Linoleums, Rugs, Lace ins, Shades, etc. 1 stand between the manu-er and customer. Quality, Quantity, Variety, OVERALL MANUFACTURERS rer and cus The "BULLDOG" Line ENGINES AND BOILERS OF OVERALLS AND COATS Are large, roomy and perfectly made. They really resist wear and owing to a special seam construction cannot rip. "Sold all over over all." MADE BY THE CANADA OVERALL CO. 98 Carling St., London Phone 355 E. LEONARD & SONS, Est. 1834 Manufacturers of Engines and Boilers Head Office and Works - London, Canada FINANCIAL. THE DOMINION SAVINGS AND INVESTMENT SOCIETY I Masonic Temple, London Interest allowed at 34 and 4 per cent. on Depositu PHOTOGRAPHS APOSTOLIC ZEAL OF SISTERS EDY BROS. Artistic Photograph 214 Dundas St. London, Ont. Sister Marie of the Missions, one PLUMBING. HOT WATER HEATING Imperial Bank of Canada NOBLE & RICH Capital paid up \$6,000,000. Reserve \$6,000,00 Savings Department. \$1.00 opens an account London Branch, Richmond and King Streets R. Arkell, Manager Plumbing Hot Water, Steam and Vacuum Heating Gasfitting and Jobbing e 538 235-237 Queen's Ave. ne 538 THE ONTARIO LOAN & DEBENTURE CO'Y. Capital paid up. \$1,750,000. Reserve \$1,300,000 Deposits received, Debentures issued. Real Estate Loans made. John McClary, Pres. A. M. Smart, Mgr. Offices: Dundas \$t., Cor. Market Lane, London. SHEET METAL, STOVES, ETC. WM. STEVELY AND SON Sheet Metal Workers. Hot Air Heating over and Furnishings. 362-4 Richmond St Offices: Dundas St., Col. Infect and SAVINGS CO. Incorporated 1864, 4% and 44% Debentures Write for Booklet: "Unquestioned Safety for you Savings." H. Cronyn, Manager. London Regina St. Thomas STOCKS, BONDS, REAL ESTATE THOS. RAYCRAFT, Investment Broker Specialist in Porcupine and Cobalt Stocks adon Loan Block Long Distance Phone 2999 THE LONDON LOAN & SAVINGS COMPANY OF CANADA UNDERTAKERS AND EMBALMERS ALLOW : 5% on Municipal Bond JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House 373 Factory—543 MERCHANTS BANK OF CANADA Paid-up capital, 46 Sovico, Reserve funds #4,999.307 Commercial and Sovings Accounts Invited. Joint accounts if desired. Interest at highest rates. J. E. Magee, Mgr. London Tanch, Richmond & Queens. J. A. McKellar, Mgr. London South, 146 Wortley Rd.

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

omas Coffey Dear Sir.—Since coming to Canada I have reader of your paper. I have noted with satis-that it is directed with intelligence and and, above all, that it is imbued with a strong ic spirit. It strenuously defends Catholic les and rights, and standsfirmly by the teach-d authority of the Church, at the same time ing the best interests of the country. Follow-we lines it has done a great deal of good for principles and rights, and standsmart, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country, and it will de more and more, as its wholesome influence reacher more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing or your work, and best wishes for its continued success

Dest wishes for its continued succes its very sincerely in Christ. DONATUS, Archbishop of Ephesus. Apostolic Delegat

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1000.

Ottawa, Canaua, macor pro-Mr. Thomas Coffey Dear Sir : For some time past 1 have read your estimable paper, the CATHOLIC RECORD, and congra-tulate you upon the manner in within it is published Its matter and form are both good ; and a trub (catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to re

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa

LONDON, SATURDAY, MARCH 23, 1912

THE ETHICS OF STRIKES

The stupendous power, which organ ised labor can wield, is driven home a never before by the results of the great English coal strike. But the question is, are working men justified in using this stupendous power so as to paralyse industry and commerce, and cause millions to suffer the direst papers of hunger and privation. This is a question both practical and pressing for Catholics. From press, pulpit and platform we have grown accustomed to hear that socialism threatens the very exist ence of civilized society; we admit the truth of the warning, but custom has made it stale. It required something like the great coal strike to make us realize the titanic forces that may easily come the weapons of socialism in the impending war on society.

Many non-Catholics look upon th Catholic Church as the greatest conservative force that makes for the salvation of society and Christian-civilization ; in-deed this fact is clearly recognized by socialists themselves. Thinking Catholies know that the Catholic Church alone can save the civilization which she created. But the soulless, economic system of to-day is not vital to civilized society, rather is it a malignant growth thereon, not less a menace than socialism of which it is the cause. Socialism cannot be fought merely by showing its fallacy and inefficacy; something positive must be substituted for it We gave the statistics last week show ing that 5,000,000 adult workmen of England were receiving less than the neagre minimum required to support a small family, taking into account the prevailing prices there.

Leo XIII, has defined the Catholic labor as anything else that is

operatives, and cannot justly be con-demned or repressed." He then considers the following ob-Liste. Of course, the privileged

But even where there is no at all, strikes, it will be urged, do serious harm. They suspend productio impede commerce, take away the profits of capital, disturb the econ order, and sometimes go so far as to stop the supply of necessaries. Society as a right, therefore, to forbid them, even under heavy penalties.

Again Mr. Shaw tells us that "th "All this is true," replies Liberatore, and society would have an indispu-ble right to forbid strikes and put minimum wage principle is economically unsound, and would ruin many coaltable right to forbid strikes and put them down, if it fulfilled its duty of protection. But the liberalistic fancy for unbridled competition restricts it to the purely negative task of not permitting violence; and therefore the workman can only be ex-pected to keep within the negative duty of not breaking the law. As to the rest he may use his freedom. If capi-talists by refusing may force the work-man to compete in lowering wages, the workman by refusing may force the masters to compete in higher wages, be-cause they have no other weapons to fight with." owners in South Wales." The poor coal-owners of South Wales will hardly be compelled to move with their families into the "incestuous warrens of the poor." Economically unsound! Yes, if it be a canon of Political Economy that the rich employers may combine to depress wages below the standard where decent living is possible, and that poor workmen may not combine to force wages up to that standard. It is good to find another type of

Admitting that capitalists are some times not to blame, being forced by comcapitalist in Sir Arthur Markham, a petition to give less than they would, great coal owner, who, in addressing Father Liberatore asserts that "it is no miner's meeting, at Northingham, advoargument against strikes. It only cate the minimum wage. He declared proves that the economic system is that no undue burden would be placed upon the coal industry or consumer if a vrong."

are not justified in striking. They

certainly would not be so justified i

they were receiving enough to live on

MINIMUM WAGE

In view of the fact that the whole

solossal coal strike with all its appall-

ing consequences hinged on the ques

decently, but such is not the case.

tatingly conde

said:

decent comfo

It behooves Catholics to know the minimum wage of eight shillings daily were paid every collier. He contended position of the Church on these matters. The Church is with the working man in that the coal-owners had raised ridicuhis fight for freedom and independence ; lous arguments against the minimu the Church asserts his rights and up-

holds them, while condemning utterly Eight shillings, \$1.92 a day, would the destructive principles of socialism. practically double the starvation wage The rank and file must understand this many of these poor fellows are nov and proclaim it : the mighty force of getting. Premier Asquith's recent prosocialism receives its impetus from the posal was a minimum of five shilling fact that it offers itself as the only for adults and two shillings for boys. medy for intolerable abuses, which the Well may Father Liberatore, speaking

natural right.

of the evil of underpaid wage-earners Church freely recognizes and unhesi-"To remedy this evil, statesme In the case of the Welsh mines, there should give their utmost attention; private individuals their charitable is an agreement between owners and orre; concomists their energy study. If Political Economy does not succeed in suggesting a remedy for so great an evil, it is an empty and useless science." miners which does not expire till 1915. Here it might appear that the miners

REV. R. J. CAMPBELL The Rev. R. J. Campbell, pastor of the

There is a parallel between the con dition of the miners and that of the City Temple, London, England, has armers of Ireland. Freedom of contract succeeded in getting himself again into there was none, the Irish tenant had to the limelight. Mr. Campbell held public attention

agree to the rack rent or starve. for a while as the exponent of a New Theology which practically amounted Parliament recognized that an essential condition was lacking and established and courts which, despite the contract t, the announcement that he rejected between tenant and landlord, reduced all theology. the rents to a reasonable basis. So with

Then he, a professed Christian miniser, denied the divinity of Christ and regard to the alleged obligation of contracts with the mine owners we might salled his denial of the Master a new view of the Incarnation. quote Father Vaughan, S. J., who in St Patrick's Cathedral, New York, recently He was recently in Canada and occu

pied various pulpits in churches which "Leo XIII. reminded the employer of still call themselves Christian. As a labor, that there was a dictate of nature more imperious and more ancient than any contract between man and man; that remuneration for work must be matter of course the press gave liberally of its space to his pulpit inanities and platitudes. ufficient to support the wage-earner in

Now, this New Thelogian, this Christian clergyman, who does not believe in Christ, this self-advertising pulpiteer oclaimed by people and press, has a new message for mankiud, one so important and urgent that the Associated Press cabled it to us without delay. Here it is :

tion of minimum wage, it is opportun "One is sometimes influenced to que to examine the morality of this demand tion whether there has been any pro-gress in the world at all, or whether if Later economists generally treat there has been any progres , it has been

it has cost. Of

THE CATHOLIC RECORD people. Engineering it are a group of yndicatists who are practically anarand of the first century. Where, then,

ere the Christians of those first years o find their religion since there was no Bible or at least no New Testament? favoured classes are the State and the people. The million or more coal min-Where did the millions who lived before the invention of printing find their reers are presuming to think they are ligion ? They could not, and for obvious reasons, possess a Bible. A rule, if of part of State and some of people There may be socialists and even anarany value, must be clear. Is the Bible shists amongst them or their leaders Intelligible to all ? On the contrary is it but their demand for a living wage is not full of mystery ? To make any atneither socialistic nor anarchistic, but a empt to understand it years of patient tudy are required. What, then, of the

Anglicans who do not study it in this nanner ? What of the hundreds of different sects all claiming the Bible as their rule of faith and all finding in the Bible a different religion ? And how explain the extraordinary phenomenon of the

Anglican Church tolerating within its precincts mutually incompatible and reconciliable opinions. abaurdities." A rule of faith must be able to furnish

is with all the truths necessary to salvation. Now, the Bible does not give us the sum total of apostolic instruction. It does not decide the mode of baptism :

final court of appeal.

nave some definite aim and labor mightily

formation of public opinion.

it does not clearly determine whether infants are to be baptized : it does not definitely confirm the change from the Sabbath to the Lord's Day : it leaves nn determined a great number of question upon which Christians are decided. The Bible does not decide all questions of morals. Hence it follows that a rule. which cannot be within the reach of

every inquirer, which is neither clear to all nor able to give us all truths necessary to salvation, cannot be the rule made by the God of wisdom and goodness. He who will take, says the dis tinguished Dr. Delbrück, the Scriptures as the highest source of a knowledge of faith-he declares it to be something which in its very nature it can not be which is not in consonance with the intentions of the Lord : and which from its own evidence it does not wish to be and I add, which, in the first centuries

when Christianity arose in its primitive vigour and strength, it was not.

DUE TO THE CHURCH

that the Bible has been handed down by Church, according to the Protestan not a word in it from cover to cover to substantiate this statement. On the contrary, St. John says that if all that Jesus said and did was written the whole world, in his opinion, would not

We wonder if it ever occurred to divine to account for his belief in the inspiration of Scripture. He cannot prove it by Protestant arguments.

WHAT DR. BRIGGS SAYS

"Biblical history shows," to quot Dr. Briggs, " that the Church is a great fountain of divine authority. If we go back of Church history into the Bible history we find that the Church antedates the Bible. If there had been no divine authority in the Church there would have been no divine canon of

Holy Scripture. Jesus Christ commissioned His apostles, and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of

and has proved on application to be the As to Home Rule, the Orangeman ha cause of Anglicans holding mutually irreconciliable and contradictory docbad conscience, and once a year he poultices it with a "Croppie Lie Down" trines. Dr. Sobaff, in "Creeds of Chrisesolution. The Orangeman has but tendom," Vol 1., says that the Church of little claim to be called an Irishman. England nursed at her breast Calvinis-He has ever been s foreigner in the tic Puritans, Armenian Methodists. country, and has ever played the part of liberal Latitudinarians, and Romanizing the foreigner, at the bidding of his Eng-Tractarians. Matthew Arnold, for inlish master, for a consideration, and the stance, a good Churchman according to consideration was ascendancy over his his friends, was the utterer of words Catholic neighbor, and the enjoyment of which are usually found on the lips of an Dablin Castle patronage. Our infidel. Rev. Mr. Gorham denied baptestant young men who join the ranks of Orangeism add nothing to the capital tismal regeneration and was sustained by the highest authority of his Church. stock of the future. They should be-Lord Halifax looks with suspicion upon ware. The Ward Boss has something in all Protestant sects : but Dr. Arnold, of view and he wants their votes. Rugby, proposed "that all sects should be

Many a time have we thought it united by act of parliament with the would be imprudent to take the average Church of England on the principle of Orangeman seriously, for indeed his retaining all their distinctive errors and doings are often comical in the extreme While in London, Oatario, the Black Some Asglicans champion apostolic

Pro-

Chapter has placed itself upon record uccession and others curtly dismiss it as opposed to bi lingual schools, deas unwarranted. Some teach seven manding that we should have but one secrements and others hold but two. language in this British country, at And so on through a bewildering variety the Capital we behold Dr. Sproule, speaker of the Commons, and late of opinions defended by Anglicans who professed to revere the Scriptures as the Sovereign Grand Master, sitting up late at nights studying French actually offering up prayers in that AN AIM AND WORK

language. To be effective an organization must

BIGOTRY BREEDERS

to attain it. Not words but achieve It is an easy matter at all times nent can nourish and strengthen it. rouse the demon of bigotry. The press We have seen societies that promised dispatches are sometimes responsible well languish and die because they for this. We are, however, willing to tolerated the "talker" and forgot to dmit that the gentlemen who send out justify their existence. Again, a society hese reports are not always to blame may be but an aggregation of dawdlers They merely give the facts, but bigotry who utter many words, kill time with s so atrociously suspicious that an unvarious devices and serve but to encum ust inference is at once arrived at by per the earth. The society that is ultra-Protestants. A few days ago a keyed up to the concert pitch must exer press dispatch from Montreal told us ise a powerful influence upon the comnunity. It engenders enthusiasm and "A dark picture of the condition

akes every good work done an incenthe Protestant elementary education in the province of Quebec was drawn by Rev. J. A. McFarlane at the meeting of tive to greater exertions. It preaches the faith and becomes a factor in the Rev. J. A. MCrariane at the meeting of the Montreal presbytery. As superin-tendent of home missions for the Mon-treal and Ottawa presbyteries, Rev. Mr. McFarlane had conducted investi-gations, and he gave the results in a re-port. Our rural schools are being wined out and with them our country STRANGE PEOPLE

