

The Catholic Record.

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

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TRUE HEROISM

The world has been resonant these weeks past with praise of Captain Scott. He went out with the Antarctic wind as his dirge and the snow his winding sheet. To add to the store of human knowledge he walked hand in hand with loneliness and peril, glorying in work done and making a place for himself among those whom the world delights to honor. And yet at our own doors are they who, hero-like, play their part on life's stage. Humble and obscure they fill the hours with brave endeavor, sweet unselfishness, though at times they see their duty through tears. The women who, married to drunkards, submit for their children's sakes to indignity and show a brave front to the world, keeping the while their sorrows in their own hearts and bearing their ghastly burden bravely, are as entitled to the meed of heroism as they who for the sake of science blaze a way through strange lands. We often marvel at them. To look gaily into the face of death demands bravery, but to march day after day over the arid waste of man's brutality in order to shepherd and guide her little ones called for courage that comes from on high. To be spent for duty without hope of earthly guerdon is what makes many another ashamed of repining about troubles which in comparison are as trifles light as air.

THE SALOON'S PRODUCT

Every worker is proud of what he turns out. He puts his visions of the beautiful on canvas and is proud of the child of his hand and brain. The railroad-builder who pushes the shining rails through ravines, over mountains, pitting his engineering skill against nature, enduring and striving always, smiles when his goal is reached. The saloon also does many a finished piece of work, but it takes no delight in it. For what is its product? The frothy, bleary-eyed, sodden derelict, destitute of self-respect, whose horizon is bounded by the whisky bottle, is the thing that is ground out by the saloon. It takes a clear-eyed, ambitious man and transforms him first into a "good fellow" who always wants to borrow money and is good to himself only and then prepares him for membership in the club which calls for inefficiency, instability and dearth of every manly quality. It requires time to produce the finished article. But when the saloon gets its tentacles into the vitals of a man its success is assured. Little by little it scars the brain, drains the heart of love, makes its victim see all things through the mist of rum, and blasts him finally as a miserable degenerate who but cumber the earth. He is not a very nice looking person, but he is the saloon's work.

THE OUIJA BOARD

There is a precious deal of nonsense talked about the innocent amusement of table turning, the "ouija" board, etc. The Catholics who use these cursed things for amusement justify themselves by talking glibly about electricity or magnetism or unknown laws of nature. A sensible person who sees an inanimate thing skipping over a table and indicating by the letters of the alphabet an answer to a question must conclude that some intelligent being has communicated its power to the piece of wood that gives the answer. One principle of sound reasoning is that there must be a proportion between cause and effect. In other words an answer to a question demands the exercise of the power of an intelligent being. The distinguished theologian has studied this question from every angle and has demonstrated that neither Divine influence nor good, that of good angels, nor the souls of deceased friends, but veritable demons are at the bottom of these exhibitions. The world may smile, because the devil is for it a very shadowy personage now-a-days, but the Church does not let us forget that he roams the world seeking to allure and to destroy men. What more innocent indeed than an "ouija" board rapping out answers

to questions. We can forget that an inert body will not move itself and that by no conceivable stretch of imagination can we understand how electricity without an apparatus of the same kind, can give apparent life to a bit of wood. We should remember that the Lord abhorreth all these things. They are always dangerous both to body and soul. And the best and only thing to do with these boards is to cast them into the fire.

THE ONES WHO WEARY US

The gentry who test our patience are they who read and retail the views of scientific charlatans. They accept them as truths beyond suspicion of attack. They array them in "smart" diction for the benefit of those who are ready to believe that a gibe or scoff can, for example, erase hell from the world of actualities. The scientist of repute, however, is as a rule cautious in setting forth his theories, careful in collecting and collating his facts and reverential with regard to beliefs sacred to other men. He confines himself to the study of phenomena and consequently does not get into conflict with theologians. He is not at all sure that the Church is outworn and on the brink of oblivion. On the contrary, he believes with Draper that its movements are guided by the highest intelligence and skill and that Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. And furthermore, many without the fold are of the opinion that the Church is pulsating with vitality and no inconsequential factor in promoting everything that can redound to the glory of humanity. All we ask is a free field and fair play. It is one thing to accuse us of fanaticism and credulity and quite another to prove it. And any individual with a modicum of sense ought to know that a Church subjected to the searchlight of modern criticism cannot be the thing blind zealotry would make her. The penny catechism could, if read, deter these purveyors of scientific cant and factious ribaldry from spoiling good paper. The reputable papers should frown upon statements, which perpetuate bigotry and keep the brains of the half-educated simmering in hostility towards those who believe that amity and concord are desirable assets for the up-building of a country.

THE READING CORPS

Carlyle was perhaps in a very bad humor when he dismissed the reading corps with the merciless exhortation that they read merely to escape from themselves with one eye shut and the other not open: also put up with almost anything which they can read without opening both their eyes. We are not presumptuous enough to imagine that we can turn the omnivorous reader of fiction to saner mental food. Fiction, taken in small doses, is a tonic when it is clean and sweet. It lightens the burden and makes the way smoother for the feet. It transports us into other lands wherein we can roam and look at splendid palaces and gay folk and watch them adventuring. It may help to a sense of humor which is an invaluable possession. But when gulped down immoderately it brings on a mental nausea which prevents us from assimilating anything that is worth while. It makes the memory but a sewer and the mind flabby. It gives us an overweening taste for literary ragtime. We might tell the adults that a mind attired in rags and tatters is a very unlovely object. We might even try to make them understand that listening to the chattering of all kinds of literary folk is the way to be deaf to the noble tones and sublime music of the men and women who put their blood into their manuscripts. But it would be waste of effort. They who are brought up on the sensational papers and who welcome fiction, however tawdry and commonplace, are doomed to dwell in a region where there is neither beauty nor thought. They, however, who relish the rubbish concocted by those who believe that the world is hankering for adventuresses with much raiment and a past, who ignore gaily and complacently the commandments, are hastening toward the impurity that fouls the imagination

and fills the mind with the morbid and putrescent. The critics see in corruption set forth in musical words the finest efflorescence of loveliness; the normal eyes see that it is but trash. Every Catholic knows that it is wrong to read books and newspapers which tend to excite the passions. The world has no scruple on this point, but we, taught by the Church, must be determined to avoid what is corrupting and to renounce what we find by experience has led us into sins of thought and desire. To say that we read dangerous books because of the beauty of their diction is merely a pretext for the exercise of morbid curiosity. If we are honest with ourselves we know well that playing with stuff that makes a mockery of purity and leers cynically at high ideals and rubs the bloom from the heart and disquiets the soul is yielding to our sensuality. And it is certain that no pretence of modern ideas, of keeping pace with the times, can make a thing lawful which is wrong in itself. It is also certain that if we devote our time to newspapers and novels the Church and all that she stands for must become to a great extent shadowy unless we have some reading that will effectually keep them before us.

HELP THE YOUNG

While despairing of curing the adult we can do something towards furnishing the children with worthy standards of taste. Upon their plastic minds we can stamp the good and beautiful, influences that will remind them of Catholic principles and Catholic ways and preserve them from indifference and worldliness. It is the greatest mistake in the world to think that children cannot take an interest in serious reading. When they see not the pitfalls of the years to come, and life is dawning and they are transported beyond themselves "with the long, long thoughts of youth," we can fill their imaginations with pictures that shall endure through the years. We know no better way of doing this than by the "Lives of the Saints." And any parent or teacher can inject vitality into the hearts of children by telling them of the human beings who contended with evil and