Our good city of London was this weel wiped out, and with them our country congregations and missions must go down to ruin. Evidence goes to show nvaded by the Grand Black Chapter which we take to be one of those divisdown to ruin. Evidence goes to show that four-fifths of the English-speaking Protestant families that are being driven out of the province are leaving because of the school difficulty. He also said that 1,500 Protestant children were in Roman Catholic schools. 500 were not open ten months in the year, and of the 200 open for ten months many were inefficient. There were 800 teachers, in these schools, of whom more than 400 were not only uncertificated, but were unqualified." Rev. Mr. MoFarlane, we believe. ons or branches of Orangeism which bserve unrestricted reciprocity in igorant bigotry with all the other sec tions, from the Most Worshipful County Lodge to the Most Worshipful Sovereign Grand Lodge. The average citizen, both Catholic and non - Catholic, is amazed as well as amused at the proceed ings, as published each day in the daily press. Such gatherings are smiled upon

by the reporter, as they give him copy. It helps to fill up the newspaper. The Rev. Mr. McFarlane, we believe grave Grand Master from the concest allowed his intolerant spirit to control ion lines has been seeing things at his pen when he wrote that Protestant night, for he tells us that the Popeare being driven out of the Province that saintly and venerable personage in Nowhere in the wide world are nonthe Eternal City, whose great fatherly Catholics treated with more justice and heart possesses but deep affection for more kindly consideration than in this human kind-has serious thought of Catholic section of the Dominion. making havoc with our civil and religious Would we could return the compliment. liberty. It would be a mistake were Let us suppose a case. There is theOrange magnates to conclude that the Catholic settlement in the Province of Ontario. The old people public at large take their proceedings eriously. Their resolutions make no go to their eternal home, and many of greater impression upon the big public the next generation move to the Repubthan those of Grand Juries, the Tooley lic or the North-West. After a time the Street Tailors, or the Lime Kiln Club of number has dwindled to such an extent Detroit. They are given a moment's that it is found impossible to supthought, like a horse race or a hockey port a separate school, and either match, and then placed on the shelves have to move away or send their

ren to a p

MARCH 23, 1912

employment of a celebrant who is en-titled to keep a register and has at the same time something to do with religion. To Catholics marriage is a sacrament, and its virtue lies slope in that. Any Protestant who detracts from the ramental nature of a Catholic

ramental nature of a Catholic mar-riage, detracts from the Protest-ant marriage such sacrosanct qual-ity as it has, and at the same time he does his best to degrade all marriages to a merely civil status. The decree which begins with the Latin words, "ne temere," or in English "lest rashly," is nothing more than a regulation made by a particular church and binding alone upon the consciences of those who choose to avail themselves of any benefits which may flow from a connection with that body, just as the admonition of another church against the practice of attending the theatre is restricted only to Methodists. I sus-pect that much of the objection to this decree arises from theological jealousy pect that much of the objection to this decree arises from theological jealousy because it really is binding upon the Catholic conscience, whilst the Protest-ant churches are incapable of making any such regulation, because they are aware that their adherents decline in advance to be bound by decrees no matter how salutary they may be. Those who are so confident that the Catholic Church is wrong in its atti-tude towards marriage would do well to reflect that marriage and divorce are

Catholic Church is should do well to tude towards marriage would do well to reflect that marriage and divorce are reflect that corether. The Catholic bound up together. The Catholic Church is the bul wark of the institution Church is the bul wark of the institution of mariage in Canada, where we have had only 434 divorces in the last forty years, as compared with 1 274,341 in the United States in the same time. Having regard to the number of people in the respective countries, divorce is 320 times as common with them as it is with us, and the rate is increasing three times as fast as the population. This condition of affairs may well be counted to the Catholic Church for righteousness even by those who have inherited the traditional hatreds of the old world. The church is already too weak. No

The church is already too weak. No friend of humanity should wish it weaker. In times of great spiritual activity the church is least necessary. As the spirit grows cold it must find a refuge within an ecclesiastical organi-zation where it will be kept alive until zation where it will be kept alive until some saint comes to awaken it into new life. The Catholic Church carried humanity over the wastes of the Middle Ages, and the Church of Eogland justi-fied itself by the production of John Wesley aud George Whitefield, names which are pertinent to the present argument that churches should leave one another alone. It is one function of Protestantism to protest, but it is not the only one, and protesting is merely a negative virtue. There will be Ultra-montanes in Quebec so long as there are Orangemen in Ontario, and their mutual hatred are as bad for the cause of re-ligion as they are for the welfare of the country.

NO CAUSE FOR ALARM

Now that the Grand Black Chapter has closed its proceedings, has called upon God to save the king, and enter tained feelings of a different character toward the Pope, we hope our Protestant neighbors will enjoy sweet composure in the hours of rest. We hasten to assure them that notwithstanding the gruesome picture painted by the delegates to the Grand Chapter, their liberties still remain intact. They need not repeat the lullaby of the North of Ireland mother. " Go to schleep or the Pope'll get yon." We can confidently assure them that there are no Ross rifles in the basement of the Cathedral, Father McKeon has no "Long Toms" tucked away in St. Mary's hall, and the good nuns are but making war upon misery, degradation, poverty and sin, bringing up in the fear and love of God the little waifs placed in their care, and tending with a Christlike regard the indigent ones whose steps are moving in life's winter time Orange gatherings ever leave but which no religious instruction of 'any streak of acrimony, a fog-like, increaskind is given, or in which, as is often ing and unreasonable bigotry, which the the case, a Protestant atmosphere persun of intelligence quickly dispels. vades it. Would it be just in this case Sleep soundly, neighbors. What the to say, with the purpose of creating un-Pope is doing is for your wellare as well friendly feelings in the minds of Cathas for that of Catholics. Your civil and religious status is now and ever will be, so far as the Pope and the Catbolic Church are concerned, as impregnable. as the little mountain at Springbank.

The reverend gentleman cannot deny the Catholic Church. And yet that homolies, was in abominable idolatry for eight hundred years. Now is it not strange that he can pin his faith on the Bible that was in the possession of a Church deluged with idolatry. He says that the Bible is sufficient. There is

be able to contain the records.

position in his immortal encyclical on the condition of labor which has been aptly called the Magna Charta of the workingman.

They have a right to wages that will support them in decent comfort.

They have a right to wages sufficient to make for their families decent Christian homes.

They have the right to the time and means to live the domestic life and thus rear their children in the humanizing influences of family life. The family is God's school system and is more important than any other educational system whatever.

They have a right to be treated as human beings composed of body and soul and not as beasts of burden, drudges or alaves.

Leo XIII. asserts these rights, and asserts also the right of workmen to unite in order to obtain those things to which they are entitled.

May they strike even when their ac tion entails such consequences as we are now witnessing ? They have an undoubted right to use the means to attain their just end.

The great theologian, Father Liberstore. S J., towards the end of his long life, devoted to the teaching of Catholic philosophy and theology, published a work on the Principles of Political Economy. Except in Leo's encyclical itself. with which Father Liberatore's Principles are in complete accord, we shall find nowhere a more authoritative exposition of Catholic teaching with regard to economic questions.

Speaking of strikes he refers to the excesses, riots, acts of violence, terrorism, all of which he unqualifiedly condemns.

But, abstracting from these excesses and considering strikes in themselves, we have to say that, given free compet-ition, they are one of the rights of the

and sold, the price, therefore, being regulated by the law of supply and emand. Liberatore thus comments

agitators.

of the strikers.

I believe there has been pro-grees, but the question is whether it has really furnished a sufficient reason for the existence of humanity in a material view : "Frankly, I don't believe so. Are

things to day so different from ancient Egypt or Rome, when precisely the same economic questions were being fought as those which still confront the "First of all to look upon labor as merchandise, and wages as its price, i a false manner of considering it and th a false manner of considering it and the source of grave errors, of which the worst is it loses sight of the workman's dignity as a humane being. Labor is a human action; and an action cannot prescind from the agent, nor from the quality of the agent. Labor, there-

agony

modern world, such as the free distribu-tion of food to the poor and legislation for fixing wages and prices?" preschid from the agent, nor from the quality of the agent. Labor, there-fore, cannot preschid from the man, nor from the consideration due to man. Man means the human pair, male and Whatever God may think, R. Campbell does not believe there is a sufficient reason for the existence

of humanity." emale, and their family : male and female This poor blind guide of the blind He created them—and God blessed them and said : 'Increase and multiply.' Virtells them nothing matters, nothing is worth while, and invites them to tually, therefore, work is to the workman tually, therefore, work is to the workman that which is necessary for the main-tenance of himself and family. "By such reckoning current wages ought to be regulated." founder with him in the ditch of unbelief, pessimism and despair.

Last week a man was arrested for reaking a window in the City Temple We have quoted thus at length from

as a protest against the teachings of the this eminent theologian, as there are minister. If this man had been charged Catholics so frightened of anything that with duty of guarding City Temple propsavors of what they think is socialism erty his position would be analogous to that they condemn as socialistic that that of Rev. R. J. Campbell himself. which the Church herself advocates, thus

playing into the hands of socialistic OLD TALK

A Halifax correspondent has sent us Father Liberatore deplores the fact that the current price of labor is so paper containing the report of a sermon often below the natural price. "This." of a divine who is not unknown to our he says, "is a festering sore in the readers. This gentleman, preaching in St. Paul's church, declared that the rule social system, that justifies the murmurof faith is the Holy Scripture alone ing of the poor, and puts into the hands Now, a rule of faith by which to regu of the socialists a terrible weapon which late our lives must be within the reach they successfully use."

of every one, for God wishes all men to It follows, then, logicelly, from Catho be saved. If the Bible be the sole rule lic principles, that the minimum wage is morally right. The State has the right of faith we can say without any hesitancy and the duty to secure for the workman the natural price of his labor.

Mr. J. Shaw, K. C., Chairman of the Powell Duffryn Steam Coal Company, tells us that

" The present movement is a gigar onspiracy against the State and the

life, institution and doctrine. course before a single one of the writings of the New Testament canon was written.' -" Whitter," p. 21.

TOO NOISY

"Climbers," Orangeism would have been given a more or less respectably conducted funeral long ago. The Ne Temere decree and Home Rule have We are not surprised when ministers given the Black Chapter a bill of fare

olics against their Protestant neighbors. do not see eye to eye with us in doctrinthat the Catholics had been driven this year. It goes without saying that al matters. But we confess to a sense the members of the Orange Association away from the neighborhood? We have of bewilderment when they are not loth know as little about the real intent of too much of this narrowness and bigotry to press into service against us the the Ne Temere decree as a six year old spread broadcast amongst non-Catholic arts of misrepresentation and of prejuchild about Gr. ek or the South Pole. by pulpiteers of the Hincks, Johnston

memory's old curiosity shop. Ha

we no mediocrities looking for promin-

ence, and no fat offices to be filled by

But they will proceed to prattle about dice. Surely they should be advocates and McFarlane school. They are un of fair-play. Why, then, should they. it notwithstanding. For the Orangedesirable citizens, and we will be much while discussing the Ne Temere, caricaman it is quite sufficient to say that it mistaken if our Protestant fellow citicomes from Rome, and that the Pope's ture it and use it to fan the embers of zens do not, in the long run, estimate bigotry. The words of Mr. Mills, K. C. name is attached to it. We have them at their real value, and consign are to the point. "We hear," he says, printed much about the Decree in the them to a low place in the life of our

"without question, any slander of the CATHOLIC RECORD. As life is short we Dominion. Church of Rome. We are too apt to do not purpose publishing it all again

for the benefit of the Black Chapter learn the facts concerning her from her enemies and we regard her through the misty wall of sectarianism as a monster

to

and an enemy. Now this attitude is unfair . we should study her through her best men, read writings of her best authors, visit her churches, and meet her priests, and by close association learn that her great aim. like our own.

is to reclaim mankind." This advice should be heeded by the

divines who are using the Ne Temere to justify a childish petulance and an exhibition of things that are shunned by

self-respecting citizens.

STRANGE INDEED

It is strange to hear an Anglican preacher talking of Scripture as the final court of appeal. We say it is that Our Lord made an impossible rule strange because the Bible and the Bible for the vast majority of His followers. It only has been tried with results that could not have been a rule for the first cannot but pain the Christian. It stands Christians because the Scriptures were for spiritual anarchy. It means the not written for a long time after the multiplication of sects, of opinions and delusions, and the assertion of self. It establishment of Christianity. St. John did not write his gospel till towards the has been tried in the Anglican Church to say, "Many happy returns,"

Dr Andrew Macphail, whom we take o be a good Presbyterian, writes his views on the Ne Temere decree in the

those narrow-minded people, of both the clerical and lay school, who are, guided

writes : It would seem to be the easiest thing

It would seem to be the easiest thing in the world to enact a Dominion mar-riage law. Protestants are just now eagerly protesting with zeal and a high degree of acrimony that reason in, its more obvious, and therefore, in its falser, aspect should be made to apply to the custom of marriage. They forget aspect should be made to apply to the custom of marriage. They forget utterly that it is just in countries where marriage is made a matter of law and reason that the union is most uncommon, most unfruitful, and most freely terminates by divorce. Where marriage is an affair of civil contract, the contract is of the feeblest, too feeble to stand the strain of life.

Protestants themselves are partially sensible of the frailty of a civil mar riage, and endeavor to give to the ceremony a sacrosanct character by the

NOTES AND COMMENTS

THE INSTITUTION known as the Upper Canada Tract Society, which, under cover of zeal for religion, conducts a book store in Toronto, is taking a hand in the present vicious campaign against the Catholic Church in Ontario. Passing by its door on Richmond Street the other day our attention was attracted by the elaborate display of anti-Catholic books in its window-s display calculated to inflame the intolerant spirit which, in the minds of the ignorant and debased, does duty for religious fervor. "The Escaped Nun," "The Irish Priest," and "Shall Rome Reconquer England ?" rubbed elbows with the latest lurid productions of Joseph Hocking and other decadent novelists. So far indeed from making any display of religious literature in keeping with its name, the whole window rather rivalled a railway book stall-with this qualification, that no such book-stall now a days would lend it-

self to so vicious a propaganda. That is a distinction monopolized, it seems, by denominational publishers and tract societies. And yet the same individuals would be insulted if their honesty or respectability were called in question

THE EFFECT such a policy, whether on the part of preacher or publisher, has had upon the churchless multitude, or even upon their own people, is well illustrated by a letter in one of the Tor-

"A young French-Canadian girl from Mattawa married a local Italian on Feb-ruary 23, but alterwards regretted her choice. She appeared in court with her mother and said she was afraid to live with her husband any longer, he wouldn't work and she feared he would do her injury. The husband was also in court and a settlement was reached whereby the wife returned to Mattawa with her mother and the husband promised to contribute \$5.00 per week to her sup-port. The couple were married by a

Protestant clergyman." And he duly and decorously collected

his fee, and wished them, we were going

ast number of Toronto Saturday Night. It is well worthy the careful study of

SOME HARD KNOCKS

by bigotry alone, ever ready to cast a stone at Rome. Here is what the Dr.

commit it to memory, and then pray our good Lord to give them the grace become good citizens and not sances," as Artemus Ward would say. Here is the item:

But, were we to do so, they would not read it. We will, however, in a spirit of charity give them an item, taken from the North Bay Despatch and Tribune, of March 5th, which tells the whole, or nearly the whole story. We would admonish the brethren to read it,

MARCH 23. 1912

bate papers lately, headed : "Are they Blind Leaders of the Blind?" The writer, a Mr. E. R. Allen, of Port Hope, urges ministers to keep out of politics nd polemics and to attend to their busess of soul saving. Let them desist, urges, for at least the forty days of Lent, from senseless harangues, and preach the Gospel. It would be an reeable change from the present order things, for he adds, "the truth is that the uplifting, helpful, moralizing influence of Christian teaching has been too much peglected."

THE TRUTH is, as we pointed out last

week, Protestantism has worked itself out as a Christian force, and its accre dited teachers (so far as it can be said to have had accredited teachers) have, to justify their existence, fallen back upon the ephemeral social theories of the hour. Christ has little or no place now in their pulpits and the eternal verities of Christian teaching have given place to the vain speculations of Ger man critics, and to the most approved up-to-date methods of advertising. To dentify religion solely with zeal for social reform is, in their estimation, to give it its highest expression. And to and that the natural aspiration of the convince the multitude that religion pays | Irish people bids fair to be ere long is the battle-cry of the latest continental organization with a group of Wall Street capitalists behind it. It is no with their brothers of England and accasion for wonder, then, that the Catholic Church, the immutable witness to Eternal Truth, should enlist the enmity of such a movement.

OUR HIGH CHURCH Anglican friends who, in these latter days, have become such vigorous claimants to the term "Cathvisit to America-and to Toronto-has olic," and who exalt King George as the since his return to England, been giving legisimate head of the "Catholic Church his impressions of religious matters of of England" (a contradiction in terms), this side. He was asked by an interwill derive no solace from the king's viewer what most impressed him in the own practical repudiation of the title. religious life of America, and without It occurred in this wise. During the recent Royal visit to India, the Catho lic Hierarchy approached His Majesty Church since I was last in the States nine years ago. The Press shows more deference to Romanism than it does to Protestantism. Boston, once the home of Puritanism, is now under Catholic with a loyal address of homage and welcome. In this address, as was right and proper, in conformity with Government usage, they official domination. On Thanksgiving day the President of the United States, although not himself a Catholic, attended Mass referred to themselves as "the Roman Catholic Archbishops and Bishops of at the Catholic Cathedral. Protestant India." It is significant, however, that in his reply, the King not only addressed their primate as the "Catholic Archbishop of Simla," but throughout spoke of the "Catholic Church of India," and

of ithe "Members of the Catholic Church." Now, since the Anglican is the Established Church in England, and in India claims some sort of official recognition as such, it is doubly significant that its official Head should be troubled with no such scruples as to the one rightful owner of the title " Catho It but accentuates His Majesty's well-established title to discernment and good sense.

Non ARE the times more propitious for Anglican Orders. So far as Catholics are concerned the question of their validity has been settled for good and for all by the adverse decision of the Holy See. But Anglicans have, despite many rebuffs, clung to the hope of the recognition of their orders by the Russian Church. A recent incident in New York would seem to shatter even Clifford's), will not take the place of this hope. It is related by Dom. Sir D. O. Hunter-Blair, O. S. B., (himself a dogma. convert from Anglicanism) in a letter to the Edinburgh Scatsman. An Eniscons clergyman, one Irvine, of the Protestant Enisconal diocese of Central Pennsyl vania, appounced himself as a convert to the Russian, or Greek Orthodox Church, and sought admission to its communion, As a convert, we are told, he was welcome, but, as a "priest" he was absolutely ignored. Aspiring to the Russian priesthood, he was first confirmed, and then, at intervals, all the degrees of the ministry were conferred upon him with the elaborate ritual of the Orthodox Church. The ordination to priesthood took place with every possible solea nity and publicity. The Russian Church, in fact, says the New York Herald, treated him precisely as it would treat any layman, his confirmation and ordination in the Protestant Episcopal Church counting for nothing. This will be a sad blow to Anglicans everywhere, especially to those who pride themselves upon the "Catholic" character of their orders. The Protestant Bishop of Montreal, Dr. Farthing, will, in the light of it, have to revise his notions of Catholicity.

colonisation. Not that in this it comland, and of Ireland flowed in the sa When the chill morning pares unfavorably with that of other nations in the fifteenth and sixteenth lawned their dead lay cold and stark together. The dew falls from heaven centuries, but that there was less of upon their union in the grave. Par-takers in every peril, in the glory shall policy in their methods. Dr. Mozana writes: "Never in the entire history we not be permitted to participate? And shall we be told as a requital that we are 'aliens' from the noble country for whose salvation our life-blood was poured out."

THE IMPUTATION which O'Connell repelled with such justifiable heat and

nation's destiny.

nesitation he answered :

"The growth of the Roman Catholic

attribute this increase to immigration but a Catholic Archbishop assured mo

had occasion to animadvert last week

within another twenty five years Pro-

testantism will have entirely parted

with whatever measure of faith it still

retains. As a name it will then have

ceased to mean anything, and " wonder

ful eyes," or "leonine heads " (as Dr

"Never in the entire history of con-quest were the laws made on behalf of the conquered so just or so beneficent. If the reader has any doubt of this, let him peruse the Bulls and briefs issued in favour of the American indigenes by Paul III. in 1537, Urban VIII. in 1659, Clement XI. in 1706, and Benedict XIV. in 1741. Let him study the laws framed by Charles V., Philip II., the Council of the Indies and the Bishops of the New World in Council assembled. . . . It is not Spain that is to be held responsible for the inhumanity practised, but those of her cruel sons whose lust of gold and power made them robbers and oppres-sors of those of whom they should have been the defenders and guardians. No country ever did more to protect the innocent and helpless from the tyranny of the soulless invader. feeling, was fashionable enough half a century ago-and less. If so enlight ened and courteous a statesman as Lyndhurst could, with no apparent thought of its anomalousness, so lightly hold the part of the sons and daughters of Ireland in the extension of British power abroad, what could be expected of the rank and file ? That a more enlightened feeling now prevails cannot be denied, but that the old feeling still lingers in the dark corners of Belfast-Toronto Orangeism Ex PRESIDENT Roosevelt was to have -evidence has been furnished recently in

been the author's companion in this his latest 'tour of exploration, but other abundance. Well it is for Britain, that her leading statesmen, and the multitude projects (the expedition to Africa for of her sons have now a clearer vision one) set this aside. He contributes, however, a preface to the book in which he describes Dr. Mozans as an ideal realized. Then, indeed, may they with traveller, and his book as a mine of prozest and enthusiasm join hand-in-hand fitable information. Its blemishes, which were, perhaps, inevitable, and to which Scotland in the working out of the reference has neen made by some reviewers, need not for the present be

dwelt upon here. THE REV. R. J. Campbell, the English Nonconformist preacher, about whose LENTEN CONFERENCES "| wondertul eyes " we have heard much through the press during his recent

FATHER BERNARD VAUGHAN ON SOCIALISM AND THE FAMILY CONFERENCE IV

On Sunday, March 17, Rev. Father Vaughan delivered his fourth Lenten Conference before a densely packed congregation, in St Patrick's Cathedral, The preacher opened with a eulogy of The preacher opened with a sulogy of the Christian family and the Christian home. To attempt to interfere with those institutions was he said to meddle with the foundations and pillars of the State. He said in part: "I shall first of all remind you of the teaching of the Catholic Church with regards to wedded and family life." I shall then proceed to point out in what the gospel of social-ism differs from it. What we want to discover is, can their views on these discover is, can their views on thes subjects be made to agree, or are the that it is largely due to direct conversion also. The fact certainly needs account-ing for." hopelessly and utterly irreconcilable i These are problems which demand the closest attention, for we are going to test nothing less than the actual basis upon which your own a rest Barthy THIS TESTIMONY might be pondered which your own great Republic for its stability, unity, and gth. He said that all through the on with profit by the Toronto Star upon whose assertion that it is Protestantism tre strength. He said that all through the ages the Popes, no matter what the priv-ate lives of some of them may have been, had always shown themselves to be in-flexible in the matter of Christian mar-riage. Not by a hairsbreadth had Rome that is on the increase in Canada, we For in this matter, the experience of the Eastern States bids fair to be duplicated ened to drag a great nation into Schism. Had Pari III. listened to Henry VIII. in Canada. The antecedents and the prevailing conditions are not dissimilar in the two countries. And, as we reand sanctioned his adulterous union with Anne during the lifetime of his lawfully wedded wife Catherine, England marked, whatever story mere statistics may appear to tell, it is quality that counts, and in fidelity to revealed truth, it is certainly not Catholics that are recreant. It is a safe conjecture that

lawfully wedded wife Catherine, England would have continued till now to be a great Catholic land. They were living in a day when in most countries the Civil Law had usurped an authority altogether beyond the powers of Christ's Church, and it had declared marriage to be, not a sacred and indissoluble union, but a civil contract only. The Civil Law had let loose forces that had proved to be beyond control, and people were now becoming so alarmed at the disastrous consequences of the act that it was not alto gether unlikely there might be a turn in the tide favoring the old tradition of

In the Catholic Church consummated marriage was absolutely indissoluble. In that matter the Christian Law was uncompromising, absolute, final. Father Vaughan said : " If only man and wife made fuller allowance for their differences in tastes and in heredity, in temperaments and in character; if intemperaments and in character; if in-stead of exacting so much they were to be contented with far less each from each; if, in a word, their demands upon one another's lives, instead of being measured by what each wanted from the other, were, on the contrary, to be regulated by what the other could give, then after long years of wedded life, in the words of the poet, to the wife's fond whisper: "More years have made me love thee more" there might far oftener be heard the husband's firm reply: "There is none I love like thee." There is none I love like thee.' The preacher said he would no doubt e reminded of many failures in the be ret married lives of Catholics. There were, he was free to admit, some shameful failures, but they were due to scorn of warning and neglect of Catholic prin-ciple and practice. Where Christianity was strong, there it was admitted, even by the socialist de Play, family life was Wherstrong no less. Father Vaughan insisted that there was no greater influence on the human heart than that exercised by the Christo-day, after an absence of a century and more, the father priest, as he is called, is a name to conjure with among estimate of the family was an infallible estimate of the family was an infallible oriterion of the State of Society; not even heroes could save a sountry where the ideas of the family had been dropped and degraded. "On no consideration what-ever associate yourselves," exclaimed the preacher, "with any system or policy or theory of life which dares to lay its ascrilegious hands upon those pillars on which your country relies for its unity and stability, the family and the home." "Let it be clear to all," he continued "that the Catholic Church stands for the sanctity and stability of home and of Commons, to Lord Lyndhurst's other-acterization of the Irish as "alites." How sad it is that, as with the Jesuit mission to Paraguay, the "Good God I Was Arthur, Duke of Wet-ing to the action of the rubbles isonoclasm not start up and exclaim, 'Hold, I have seen the aliens do their duty' 7 I speat to the gallant soldier—tell me, for you heds must remember, on that day when the destines of mankind were tremb-ing in the balance, while death fell in showers—tell me, if, for an instant, when to the sites for an instant, when to the salens do the blood of England, of Soot Waterloo the blood of England, of Soot

THE CATHOLIC RECORD

an unstural orime. Was it not an act constructive treason against the Ma-sty of God Himself, and a mischief tting His laws at defiance ? Man and

setting His laws at definance ? Man and woman entering upon the wedded state must either leave themselves in the hands of God, or else abstain from exer-cleing rights which by get duties. Father Vanghan urged parents to re-member that over their children they were bound to retain and maintain par-ental rights. They must be prepared to repel any invasion or usurpation of those rights even by the State. The State had no jurisdiction over the religion of their children. It might interfere only when the children were being neglected or oruelly treated. Children were the parents.

property, not of the State, but of the parents. Father Vaughan went on to say: "Among many reasons for finding fault with socialism, there is this, that it pro-poses to reorganize, or rather to de-organize the Christian home. Socialism, if we study it ethically, we shall find it to be committed to a set of ideas about wedded life and its most sacred duties, which I am forced not only to describe as foreign, but as repulsive to those who have been trained in the School of Christ. The socialist, who is something more than a mere social reformer, cannot well void attacking the institution of the family as we know it. It is bred in

race and under a newer and more en-during form than of old. The thirst for knowledge, the finding of pure springs to slake that thirst, the fencing in and guarding of these springs from pcilution of the outer pagan world, the barriers of quiet cloister and studi-ous groves and hallowed retreats of learning and piety—all these are the very marrow of the Church's intellect-ual life from age to age. The flock of Christ may not grow and gather strength without them. And so to-day whilst the storm king holds high revel without, we are gathered for the first time in this peaceful holy spot—to raise the family as we know it. It is bred in the family as we know it. It is brea in him to do so, because it is an essential constituent of historical socialism. This I shall proceed to show is no gratuitous assertion; it is borne out by a "cloud of witnesses." Take the book called: "The Origin of the Family," and referred to by socialists as "an intellectual treat," a "great socialist classic." In this work we are essured that "monogamy was not found-ed on nature, but on economic consider-ations, namely, the victory of private time in this peaceful holy spot-to raise the Victim for the first time to the stone of sacrifice, and consecrate this chapel to its great work of prayer and duteous property over primitive and natural collectivism." The author informs us that under socialism, marriage will no longer be indissoluble. He informs us that marriage is moral only as long as love lasts. "The duration," he writes, "of an attack of individual services. to its great work of prayer and duccous worship. In that prayer and worship gratitude bids us keep in mind forever --whilst these solid walls shall last--two names of honored Founders--two stu-dents in these halls of old--whose lifelove lasts. "The duration," he writes "of an attack of individual sex-love " of an attack of individual sex-love varies considerably according to in-dividual disposition, especially in men. A positive cessation of fondness, or its replacement by a new passionate love, makes a separation a blessing for both parties and society." No passage in that socialist "classic" could, Father Vaughan said, he ventured to say, be made to fit to with the gospel of Chris-tianity. "Again, take the socialist's international text book on the woman question. "Woman" has run through more than 50 editions in Germany alone. In it are passages such as this: "The satisfaction of the sexual impulse is as dents in these nails of old—whose life-work God has crowned with fair success, and who now in loving piety give back to their Alma Mater not the surplus of luxury but the hard-earned gains of a career of strenuous toil—the Chapel and the Science Hall—the twin knowl-

8. J.

and the Science Hall-the twin knowl-edge of God and His work—these are the outward signs, the inward motives and object of two princely gifts. It was ever thus in the Church's history. From the barns of Oxford, the huts of Cambridge, the oramped pur-lieus of Paris, the bare walls of Glasgow and St. Andrew's, the stream of Catholic more than 50 editions in Germany alone, In it are passages such as this: "The satisfaction of the sexual impulse is as much a private concern of each individ-ual as the satisfaction of any other natural impulse. No one is accountable to anyone else, and no third person has a right to interfore. * * * If between man and woman who have entered into a union, incompatibility. disapoint, and St. Abdrews, the stream of Catholic life has flowed unbroken in the twin channels of Faith and Learning, till dammed and polluted by human pride and passion and heresy. When in our time the great historic universities of England and Scotland have kept their secular anniversaries of five cen man and woman who have entered into a union, incompatibility, disappoint-ment or revulsion should appear, morality commands a dissolution of the union which has become unnatural, and therefore immoral." "This, 'socialist classic" full of pas-ages such as I have cited, differs in every line from the gospel of Christ, as all the world may see. Oace more, in a work written by "the greatest man the socialist movement has yet claimed past, have hung their banners from past, have hung their banners from those towers and spires that still "whis-per to us the latest exchantments of the middle sges" they have turned with natural grace and inborn courtesy to salute the Pope of Rome as the lineal successor of their founders. The building that we dedicate to-day, that opened some months are, far any,

that opened some months ago, far sur-passes in dignity and usefulness the first the socialist movement has yet claimed in England," and entitled : "Socialism rude structures of the historic universi-ties. May we not also say in humble gratitude that we feel far safer of their in England," and entitled: "Socialism, its Growth and Outcome," we read; That under a socialistic regime "Prop-erty in children would cease to exis", and every infant that came into the world would be born into full citizen-ship, and would enjoy ail its advantages, whatever the conduct of its parents might be. Thus a new develop-ment of the family would take place on the basis, not of a predetermined, life-long business arrangement, to be form-ally and nominally held to, irrespective of circumstances, but on mental inclina-tion and affection, an association termin-able at the will of either party." This gratitude that we feel far safer of their ultimate duration and utility in this land of freedom and progress than any founder of the troubled times of old could have promised to his scholars? Is it a vain dream, an unsubstantial vision, to look forward to the time, when many a broad acre around will be withdrawn from the work of plow and courte to hear the static hurden of scythe to bear the stately burden of cloister and library, of science halls and refectories? Compare the rude begin-nings of fity years ago with the equip-ment of to-day, and then set bounds if ment of to-day, and then set bounds if you will to the development of the luture. I base my hope for that future mostly on two facts, first, that nowhere able at the will of either party." This teaching requires no; comment from me. Lastly, we are toid in "Socialism,— Positive and Negative," a work de-soribed as "brilliant, fearless, searchmostly on two facts, first, that howhere in the many countries I have lived in have I found a home of learning more racy of the soil than this, more faithfully rep-resentative of national traits and pecu-liarities, with more of local color and

nounce socialism from pulpit and plat-form, in public and private, as a most insidious menace to the State which Yet not without a struggle let me die, Nor all inglorious ; but let some great insidious menace to the State which must rest on its own God-given foundation, the Home. deed That future men may speak of mark my

To you, if you are generous and loyal, AN INTERESTING EVENT

To you, if you are generous and loyal, as I trust you to be, the thought must come to-day: "What shall I do in the hour of my success to aid the work, to further the good, to enhance the dignity of this my Alma Mater?" She will wait for you in the future, as she has waited for the Founders of to day, in plain, poor, working clothes, un-girded and unkempt like the Queens of Learning in the olden time. "Her beauty like the spouses is within"—not without, after the fashion oi to day, which builds a palace for intellect and then fails to people it. In your days of prosperity and distinction "remember the pit in which you have been digged, the stone from which you were cut." Pay to the nursing-mother of your SERMON PREACHED AT OPENING OF THE UNIVERSITY CHAPEL. FEB. 29TH, 1912, AT ANTIGON-ISH. N. S. BY REV. V. NAISH. Oh, Lord I have loved the beauty of Thy house ad the place where Thy glory dwelleth. (Ps. 25, 8.) The ceremony of to-day, dear Fathers and Brethren, carriès us back almost at a bound, to the midd e age of Catholic faith and University Founders. It is a far ory from Oxford and Cambridge,

the stone from which you were cut." Pay to the nursing-mother of your youth some fair return for the love and devotion she has lavished on you. But above all other gifts lay at her feet in future years what she most craves, the stainless wreath of an honoured name, a pure unsulfied life, the example and career of a strenuous Catholic. There are too many laggards and simpletons in our ranks to day. We need more energy and higher mental training. For your use and benefit has this gift been designed, this chapel built. Do you "love the beauty of God's house, and the place where His glory dwell-eth." If so remember that while it is above all the place of daily Sacrifice to the Most High, the house of prayer and praise to the ever present Victim of far ory from Oxford and Cambridge, with their pleasant meadows and run-ning waters to the fr.zern streams and snow-swept fields of Canada. But the spirit that moved the founders of old, from Waynflete to Wolsely, from William of Wykeham to the Martyred Countess of Satisbury is slive to-day in another race and under a newer and more en-during form than of old.

praise to the ever present Victim of Salvation, it is also the house of high and holy thoughts, the cradle of noble purposes and high endeavors. Bring hither from lecture hall and play pround, from sonny hours of sport and play, from sombre days of toil, your hopes, ambitions, yearnings, heart dees-what you are and what hope to -and lay all at the Master's feet and enter into His school, to learn more there than all the world beside can teach. As Longfellow so sweetly sings-

The thoughts of Youth are long, long thoughts." But Oh I they are dangerous too; and

But Oh! they are dangerous too; and you must forge and temper here that natural character which will be your sword of destiny, the blessing or the curse of your future life. Here alone with God will you find strength in your weakness, hope in your gloom, joy in your sorrow, tight in your darkness. Here "wild wit, invention ever new, and careless cheer of pleasure born" will find their limit and their conse-

ration. Here and here only must each one of you study from year to year to earn God's secret purpose in your being, your calling and career, that common denominator of Heaven and Earth, of things temporal and eternal, which is special and private to each one of us.

The martyred Jesuit poet, Sou hwell, truest lyrics: "I clip high climbing thoughts,

The wings of swelling pride, Their fall is worst who from the height

Of greatest honours slide." Here you will learn to clip witho cutting, to prane without distorting, to conquer without wounding. A can-did and clear sighted critic, Sir Arthur did and clear sighted critic, Sir Arthur Helps has well said: "Many a man has a kind of mental kåle ïdoscope, in which the bits of broken glass are his own fancied merits and fortunes: and they fall into harmonious arrangements and delight him, often most dangerously and to his ultimate detriment, but they are a present pleasure." Beware of your imagination, especially in youth. That imagination, especially in youth. vant but most dangerous master for the Mind and Will. Remember the golden advice of one of our forgotten masters of song:

"Retire, the world shut out, thy thoughts call home. Imaginations airy wing repress."

If you would learn to repress and control what is dangerous and yet pre-serve all that is good and lasting in

PSYCHOLOGY OF SECRET SOCIENTIES

5

The psychology of anti-Catholic secret societies is well set forth by Dickens, and is interesting to those of us in this country who remember similar move-ments here. The novelist writes: "To surround anything, however monstrous or ridiculous, with an air of mystery is to invest it with a secret charm, the power of attraction which in

charm, the power of attraction which to the crowd is irresistible. False priests, false prophets, false doctors, false patricts, false prodigies of every kind, veiling their proceedings in mystery, have always addressed themselves at an immense advantage to the popular credulity, and have been, perhaps, more indebted to that resource in gaining and theoretic to that resource in gaining and keeping for a time the upper hand of truth and common sense than to any half a dozen items in the whole catalogue of imposture. Curiosity is, and has been, from the creation of the world, a master passion. To awaken it, to gratify it by slight degrees, and yet leave something always in suspense, is to establish the surest hold than can be had, in wrong, on the unthinking portion of mankind. "If a man had stood on London Bridge

"If a man had stood on London Bridge calling till he was hoarse upon the passers by to join with Lord George Gordon, although for an object which no man understood, and which in that very incident had a charm of its own-the probability is that he might have in-If all zealous Protestants had been publicly urged to join an association for publicly urged to join an association for the avowed purpose of singing a hymn or two occasionally and hearing some in-different speeches made, and ultimately of petitioning Parliament not to pars an act for abolishing the Penal Laws against Roman Catholic priest, the negative of perpetual imprisonment depenalty of perpetual imprisonment de nounced against those who educated children in that persuasion, and the dis-qualification of all members of the Romish Church to inherit real property in the United Kingdom by right of purchase or descent-matters so far re-moved from the business and bosoms of

moved from the business and bosoms of the mass might, perhaps, have called together a hundred people. But when vague rumors got abroad that in this Protestant association a secret power was mustering against the Government for undefined and mighty purposes; when the air was filled with whispers of a confederacy among the Poilsh powers when the air was meet with winners or a confederacy among the Popish powers to degrade and ensisve England, establish an Inquisition in Lordon and turn the pens of Smithfield Market into stakes and cauldrons; when terrors and alarms which no man understood were corrected by broaded both in and out of alarms which no man understood were perpetually broached both in and out of Parliament by one enthusiast who did not understand himself, and bygone bug-bears which had lain quietly in their graves for centuries were raised again to haunt the ignorant and credulous: when all this was done, as it were, in the dark and secret invitations to join the Great Protestant Association in defence of religion, life and liberty were dropped in the public ways, thrust into the hands of those who trod the streets by night; when they glared from every wall and shone on every post and pillar so that stocks and stones appeared in so that stocks and stones appeared inso that stocks and stokes appeared in feeted with the common fear urging all men to join together blindfolded in resist-ance of they knew not what, they knew, not why,—then the emania spread, indeed and the body, still increasing, grew forty

thousand strong. That Dickens had no love for the That Dekens had no love for the Catholic Church and no understanding of or sympathy whatsoever with the Church's work in England in the days by fore the Reformation, is well attested by his 'Child's History of England," which is so full of flippant sneers a matters worthy the reverence of all Englishmen that is not fit to be called a history at all; but in "Barnaby Rudge" he set up before the world a picture of a secret anti Catholic movement, and the horrors to which it led, that ought to be commended to those who have not yet got over their love for the dark-lantern organization and its methods .- Sacred Heart Review.

REFERRING TO Mr. Winston Churchill's allusion, in his Belfast speech to the valor of Irish Catholic soldiers in the South African War, the Tablet recalls O'Connell's famous retort in the House

RECENT book on South America, by Dr. H. J. Mozans, published by the Appletons, pays a striking tribute to Catholic missions to the Indians in the southern continent. The book is entitled "Along the Andes and Down the Amazon," and is a record of travel and exploration by a man of talent and experience. His book is likewise a tribute to Spanish colonization, and effectually dispels the falsehoods which, in this regard, have so long been disseminated by unfriendly historians, and by the salaried emissaries of North American Protestantism.

REFERENCE TO the success of mission work in the days of Spanish dominion, Dr. Mozans says: "It could never have been achieved had not the missionary's heart been in his work, and had he not had a genuine affection for the people committed to his care. . . . ever his ministrations have been felt his memory is still green. They still long for his return, and wonder why he remains away so long. Even

to-day, after an absence of a century many Indian tribes of the Montana, who know him only through the traditions which have come down from their fore-

ing," that "socialist parties do not attack Religion, the Family and the State," but the brilliast author makes a point of reminding us that "socialist philosophy proves conclusively that the legislation of the positive political and economic ideals of socialism involves the strophy of religion, the metamor-phosis of the family and the suicide of the State as me understand is. Their the State, as we understand it. This quotation speaks for itself.

The preacher said in part : "My im-placable quarrel with socialism is this-

placable quarrel with socialism is the that in its recognized classics, in its pro paganda, in its press and in its unguarded propounds and proclaims a paganda, in its press and in its unguarded utterances, it propounds and proclaims a gospel about wedded and family life alto-gether subversive of the teaching of Christianity. No same man can give himself up to the study of socialism

nimeelf up to the study of socialism without coming to the conclusion that, taken as an ethical and as an economic theory of life, it is committed to doc-trines about marriage which it would seem must inevitably destroy the home and so undermine the State. Socialism is founded on a philosophy of life mbich and so undermine the State. Socialism is founded on a philosophy of life which makes the indissolubility of marriage ridiculous, which makes race-suicide rational, and makes children the property of the State. The preacher went of to say that of course he would be told by individual socialists that he had en-tirely misrepresented the socialist's

position with regard to marriage, its rights and its duties. In answer to that he would reply that what he had said he had drawn from their own very much he had drawn from their own very much read and very highly recommended socialist classics. Those works had not been withdrawn. They were still on the market. Socialists instead of finding fault with

less of dull cosmopolitan uniformity. Like the restless, unconscio s move-ments and motions of the healthy child, forever stretching out to age and strength, even so the refiex action of Celtic wit and combativeness, the two great characteristics noticed in our race by Tacitus; makes for a long, a successful, and in the main, a happy

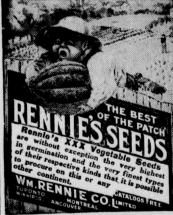
life. The second element of success in the earnest but quiet spirit of Catholic piety and devotion to work that animates professors and students alike. One who has had the most intimate opportunities of knowing the true state of things in this institution may trast be permitted to speak what is the fact. This splendid gift of to-day, this

chapel, in Newman's words, redolent of "the tender memories of the past and hopes of coming years" does it not speak of a fount of pure devotion in our race, a smoet speakend, union of Faith and of a fount of pure devotion in our race, a sweet ancestral union of "Faith and Science that three centuries of savage persecution have failed 'to sever ? Let a Pugin weep and tear his hair amid the fallen splendor and rified beauties of Ely's matchless Lady Chapel, let Rus-kin's bitter cry echo down the centur-ies; "You talk of the scythe of time; the tooth of time. I tell you time is scythe-less and toothless. It is we men who have dashed down the carved work with axes dashed down the carved work with axe dashed down the carved work with ales and hammers and have bidden the night winds chant in the galleries and the wild flowers bloom in the cloisters." What natters to us-to you above all, dear students of St. Francis Xavier's-if these

natural character and energy, lay your desires, your purposes, your thoughts day by day, on the altar stone of God's Sacrifice. Cast them in the rough, gold and alloy together, into the furnace of Jesus' Sacred Heart that so refined by celestial fire they may pass current at the bar of God's Treasury on the Great Accounting Day.

The work that I have to do for our Lord in the world will be all the more fruitful and beautiful, the more I see Him shining through my whole life. When I work, I work in union with

my beloved Lord Jesus Christ. He is such a real Friend of mine, we love each other so much that everything is in common between us, and the growth of my soul is also His life and expan-sion. What thought could possibly give me more strength and joy ?





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FIVE-MINUTE SERMON PASSION SUNDAY

CHRIST'S PASSION

Which of you shall convince me of sin? (John yii. 46.) To-day, dear friends is Passion Sun-day, and our long Lenten pilgrimage is nearing its end. Heretofore our thoughts have been on ourselves, our own shortcomings, our own sins. Now we stand, as it were, on the hill over-leoking the Holy City, and see before us, as a map unrolled, the scene of our Redeemer's agony: Bethany, the olive-garden of Gethsemani, and, further on, the barren mount of Calvary, with its three crosses standing forth, black and cruel, against the fair blue sky. Now our thoughts turn from ourselves to our Lord. We have seen what the effect of sin has been on us. Now we look and see, and our shame should deep-en as we see, what sorrow and tears and agony it has brought on the eternal Son of Gd. Which of you shall convince me of sin? (John yii. 46.

of God. To-day the cross is veiled, the pictures are shrouded in mourning, the "Gloria" ceases to be sung. So our sins covered our dying Lord as with a garment, and sorrow chokes the voice of holy o urch, fills her heart to overflowing, and still of the series of pairs.

sorrow energes the voice of nory 6 uren, fills her heart to overflowing, and still all her songs of praise. What is this well which obsoures the gross of Jesus Christ and makes His Passion of no effect? O dear breth-ren! is it not our sins? What platted the crown of thorns, and drove those sharp spikes deep into His sacred head? Our selfish pride. What sent those nails through His hands and feet, fixing them to the tree of shame? Our wicked deeds and our wanderings from the path of duty. What parched His tongue with such burning thirst? Our shameless in-dulgence in drink. What pointed the spear of the implous Roman soldier, and harled it deep into the Sacred Heart, whence issued the red torrent of the Precious Blood? Our inordinate ap-petites and sinful lusts. As often as we sin we crucify our dearest Lord afresh

petites and sinful lusts. As often as we sin we crucify our dearest Lord "Which of you shall convince Me of sin? What more could I have done for My vineyard which I have not done? I came down from heaven; took upon My-self the form of a servant, the likeness of sinful flesh; set you a perfect example how you should walk; was led as a lamb to the staughter; was soourged, spit upon, mangled, crucified; what could I have done more? Which of you shall convince Me of sin? Which of you has ings do you not been defended and strengthened? In how many bitter for whom Christ died, look upon that bleeding, suffering, dying Saviour, and, if nothing else will move you, let those made, plead with you. Acknowledge your transgressions; ab se yourself in the very dust. Let that sacred Passion plead with you, that findinte love plead with you, that Peelous Blood plead with you, that Peelous Blood plead with you, and teach you, for their sake and your soul's sake; to love the Lord more dearly, to dread sin more effectu-ally, and never, as long as you live, to add to the heave burden by any wicked ally, and never, as long as you live, to add to that heavy burden by any wicked

deed of yours. So shall, a few days hence, the veil be lifted from the cross, and our sorrow be turned to joy, for when the Lord of Glory shall arise we too shall arise with Him, and reign with Him in glory

THE ANNUNCIATION

Monday, March 25, is the feast of the Annunciation by the Archangel Gabriel to our Blessed Lady, that she was to be the Mother of Jesus Christ, the Son of God. On this day began the human ex-istence of the Incarnate God. Known to none but the Immaculate Virgin Mother, in the cloister of her spotless body He dwelt among us, Emmanuel, God with us, of Whose kingdom there

DOCTORS HAD **GIVEN UP ALL HOPI**

"Fruit-a-tives" saved my Life

RIVIÈRE À PIRRER, Q., May 9, 1910. "I look upon my recovery as mothing short of a miracle. I was for eleven years, constantly suffering from Chronic Dyspepsia and Indigestion. I was treated by several doctors and they simply did me no good. During the latter part of my illness, I was so thin that I weighed only 90 pounds, and I vomited everything I ate.



The doctors gave me up to die as the stomach trouble produced heart weak-ness and I was frequently unconscious. I received the Last Rites Of The Church. At this time, a lady strongly urged me to try 'Fruit-atives'. When I had taken one box, I was much better and after three boxes, I was practically well again, and had gained 20 pounds. I have taken 13 boxes in all and nos. Madame ARTHUR TOURANGEAU. 'Ernit.atives' is the only medicine

Madame ARTHOR TOORAINCHART "Fruit-a-tives" is the only medicine in the world made of intensified fruit juices and always cures Indigestion. 50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers, or from Fruit-a-tives Limited, Ottawa.

find it beyond our power to bow humbly down and believe, for God gives always strength. In Jesus Christ are two natures, the divine and human; but He has caly one person, He is God. Therefore 'lary is truly the Mother of God; truly, God was made flesh and dwelt among us; truly, God is our Brother; truly, for us He died. As Father Galwey says in his "Watches of the Passion," an admirable book for our Lenten reading: By the Incarnation the Divine Nature is so united both with our Lord's Soul and with His Body, that not even in death can Body or Soul be severed from the Divinity. On this feast of the Annuncistion, let us renew with grateful and loving hearts the 'Act of Faith that our Cate-chism teaches us:

ohism teaches us: O my God, I firmly believe that Thou art one God in Three Divine Persons, Father, Son, and Holy Ghost; I believe that the Divine Son became man, and died for our sins, and that He will come to index the living and the dead. I bedied for our sins, and that He will come to judge the living and the dead. I be-lieve these and all the truths which the Holy Catholic Church teaches because Thou hast revealed them. Who canst neither deceive nor be deceived.-Sacred Heart Review.

THE CANONS OF CONVERT MAKING

Father Gabriel, S. J., of Santa Clare College, has written out the canons of convert-making for the members of his missionary organization, and they are so practical that we print them here at length for the use of Convert Leagues and similar organizations. They are pre-eminently practical and they reduce for the ordinary layman the science of convert-making to an avocation within the reach of all. His practical suggestions are as

THE CATHOLIC RECORD

Gospel. Encourage him to pray for the

truth. When people are ill disposed, about the only thing you can do safely is to keep out of their way and recommend them to the divine mercy. Make up your mind to bear joyfully any slight or insult in the cause of truth, which is the cause of Christ and of His One Holy Catholic Church. "But they that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity."—(Daniel 12:3)

PASSION SUNDAY

TASSION SURVAT To-morrow, as Passion Sunday, will initiate the ceremonies of the Church in immediate preparation for the mystic week that follows. The motto of the whole season is taken from the opening words of the vespers: "To-day if you shall hear the volce of the Lord, harden not your hearts." It is thus the pecu-liar season when God speaks to the heart by the operations of His grace. Sorrow is its predominant character-sorrow primarily for the sufferings of Our Lord, and personally for our own part in the infliction of those sufferings by our sins. It is the season when the gentle face of the Redeemer of men is hidden away, partly that He might shut out the vision of earthly prizes and am-bitions, and partly that he might retire from human society to spend the hours in prayer. The gopel of the day tells how He field when the people sought to make Him king. He retired in prayer that He might commune with His Father and obtain the strength and courage necessary for the awful sacrifice He was about to undergo. It is for this reason that, during this

and obtain the strength and courage necessary for the swful sacrifice He was about to undergo. It is for this reason that, during this season, the Church, where it is possible, institutes retreasts and missions, when the vulce of the Holy Ghost seems to say to the busy man: "I will lead him into solitude and speak to his heart." It is a time, therefore, when earnest men gather around the altar to listen more attentively than before to the solemn truths that concern the life and death of man, his relations with God, his duties to his neighbor and to himself, and the interests which centre around his eter-nal destiny. The altars are draped in penitential purple, and even the very signs of redemption are shut away from human eyes as if to remind men that the sin which made the incarnation and the death of the Son of God necessary, are the sins of to-day as well as those of ages gone by. The business man, therefore, takes a

the sins of to-day as well as those of ages gone by. The business man, therefore, takes a little of his time at night and at morn-ing to kneel aside in recollection and prayer beneath the veiled crucifix, pon-dering upon the state of his soul with relation to the infinite holiness of God, thinking of his possible embarrassment in the face of the judging voice of the Son of God, and contrasting the long infamy of etsernal loss with the pure glories of the Beatific vision. The graces of the whole season of Lent gather together during these two weeks like an inexhaustible shower of blessings de-scending upon the souls of those who seek them. And as it is especially a time of retreats, it demands more than ever the exclusion of such amusements and luxuries as are inconsistent with

and luxuries as are inconsistent with the spirit of penance. Next Sunday at the ending of this Next Sunday at the ending of anis week of preparation will begin with Palm Sunday the great drama of the passion, that history whose scenes have had no equal upon earth, and which has gained for mankind, redemption, grace, and ultimate salvation.—Pilot.

CAUGHT UNAWARES



In the natural order there is nothing like a mother's love. It stands alone, aleof from all else. It is n sickness, in poverty, in dis-grace, in death that a mother's love looms highest and shines most gloriously. Then it is our rock, our fartress, our strong tower of defence. Then it is a guardian angel and the most inspiring expression of that sweet Providence that numbers the very hairs of our head. Doctors prescribe for us, nurses minis-ter unto us, friends visit us in sickness, but it is only a mother that can sym-pathize with us in the primary and un-spoiled sense of the world. She suffers with us. If we are sick, she is sick. Whatsoever you do to one of her least little ones, you do it unto her. When the grave closes over us, before the strewn flowers are withered, men begin to forget us. Like the mists of the morning our memory vanishes from the to forget us. Like the mists of the morning our memory vanishes from the earth. The pisce that hath known us knows us no more. We are not only dead, but gone. If our mother lives, she will make our grave a shrine. Her tears, like the dew and the rain, will freshen that sacred sod. Her prayers, like the oradle songs she crooned in the twilight long also, will make music in the ear and sink into the ear and sink into the heart of God, and will make it possi-ble for us, after life's fitul fever, to sleep well.—True Voice.

CONVERSIONS

Recently the papers announced the conversion to the Catholic Church of Mrs. Henry W. Taft. The incident was considered worthy of comment because she is the sister-in law of the President of the United States. Now another socially prominent woman. Mrs. Wil-liam Post, sister of Mrs. Frederick W. Vanderbilt, has also renounced Episco-palianism and become a Catholic. All such conversions, are pleasant news. Looking at the matter even from a wordly point of view they are a good

a wordly point of view they are a good advertisement of the truths of Catholic-ity. To a great extent the spirit of the days has disappeared when the convert to our taith was looked at askance as if guilty of a deplorable breach of good form. Yet that such events are chronform. Yet that such events are chron-icled fully in the daily papers would argue that even there is some surprise that people of wealth and social prom-inence should follow the dictates of con-

science. There ought not to be such great sur-prise. The list of notables coming prise. The list of notables and annually into the Church here and abroad is remarkable, let alone the thousands of others whose doings are not deemed worthy of notice in the press, yet whose sacrifices in becoming Catholics are far greater. May such conversions be a shining example to those who are wavering in the thought of returning to the Church of their fathers. May it also renew the faith of annually into the Church here and fathers. May it also renew the faith of



od with us, of Whose kin

God with us, of whose kingdom table shall be no end. What a lesson of profound humility does that first silent entrance into the world of the world's Redeemer teach us! Angels indeed waited on His bidding. Angels indeed waited on His bidding. Truly had Isais the prophet said to Him that He was "the Lord sitting upon a throne high and elevated, and His train filled the temple. Upon it stood the Seraphims and they oried one to an-ether and said: "Holy, Holy, Holy, the Lord God of hosts; all the earth is full of His glory." of His glory."

This was indeed He of Whom St

This was indeed He of Whom St. John was to declare in after years: In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the be-ginning with God. All things were made by Him: and without Him was made nothing that was made. In Him was life; and the life was the light of

was made man.

Holy Ghost of the High mark was made man. Yet how silently and humbly He came! How He sets us the lesson of humbling ourselves now before Him, of bowing down our intellectual pride and of being content to be silent before the mysteries of God, not arguing or, disput-

ing, but believing. He took upon Him the form of a child He took upon Him the form of a child thus to teach us to become as little children: and the first thing that we must do is this, to profess our faith, with childlike humility, that Jeeus Christ, in all His mysteries, from the mystery of the Annunciation, on through all His sufferings, in His cruel passion, His tears, His bloody sweat, His cruci-fixion, His death, His resurrection, was God made man, Emmanuel-God with us, the Inosante Son of God, equal to God the Father and to God the Holy Ghost. All this may be beyond our Ghost. All this may be beyond our power to understand; but never can we

His practical ollow

Always be on the lookout for a favor-Always be on the lookout for a favor-able opportunity, but if you should hap-pen to find none, the next best thing may be to make one. Better devote your efforts to a few persons systematically and perseveringly than to many in a haphazard and capri-cious manner.

cious manner

cious manner. Never give out any reading matter before you have noticed or created an ap-petite for this mental food. Always strive to select the book or pamphlet; best adapted to the needs an i circumstances of the particular person for whom it is intended. Don't think you have achieved a wonderful anccess by nutting some sultwonderful success by putting some suit-able literature into the hands of a non-Catholic. This is only sowing the good

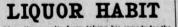
Catholic. This is only sowing the good seed. You have yet to nurse the tiny plant till it reaches its full growth. Keep at it. Remember that in order to instruct kemember that in order to instruct others you must first instruct yourself. Else it would be the very common case of one blind man leading another and both falling into the ditch. Some of the best uses to which you can put your leisure hours are sound reading, brown study, and whole-souled

Don't forget that while man's intel-lect yields only to plain reasons and solid facts, his heart cannot be won over except by sincere and sympathetic kindness

It will never do to meet a show of ig-It will never do to meet a show of ig-norance and prejudice by a display of surprise and indignation. Keep your wits about you, and be doubly kind. Unless a man humbly begs for light from Heaven, no proofs however con-vincing will bring him to embrace the



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alty. He n

escape the penalty. He intends to stop short before the danger point is reached, however the faculty of self-indgment and self-measurement is seriously impaired. There is an island in the midst of the There is an island in the midst of the sloping flood of Niagara, just above the point where that vast wilderness of water tumbles over into the abyas. The boat that is caught in the current may still be saved by making for the island. The man who is caught in the current of intemperance calculates that he can still atter his boat to the island of abati-nence of a strict solviety. Fond in fat-

of intemperance calculates that he can still steer his boat to the island of absti-nence or of atrict sobriety. Fond infat-uation ! His hand is unsteady ; his brain is in a whirl ; his spirit is con-founded with the rush and thunder of the waters ; his eye sees double. There are two islands, three islands, ten islands; there is no island at all—not one other landing place between him now and the curling lip of the cataract. He swims over the lip. He is sucked down into the depths. He is sacked to pleces on the rooks, and the mangled all that is left of him is washed ashore among the wandering eddles and spent spray a mile below the fall. The illustration is extreme, you say, or it has but a partial application. Is it not one I ask, that is verified in some one within the circle of acquaintance of every one of you ? And

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*Incouver.
"I was so anxious to get my husband cured that I went up to Harrison Drug Store, and got your rem-edy there. I had no touble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting meinto my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is form-ing the drink habit, help him to release himself from its clutches. Write to-

himself from its clutches. A free trial package of Samaria Prescription with booklet giving full particulars, testimonials, price etc., will be sent absolutely free and postpaid in plain sealed package to snyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co. Dent. 11, 49 Colborne St., Toronto, Co. Dept. 11, 49 Colborne St., To



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MARCH 23. 1912

CHATS WITH YOUNG MEN

EATING MEAT ON FRIDAY

Most of our young men have been brought up in good Ostholic homes, wherein the precept of abstinence from mest on Friday is faithfully observed. When these young men go into business-life and est some of their mesls in res-taurants or hotels they are frequently shocked to see other men who rank as Ostholics eat mest regularly and know-ingly on Friday.

gly on Friday. It is readily understood that at times ingly on Friday. It is readily understood that at times a Catholic business man, dining away from home, may be entirely forgetful of the fact that the day is Friday, especi-ally if he be not accustomed to take meat at breakfast. Bat this lapse of memory should not be of weekly recurrence. It should not happen chiefly when he dines with nou-Catholics. And if we cannot obaritably excuse such men on the ples of forgetfulness, we certainly find it hard to . understand why success in finance or in politics brings about such remarkable stomachic changes that meat is especially essenti 1 on Friday, even at the certainty of giving scandal. Do these men think that the precepts and observances of the Church do not apply to Mammon's favorites ? Do they really wish to masquerade as non-Catho-lics ? They should ponder deeply upon the words of our Lord : "Whoosever shall deny Me before men, him will I deny before My Father Who is in Heaven." To th their case, it might be said :

day.

for dead animals.

DESPONDENCY

To fit their case, it might be said : "Know all men by these presents ! I am the great Mr. So and So, the premier of my race. I have acquired money,--of my race. I have acquired money,-no matter how, have occasionally broken into blue-blooded society, which has invited me to its festivities because it invited me to its festivities because it can use me for its own purposes, but which fact I do not see; I am greatly exalted because I have been flattered a little, and, therefore, no more Church nor precepts thereof for me. To rank with the Servants of Mammon I am willing to sacrifice my real friends, my conscience and my God. I have no king but Mammon, and am willing to give him not only all that belongs to him but also what I owe to my God." This is a fair picture of the Catholic who in good health knowingly eats meat on Friday.

on Friday. Men of this kird will say that the Men of this kild will say that the writer is old-fashioned and out of date, the inference being that the precepts of the Church must be changed or modified in order to is adapted to the cowardice or the unfaithfulness of the new Catholic, or in other words, of the Catholic modernist layman in social life.

We admit that we are so old-fashioned to know that abstinence from speciof others—live, and be wiser in future. If you are indigent and helpless—live; the face of things, like the renewing seasons, may bappily change. If you are rich and prosperous—live; fied food was the first commandmen given to Adam, and that to his disob given to Adam, and that to his disobe-dience are primarily due all the ills which have afflicted the human race. We know that all through the Old Testa-ment the precepts of fasting and abstin-ence were numerous and strict. We know that from the very dawn of Chris-tianity, Friday has been observed and commemorated as a day of abstinence in order to do homes to the memory of der to do homsge to the memory of seus Christ suffering and dying on that ay of the week.

It is, therefore, most appropriate as a weekly recurring act of meditation, recognition and partial imitation that every true follower of Christ should be villing to undergo this little act of self-

It is hard to understand how the name Catholic or Christian can be justly applied to those who through cowardice or through contempt refuse to abstain from meat on Friday. Scarcely any other offense is regarded with more ab-horrence by the faithful. In moments of masing or ar a comparison of distinguishing the section of passion or as a consequence of contin-

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uous or powerful temptation men may commit sins of human frailty, but most of these lack the cool malice which characterizes the sin of unlawful use of

characterizes the sin of unlawful use of meat on Friday. Condemnation is not so much for the material act as for the mind and disposition behind it. We have some hope that true faith may exist in spite of sins of passion, but it is the general opinion of good Catho-lics that genuine faith has departed from the man who despises and rejects the precept which forbids him and all others to eat meat on Friday. He is re-garded with suspicion and as one who has shown his faithleseness to God, and the deduction is drawn that he will not be true to his fellow-man.

the deduction is drawn that he will not be true to his fellow man. In individual cases of severe allments, and for good and sufficient reasons this obligation may be relaxed. But in spite of this fact there are multitudes of Catholics who would never est meat on Friday even if the law were abrogated ; and added to these are thousands of Protestants who observe this act of self-denial with far greater respect than do some of our pseudo Catholic business men and politicans. St. Augusting sars : "Abstinence

If you hope for immortality—live; and prepare to enjoy it. If you ever expect to reach the man-sions above, love everybody, whether they be enemies or not; and above all put trust in Him who will never desert His children in their hour of need, if they call upon Him in sincerity and love. —Great Thoughts. men and politicans. St. Augustine says: "Abstinence purifies the soul, elevates the mind, sub-ordinates the flesh to the spirit, begets an humble and contrite heart, scatters the clouds of concupiscence, extin-guishes the fires of lust, and enkindles the light of true chastity." We are bold enough to think that most of these results would not be injurious to those who do not practice abstinence on Fri-day. GIFT OF SINCERITY

There are multitudes who use little

Take from a man every gift but sin-cerity; let bim be blind and deaf and lame-let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command re-spect and attention. His work will en-dure. The world, which is always look-ing for the real thing, will gladly over-look all his infirmities. There are multitudes who use little or no meat on any day of the week, and somehow, they seem quite as vigorous in mind and body as do the recreant Cath-olics who feel that they must eat meat on Friday. Some of the greatest ath-letes, distinguished particularly for en-durance, never use meat. They do not wish to make their stomachs a cemetery for dead animals.

lock all his infirmities. In every relation of life sincerity is the secret of power. The salesman who does not himself sincerely believe in the In these days of plenty, when so many kinds of food are available, it is absurd that any one not seriously ill should attempt to stiffe his own conscience, scandalize his fellow-man, whether Pro-testant or Catholic, despise the precept of his Church and sell his birthright as does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people, must end—as he has, in fact, begun—by making a fool of himself.

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of his Church and sell his birthright as a Christian for the mess of food which he consumes on Friday as an act of ser-vility to heretical ignorance or of obla-tion to his own conceit.—Pilot. **OUR BOYS AND GIRLS**

Climbing up a Hill Never look behind, boys,

Up and on the way ! Time enough for that, boys, If you are distressed in mind-live serenity and joy may yet dawn upon you. If you have been happy and cheer-ful—live; and diffuse that happiness to On some future days. Though the way be long, boys, Fight it with a will ; others. If misfortunes assail you by the faults

Never stop to look behind When climbing up a hill. First be sure you're right, boys,

Then with courage strong, Strap your pack upon your back. And tug, tug, tug along; Better let the lag lout

Fill the lower bill, And strike the farther stake-pole Higher up the hill.

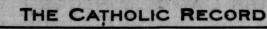
Trudge is a slow horse, boys, Made to pull a load, But in the end will give the dust

To racers on the road. When you're near the top, boys, Of the rugged way, Do not stop to blow your horn, But climb, climb away.

Success is at the top, boys,

Have mounted up the hill.

Many girls are "bad form," without suspecting it. Here are a few things, little considered, that are popular but



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"Teach your boy to disdain revenge. Reverge is a sin that grows with his growth and strengthen with his strength. Teach him to write kindnesses in marble,

Teach him to write kindnesses in narble, injuries in the dust. "There is nothing that improves a boy's character so much as putting him on his honor-trusting to his honor. I have little hope for the boy who is dead to the feeling of honor. The boy who needs to be continually looked after is on the road to run. If treating your boy as a gentleman does not make him a gentleman, nothing else will. "Let your boy wait upon himself as much as possible. The more he has to depend upon himself. Self-de-pendence will call out his energies, bring into exercise his taleats. The wisest charity is to help a boy to help himself. "Happy is the father who is happy in his boy, and happy is the boy who is happy in his father."-True Voice.

THE LAYMEN WE NEED

could only sit and stare at other happy The troubles that beset the Church to-day, it has been observed, are due not so much to the malice of her fores as to the spathy of her friends. The disadvantages under which she labors are caused less by the coursge and ac-tivity of her enemies than by the cowardice and resourcelessues of the owardice and resourcelessuers of the laymen who should be her defenders. If we look abroad we see a noisy little band of anti-elericais seizing ecclesias-tical property and proscribic band of anti-clericals setzing codesta-tical property and proscribing divine worship. Here at home we often find the Church's progress hindered and her work left undone owing largely to the lack of a zealous and efficient clergy.

In proportion to their numbers Amer-ican Catholics seem to have in their ranks far too few men of mark. In civil ranks far too few men of mark. In civil and commercial life, in the trades and in the professions, representative Cath-olics are not sufficiently conspicuous, More men are needed of high principles lofty ideals and wide education. The Church can take little pride surely in owning as her sons politicians who never receive the sacraments, labor leaders who are advocates of violent and even anarchical methods of reform, social climbers who make Protestant to know the things I could not under-stand. Oh, you, whose psalm of life divine degenerates into a whine because ome days the sun don't shine, this lessor some days the sun don't shine, this lesson heed and ponder o'r; the resignation to one's fate, that makes one's deepest cares abate, is taught by greater griefs that wait on some poor soul that lives next door 1—Tablet social climbers who make Protestant

social climbers who make Protestant marriages, professional men who send their boys to non-Catholic colleges, or officials whose public utterances are often as wanting in good taste as in Catholic loyalty. The Church regards with sorrow and anxiety children of hers who in their esgencess to attain wealth and position are deaf or indifferent to her pleadings when she urges them to be men likewise who can help her to face and solve the problems she now has to meet. For the Church in America must minister A young woman who worked do 'n-town, and who was out on the street more or less during the day, was a wonder to her friends because of her keen en-joyment of everyday sifairs. You are the greatest girl I ever saw for catching the amusing and interest-ing side of what's going on around you," one of her friends said one day. " I wish I had the knack, but I haven't." problems she now has to meet. For the Church in America must minister effectively to the spiritual needs of the Catholic immigrants that are flocking by thousands to our shores, she must protect the lambs of her fold from sec-tarian settlement workers, she must safe-guard the faith of her little ones, main-tain and defond scalnst energies countwish I had the knack, but I haven't." "Cultivate it," was the other's laugh-ing advice. "Oh, yes, you can," as her friend shock her head doubtfully. "My own knack, as you call it, is largely home-grown. You know Grandlather Tingley can't get out on account of rhuematian, and his eyes have grown so dim the last year that he can't read much if auy. He's always been active and interested in what was going on in the world, and it's pretty hard for him to be shut away from it altogether, as he is now. He's always og glad to have me get home at night, and so eager to know tain and defend against enemies count-less charitable and educational institu-tions and build up against the forces of socialism, immorality and irreligion a bulwark of well-edited and well sup-

bulwark of well-edited and well sup-ported papers and reviews. But bishops, priests and religious cannot, of course, gain all these objects unaided. The co-operation and assist-ance of a devout, efficient and highly-educated laity are needed. These iay-men, besides keeping the command-ments, would also undertake works of zeal, besides being upright and ener-getic they would be men of trained and cultivated minds, besides being Chris-tians and scholars they, would be gentle-men. home at night, and so eager to know what I've seen and heard during the day that I've fallen into the habit of keeping my eyes and ears open for any-thing tunny or interesting that I can tell him at night. And when you are looking for the amusing and interesting things, it's surprising how many you For the sake of an old man whose act-

Then there would not be wanting, if ive enjoyment of life was over, this young woman had cultivated the habit occasion offered, men for instance, who could write a trenchant letter to the young woman had cultivated the habit of looking for the amusing and entertain-ing side of everyday happenings, and the habit had made her an unusually incould write a trenchant letter to the press to correct public opinion on some Catholic question, who could make a strong and effective speech for some Catholic object, who would think little of devoting time and money and per-sonal service to the promotion of Catho-lic causes. With such a laity to second or inspire the initiative of the clergy, and with union and co-operation among all the Catholics.in our land, whatever the race or tongue or origin may be, it would be rash to set limits to teresting and attractive companion, and much in demand among her friends. In her experience there is a hint for others. There are only a few people, others. There are only a few people, comparatively, who have wonderful experiences, or great wit, or knowledge, to make them interesting to others. With most of us the little happenings of

THEN AND NOW

greatest city in the world. Press and people were in accord with the civic heads of London and Westminster. Passion and partisan hate may ebb and flow, but the Catholic Church, di-vinely guarded, will always rise above worldly tides, and its beneficent in-fluence will ultimately find its vindica-tion.—America.

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If you are rich and prosperous—live; and enjoy what you possess. If another has injured you—live; the crime will bring its own punishment. If you have injured another—live; and recompense good for evil. If your character be unjustly attacked—live; and you may see the aspersions dis-proved. If the reproaches be well founded—live; and deserve them not in future. If you be eminent and applaud-ed—live; deserve the honors you have acquired. If your success be not equal to your merit—live; it thoughtfulness and humility. If you have been negligent and use-less in society—live; and make amends. Shoot above the crowd, boys, less in society—live ; and make amends. If you have been industrious and ac-tive—live ; and communicate your im-provements to others. Brace yourselves and go! Let the blodding land-pad Hoe the easy row. If you have kind and faithful friends

Waiting there until Brains and pluck and self-respect

-JAMES WHITCOMBE RILEY POPULAR, BUT "BAD FORM "

not in good taste : Inquisitiveness. Have you never Inquisitiveness. have you never pried into personal affairs by questions? Boisterous. Noisy fun, especially in public, in common in both senses of the word. A girl can have a good time without laughing and talking at high

could only sit and stare at other happy boys at play. That fittle boy, you'd think was sad, and that he never could have had a reason to be bright or glad : yet he was laughing sil the day. I always used to wonder why my mother would begin to cry, when I would ask the reason why that little boy was fashioned so. And then she'd smile so sad, and asy she guessed it must be just God's way of teaching other boys that they must learn their gratitude to show; that when they thought things were so blue and, tired of games that weren't new, they longed for other things to do, they ought to take and ponder o'er the lot that fell to other boys, who hadn't half their share of joys but never cried nor made a noise, just like the boy that lived next door. The little boy that lived next door, he died one day, and never more his little chair beside the door was placed there by his mother's hand. But somehow, though so long ago, his memory lives on, and so I think at last I've come to know the things I could not under-

KEEP YOUR EYES OPEN



THE whole future of American farming depends upon the farmers' attitude toward fertilizing. Already Middle Western farm lands are issuing a warning to their owners by producing smaller and smaller average crops. If the warning is not heeded, and fertility immediately restored to them, the lands of the West will soon be in the same list as some of those of the East—worn-out farms. Immediate action is imperative. If your farm has not yet shown signs of reduced production you are fortunate; you can save it without a long, tedious system of upbuilding. Whether your farm is "as good as new" or not, your duty to the soil and to your children—the farmers who will follow you is: Practice rotation of crops, begin using an I H C Manure Spreader and spread enough fresh manure each year to replace the plant food drawn from the soil by the previous crop.

I H C Manure Spreaders **Corn King, Cloverleaf**

COURT ANDS, CLOVETIENT
 are best for the work because they get 100 per cent efficiency out of the manure. When spread by an I HC Spreader, one ton of manure will produce more and better results than two tons spread by hand.
 TH C Spreaders are constructed to completely pulverize manure and to spread it in an even coat, light or heavy as may be needed, over all the soil, at the same time requiring the least effort on the part of driver and horses. They are simple but effective, strong, but not too heavy; and exceedingly durable.
 The batter gears are held by a single casting which keeps them in line under every strain. The batter teeth are long, strong and chisel pointed. They pulverize the manure and do it thoroughly.
 The I H C local agent will show you the I H C Spreader and help you select the machine best adapted to your needs. Made in many styles and sizes. Get catalogues from the local agent, or, write the nearest branch house.

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The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land drainage, irriga-tion, fertilizer, etc., make your inquiries specific and send them to I H C Service Bureau, Harvester Building, Chicago, U. S. A.

OF THE OF

pitch

find.

Practical joking. What seems pure Practical joking. What seems pure wit to the perpetrator, to the victim is stupid horse-play or downright malice. Intrusion. Some girls have no respect for privacy. They burst into a closed room without knocking, offer their soci-ety unasked, and will interrupt the most earnest conversation with a perfunctory "I beg room parton."

earnest conversation with a periudotory "I beg your pardon." Disloyalty. It is ill-bred if nothing else to run down those to whom you owe fealty or to betray a friend's confidence. Even worse is it to discuss family affairs

Even worse is it to discuss family affairs with outsiders. Bickering. Girls may not mean any-thing when they argue before a third person, but the listener is just as un-comfortable as though the disputants were at daggers drawn. Especially poor taste is for to one to argue with her fance or husband in public. Bragging. What if you are a belle, have hosts of suitors and trunks full of fine clothes. The girl of good taste al-lows the world to discover her popular-ity and good fortune, she does not thrust them upon it.

them upon it. Slang. There is a big reaction in favor of the girl who can enjoy life to the full yet keep her respect for good

the full yet keep her respect for good English. Sponging. Some girls have the notion that the world owes them a good time, and they snatch pleasure at the expense of their friends with no thought of re-turn. The girl who is always out of change, who proposes gayeties for which others pay, who accepts favors and is churlish about favoring, is worse than bad form, she is almost dishonest. Fibbing. Truth is right, likewise well-bred. The girl whose word is worthless, who wriggles out of every uncomfortable situation, who tells you one thing and her next confidante anone thing and her next confidante an-other, is bad style.

THE LITTLE BOY THAT LIVES

NEXT DOOR NEXT DOOR When I was cranky every way, and tired of school and tire of play, and used to feel that every day was just a nuis-ance and a bore, 'twas then my mother came to me and, taking me upon her knee, would softly ask me did I see the little boy that lived next door. That little boy lived in his chair : his mother used to set him there, and he

among all the Catholics, in our land, whatever the race or tongue or origin may be, it would be rash to set limits to the progress that the Church would make in the United States during the coming century, or to venture putting bounds to the power and influence she would have in strengthening and pre-serving our republic.—America. everyday make up a large part of life, and those who have the happy knack of catching the brtght and amusing things of life, not only find entertainment for themselves, but oftentime for others as weil, and thus in a way help to make life bright as they go along through the days.

THE GENTLEMAN BOY

An eminent educator, addressing an

An eminent educator, addressing an essemblage of parents, said : "Let your boy with the first lispings of speech be taught to speak accurately on all subjects, be they trivial or im-portant, and when he becomes a man he

The contrast between the magnificent reception given by New York to Cardin-al Farley and the hostility manifested on a similar occasion some sixty years ago has had a paralled notless remarkable in London. When in 1850, Pius IX. re-stored the Hierarchy to England, ap-pointed Nicholas Patrick Wiseman Archbishop of Westminster and raised him to the dignity of Cardinal, there was an outburst of fanalical frenzy will scorn to tell a lie. "Early instill in your boy's mind de-cision of character. Undecided, pur-poseless boys, make namby-pamby men, useless to themselves and to everybody

"Teach your boy to have an object in view, the backbone to go after it, and the stick-to-it-iveness quality.

CAKED UDDERS CURED IN 24 HOURS

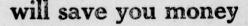
By Douglas' Egyptian Liniment

By Douglas' Egyptian Liniment Here is the opinion of Mr. Robert Harknest, a leading resident of Tam-worth, Ont.: "Having had wonderful success with Douglas' Egyptian Liniment on my stock. I feel it my duty to write you. "Our cattle were troubled with caked udders, so bad in fact that we thought they would lose the use of them. We applied the Liniment but twice, and in twenty-four hours we could milk with-out any trouble. "When anything goes wrong in our home or stables, this excellent Liniment it always called for, and never fails to give instant relief. "I hope this letter will catch the eye of those whose cattle are suffering from caked udders.

pointed Nichons Patrick Vischmal Archbiehop of Westminster and raised him to the dignity of Cardinal, there was an outburst of fanatical freuzy throughout England, more intense and universal than even the days of Know-nothingism had witnessed. Pope and Cardinals were burnt in effly in town and village, a Prime Minister denounced this "insolent, Papal aggression," a Bill was rushed through Parliament for-bidding Catholic prelates, and even deans, to assume their ecolesiastical titles, priests and religious were pro-hibited from appearing in public in the dress of their order, and a leading par-liamentarian declared, "the Anti-popery agitation has risen to such a height throughout the country that he was as-tonished the Cardinal had not been burnt in person instead of in effigy." Cardin-al Wiseman's entrance was made in the narrowly escaped personal violence. On January 20, 1912, Cardinal Bourne entered the Cathedral of Westminster amid the plaudits of cheering thou-sands. Accompanied by many bishops and hundreds of priests and religious, who were dressed in the insignia of their rank and the robes of their orders, the Cardinal was received by the Lord Mayor of London and the Mayor of Westminster, who were present in State at the Cathodral, attended by aldermen in their robes of office, to pay London's official tribute of respect to a Cardinal of the Catholic Church, who by his ele-vation to the Sacred College, is now judged so have added distinction to the

of those whose cattle are suffering from called udders. Besides quickly curing this trouble, Douglas' Egyptien Liniment has proved its worth in both human and animal dis-orders, such as rheumatism, sciatica, neuralgia, sprains, burns and inflamma-tions. It has healed, without blood poisoning or other complication, serious wounds, sores and bruises. 25c. at all dealers. Free sample on request. Douglas & Co., Napanee, Ont.

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Some of these buildings were roofed 18 years ago -all are in perfect condition to-day.

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The "Eastlake" single side-lock makes it the easiest and quickest to lay and permanently weathertight.

No rain or snow, no matter how fine, can sift in under an **"Eastlake" Steel** Shingle. There is a full three-inch lap, and the counter-sunk cleat holds the bottom of the shingle as tight as though welded in place. The bold "Eastlake" Pattern is so

deeply embossed that only the very best Steel will stand it.

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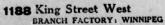
The Philosopher

of Metallic Town

"EASTLAKE

STEEL SHINGLES

TORONTO AGENTS IN PRINCIPAL CITIES



LETTER FROM

NEWFOUNDLAND St. John's, Nfid., March 1st, 1912.

St. John's, Nfd., March 1st, 1912. Dear Mr. Editor,—It is now quite a while since I had the pleasure of send-ing a tew notes to your esteemed jour-nai, and I propose now, to attempt for the benefit of your many readers, a resume of a recent sermon in our mag-nificent cathedral, one of a series of Lenten sermons, delivered by His Grace Arohbishop Howley. By way of preface, Mr. Editor, I might say that, as a Catholic people, we are keeping up the best traditions of our faith, in so far as religion is concerned, a matter on which we have been fre-quently congratulated by visiting clerics

a matter on which we have been fre-quently congratulated by visiting clerics of high rank. Oa last Wednesday night, the second week in Lent, our beloved Archbishop addressed the vast congregation that filled the sacred edifice, choosing for the subject of his remarks, the holy sacra-ment of matrimony, and treating in his own learned way, on the relationship it bears both to the social and religious appect of life.

aspect of life. His Grace opened his remarks with a His Grace opened his remarks with a clear, concise explanation in simple lan-guage, of the cause of the much-talked-of Reformation, and showed in a force ful manner that it was based on an attempt to interfore with the solemn authority of the Church, in the sacrament of mathimeter DBy.

matrimony. From the earliest days when first the command was given — "Those whom God had joined together, let no man separate" the Church had always taken

separate" the Church had always taken a foremost place in the carrying out of this sacred edict, and has been firm in her laws governing marriage. Up to the reign of Henry VIII, the Suvereigns of England had admitted the Supremacy For over an hour the Archbishop expounded the dogma of the Roman Catholic Church in connection with this important matter, and exhorzed his hearers to keep up the lofty ideals of our Holy Faith, by a continued and emphatic carrying-out of the policy under which all marriages are performed, fashioned as they are, after the precept of the Creator of mankind—" Those whom God hath joined together, let no man separate." of the Pope, until that sovereign at-tempted a free and easy plan of taking a sixth wife while his fifth wife was yet alive. Already, an ecclesiastical law had been suspended by the Church, allowing him to marry a blood relative, allowing him to marry a blood relative, and this was probably his reason for supposing that the Pope would permit him to marry Anne Boleyn while Catherine of Arragon was alive—his lawful wife. Incensed at the opposition of the Holy Father, he threw off the influence and yoke of the Church, and commenced through the instrumentality of a monk named Luther, what is known as the Reformation, the era of so-called free thought, religious liberty or free-dom of conscience, from which the pres-ent Church of England had its origin. His Grace then came down to more

man separate." I need not tell you, Mr. Editor, that the discourse was highly interesting and very instructive, and was listened to with rapt attention by the entire congregation. Long may our beloved Archbishop be spared to rule over his people in Newfoundland, and to ex-pound to us, in his learned yet simple manner, the tenets of the grand old faith for which in earlier days our forefathers gave up their lives, that we might be enabled to save our immortal souls. It is such sermons as this, Sir, that for obly shows us the void of life with-out religion, and because it so appealed to me I have tried with my poor, feeble pen to outline the substance of it for the benefit of your thousands of readers, some of whom, perhaps, have not frequently the opportunity of listening to such a splendid and instructive dis-course. Yours very truly, J. J. LACEY. His Grace then came down to more nodern history, and gave a brief but exmodern history, and gave a brief but ex-plicit description of the Ne Temere decree, about which so much has re-cently been published in certain sec-tions of the Canadian press. Quoting records, the Archbishop showed how this decree had been issued, from a de-size on the part of our Holy Father to sateguard the validity of marriage, and to throw all possible protection about those who entered into this solemn life contract.

contract. By letters patent, not since revoked, the religion of Quebec is Roman Catho-lic ever since its capitulation to the English, when full power and authority were then conferred on the Catholic Church, to practise all its religious rites, without interruption. This there-fore, is the Civil Law of Quebec, and being so, emphasizes the absurdity of that circumlocutory resolution adopted last year by the Methodist Ecumenical Conference of Toronto, and about which As a safe-guard buy nothing in the baking powder line unless all the in-gredients are printed on the label. The manufacturers of the brands of baking powder in which large quanti-ties of alum are used, are afraid to print Baking Powder is pure and guarante not to contain alum. onference of Toronto, and about which leading Protestant lawyer of Quebec

a leading Protestant lawyer of Quebee says, "that it is erroneous in its aim, absurd in its diction and of no possible benefit to those, who would range them-selves against the authority of the only power, that can now check the troubles arising from a fine disregard of the mararising from a fine disregard of the mar-riage laws." The learned preacher also freely animadverted on the decision of certain sects in arrogating to themselves the right to limit the number of a popu-lation by a studied decrease of births, and quoted the command of the Almighty to Adam and Eve to "multiply and fill the earth." Certain people foresaw that in a few years' time, the production

feed the inhabitants, and devised a plan to offset this imaginary trouble by a re-duction of the number of births in each family. This plan rapidly gained favor, as it allowed the idle rich to shirk the responsibilities of the married state and thus devote more time to modern amuse-ments, and gay frivolous living. To such an extent had this outrage grown, that at a recent date a Commis-slon was appointed in England to To such an extent had this outrage grown, that at a recent date a Commis-sion was appointed in England to en-quire into the phenomenai decrease of population, the astounding report of which, was, that in a given district there was an absence of 200,000 births that should have been recorded. The Church's position in this matter was un-assailable and the report of the Commis-sion clearly showed that in Catholic countries, the percentage was very small, while in Protestant countries it was absormedly large. His Grace gave small, while in Protestant countries to was abnormally large. His Grace gave special emphasis to the report of this Commission, inasmuch as it was most gratifying to the Catholic Church, though compiled by Protestants purely as a State affair, and not in the interests of any Church or faith of any Church or faith.

THE CATHOLIC RECORD

THE MOOSE JAW CASE THE FATHER OF LIES VERY BUSY

SANOL The following dispatch having refor-ence to another marriage case, appeared in the Montreal Star of Monday : Moose Jaw, Sask., March 11 — The Ne Temere decree is 'being hotly dis-cussed in this city, as the result of a case which has just been made public. The new discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an opera-tion in the future, as Sanol will cure in every case no matter how long standing the disease may be. case which has just been made public. It is slieged that a young couple who had been married by an Anglican clergy-man. Archdeacon Johnson, were visited by a Roman Catholic priest, who addressed the wife—who according to one story, was a Roman Catholic, her husband being a Protestant, and accord-ing to another story, vice versa—and called her "Miss" assuring her that she was not married. may be. Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble. Sanol is a preparation of herbs and ex-tracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot pos-sibly harm either ith Stomach or the Intes-The Sanol Manufacturing Co.

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From Anderson & Nelles, Druggists

was not married. He caused her such agony of mind that the marriage was speedily recele-brated, according to the Roman Catho-

lic ritual. Speaking in one of the city pulpits yesterday, Father Woodcutter sought to minimize the gravity of this latest Ne Temere case, declaring that the woman had all along agreed to enter the Roman Catholic Church, and that the couple would have been married by a priset in lic ritual. Strong mention was made also of the laws of divorce as applied in recent years, and His Grace deploted the fact, that in America no less than 1,000,000 divorces had been granted between the years 1886 and 1906 - the latest statis-tion obtainable what state of affairs

Catholic Church, and that the couple would have been married by a priest in the first place, had one been available. He denies that he had told the young bride that she was living a life of ahame until the marriage was re-celebrated. He concluded that he had sufficient ground to have the writer of the article in question arrested for oriminal libel, but would give him the benefit of the doubt. years 1896 and 1906-the latest statis-tics obtainable, what state of affairs must be existing there where practically every third or fourth person you meet is a divorcee. On this point the Church was always firm—" what God has joined together, let no man separate." The contracting parties pledge themselves to be faithful to each other, and as one, "until death do us part." Is it not then most deelogable that two persons so most deplorable that two persons so solemnly pledged, should forget their promises, and seek and so easily obtain a

doubt. Archdeacon Johnson, on the contrary, says the girl had told him she had promised to join the Roman Catholio Church in order to get married, but found she could not enter the Church. Consequently he, (the Archdeacon) had married her. Public opiulon is much exercised over the case For over an hour the Archbisho cised over the case

(Canadian Press Despatch) Moose Jaw, Sask., March 11 .- The Ne Temere case which developed here Fri-day was the subject of bitter remarks in both the Anglican and Catholic churches yesterday. The Catholic clergyman, Father Weod-

cutter, said the writer of the story was a liar, and would be arrested for oriminal libel. man separate." I need not tell you, Mr. Editor, that

White Swan Yeast Cakes

woman wants her bread to be a fail-White Swan Yeast Cakes are used in the baking. Sold by your grocer, six white Swan Spices & Cereals, Limited,

Toronto, Ont. WHY ARE THE GERMANS SO FOND OF THE IRISH PEOPLE ?

Because the Germans are Irish. They are Irish by heart, by religion and by s y science. 1. By heart. There is a love between

1. By near:. There is a love between both races, because one is "der deutsche Michel," the other the Irish Pat, but the Irish made Mike the friend of both. 2. By religion. The Irish monks brought to Germany the Catholic faith, and there are over one hundred and fifty Irish saints, patrons of parishes in Garmany.

Germany. 3. By science. How those Germans searched for the Irish poets, music, art and philosopy; that's why the old Gaelic the root of the root argin. The language came to its glory again. The Germans did it for love of the firm, in-born, staunch Catholics, that never, never failed.

Writer is ouly sorry not to have been born in Ireland, but God knows best, EDWARD BLAKE where each one had to be born.

PRECURSORS OF LUTHER

In looking over my scrap-book recent-ly I came upon the peroration of a speech delivered by the late Hon. Edspeech delivered by the late Hon. Ed-ward Blake, then member for South Longford, in the British House of Com-Time was when anything that smacked of "monks or monkery" was the favorite abomination of all staunch Pro-testants. No contrast apparently could be found more striking than that which mon. The incident, which called forth this outspoken expression as sense of justiae and British fair-play which dominated the life of this great statesman the life of a zealous preacher of Luther's the life of a zealous preacher of Luther's free gospel, presented to the selfish, superstitious practices of cenobites and hermits. But here is Dr. Hodges, Dean of the Episcopal Theological School at Cambridge, contributing to the March Atlantic a paper on "The Persistence of Religion," who refers to Luther as the man in whom "all the old protests of the monks against the regulation of the priests, and of the mystics against the limitations of the theologians, were magnified, centred and made effective." In fact, we are told that in vindicating "the principle of the development of religion, he is skin to Francis and Benedict." For a monk, it appears, "was a layman who had determined never to go to church again. He tursed his back upon the altar, and upon all the ancient order of w. mship and found what seemed to him a better church in a cave or in the woods, where he had no sermons and no sacraments, hor songht God in his own way." he had no sermons and no sacraments but sought God in his own way.

Neither the Poor Man of 'Assisi, who submitted the rule of his new order to Innccent III, nor the Patriarch. Bene-dict, who was so dear to Pope Gregory the Great, will thank Dr. Hodges for trying to establish relationship between them and the ohi i heresiarch of the sixteenth century. Nor would all those monks and eremites, who joyfully re ceived from Holy Church their habits and their rule, so many of whom were conspicuous for their loyalty to the Apostolic See, feel greatly flattered at being considered by the Dean pre-cursors of an apostate Augustinian, who waged a relentless war sgainst Rome. With regard to the assertions that the monk "turned his back upon the a'tar" and went "where he had no sermons and no sacraments," it is to be feared that Dean Hodges is more fam-iliar with the works of the "advanced thinkers," whom he freely quotes in his paper, than with the writings of Father Dalgairns, or of Marin, not to mention those of the Bollandists or of Cassian. It is abundantly evident, for instance, that the so-called soltarice of Exret, as

the so-called solitaries of Egypt, as a rule, did not live so far away from a rule, did not live so far away⁴ from villages and churches as to be deprived of weekly Communion. Sometimes, in-deed, among their huts arose an altar, at which a priest ministered. In the church at Nitria, observes Father Dal-gairns, "five thousand monks of that desert assembled to receive the Holy Communion every Saturday and Sun-day," while in the laurs of St. Euthy-mius, Mass was said every day. It must not be forgotten, moreover, how readily the Church at that time allowed the faithful to carry the Blessed Sacra-ment with them. As for the monks of the West, Communion at least six times a year was prescribed by rule.

the West, Communion at least six times a year was prescribed by rule. This being the case, it can hardly be said with truth that the early monks had "no ascraments," and it is difficult to understand how anyone who has read Cassian can maintain that the ancient solitaries cared for "no sermons." But what these holy cenobites and eremites certainly did not have, Dean Hodges to the contrary notwithstanding, was any the contrary notwithstanding, was any likeness or relationship whatever to the proud and sensual rebel, Martin Luther. America.

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CONDITION AND CURE

Standing in the shadow of the passing year and looking beyond into the light that experience sheds over the twelve-month that is gone, things do not appear to promise much that is important and desirable. Those who read and reason will read-ill a addit as far as our own country is

Those who read and reason will read-ily admit, so far as our own country is concerned, that its oradies and mansions of education emit deadly odors; that sectarianism has practically lost what-ever of power it possessed; that social activity has set itself against authority; that materialism is laying hold of the masses; that commercialism is making for doubt and infidelity; that the preach-ments of puloits and professors and books are contrary to the Gospel of Christ, and that the press is a purveyor

of putridity. Day after day the preachers and doctrines of destruction are multiplying. The Bible is discarded; the Scriptures are folklore; the divinity of Christ is denied; dogma is slavery; redemption is ridiculed; the immortality of the soul is a fancy; the existence of hell is a fable -are some of the pronouncements of cur progressive thinkers. For the fundamental truths taught by

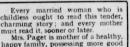
For the fundamental truths taught by the Saviour they substitute their own diota, doctrines of hate, of free love, of debauchery, of social snarchy, and of family degeneracy. Nor do they stop here. For who has not heard their demand for the death of the deformed

and mentally undeveloped? Who has not read their pleas even for the destruction of the unborn ? This condition of society is causing



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A Story BY KATHLEEN NORRIS



MARCH 23, 1912

When the Lungs Are Weak

To every person with weak lungs or who has a family history with records of consumption, a cough or cold is a serious matter.

ous matter. Coughs have a tendency to hang on. They irritate the weakened membranes and prevent healing. There is always the danger that a cold may get a firm foothold and settle on the lungs. It is so easy under these conditions for pneu-monia or consumption to develop. About the surest means of controlling conghs and colds is by the use of Dr. Chase's Syrup of Linseed and Turpen-tine. Tais treatment losens the cough, allays the irritation and inflammation and thoroughly overcomes the dissgree-

allays the irritation and initialization and thoroughly overcomes the disagree-able symptoms. The success of this medicine has given rise to many inita-tions. It is only natural to suppose that the original possessos merit of an unusual degree.

the ingredients on the label as no per-son would buy it at any price. Magic

A REMINISCENCE OF

To the Editor of the CATHOLIC RECORD

"Look at Ireland," said he. "I know all here do not share my views. I re-spect th ir opinions. But you will allow me, standing here, an Irish mem-ber, and proud of it, to declare that I believe, with a passionate intensity of conviction, whereof I have given some proofs, that the true cure for her ills, and for those weaknesses of the empire which her ills create, is to apply courage-onaly to her the same great prinwhich her ills create, is to apply courage-ously to her the same great prin-ciples which, with such signal for-tune, you have applied elsewhere. Sir, I believe that no such object lesson has ever been presented to this people as that shown by the great colonies this month. I thank God for it and I humbly pray that they may take to heart the lesson. To me it seems truth. I make no apology for stating it. Had I failed I should have justly come under the censure of those noble lines with which I close: "

"Think you truth a farthing rush light to be pinched out when yow will
With your deft official fingers and your politicians skill?
Is your God a wooden fetish to be hidden out of sight
That his block eyes may not see you do the thing that is not right?

the thing that is not right? But the destinies think not so! to their Judgment chamber lone Comes up noise of popular clamor, Their Fame's trumpet is not

Their Fame's trumpet is not * known. Your msjorities they reck not-that you grant, but then you say That you differ from them somewhat. Which is stronger? You or they? Patient are they as the insects that build islands in the deep. They heed not the bolted thunder but their silent way they keep. Where they have been that we knowl Where empires towered that were not just

not just Lot the skulking wild fox scratches in a little heap of dust."

Cóm



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This condition of society is causing great uncasiness among the thinking people of our land, as well it may. Its awful fruits are manifest and are daily chronicled in the newspapers and seen by eye witnesses. The reasons for this moral decay are being searched for by theorists and innumerable remedies are theorists and induces frements are being constantly advocated. But there is only one fundamental reason for this condition, and that is Sectarianism; just as there is only one cure for it, the Catholic Church.—Church Progress.



MACDONALD.—At North Lancaster, Co. Glengarry, on March 7th., 1912, Mr. Anstin R. MacDonald, aged eighty-three years, and seven months. May his soul rest in peace !

Easter Decorations

For home or altar decorations we are headquarters. Easter Lilies, waxed, 75 cents a dozen. Easter Lilies, plain, 50 cents a dozen. Fleur-de-Lis 50 cents a dozen. Tuilps, Chryssnthemums, Irish Lilies 50 cents a dozen. Carnations 20 cents a dozen. Write at once. Brant-ford Artificial Flower Co., Brantford, Ont. 1744 2

Favors Received

A subscriber wishes to return thanks for a favor received after prayers to the Blessed Virgin and the Souls in Purgatory.

A reader wishes to return thanks to the Infant Jesus, Our Lady of Ferpetual Help and St. Joseph for a temporal favor received. A reader wishes to return thanks for favors receiptrough " The Thirty Days' Prayer " to the Ble

through Virgin,

A subscriber asks the prayers of the readers of the CATHOLIC RECORD, to obtain a special temporal favor from the Saered Heart.

favor from the Sacred Heart. A subscriber wishes to return thanks to the Sacred Heart, Blessed Virgin, St. Anthony and the Souls in Purgatory for a great favor received through their intercession and a promise of Masses A subscriber wishes to return thanks for temporal favors received after promise of a novena of Masses for the Souls in Purgatory in union with the Blessed Virgin. Also requests the prayers of subscribers to the Sacred Heatt and the Blessed Virgin for special favors.

favors. A subscriber wishes to return thanks to the Sac-red Heart, Ithrough the intercession of the Blessed Virgin and St. Joseph, for relief from pain after applying the Sacred Heart badge and Lady of Vic-tory medal. Also a thanksgiving to the Souls in Purgatory, St. Anthony, St. Ann, St. Benedict, St. Gerard and St. Christopher, and requests the prayers of the readers for two special favors.



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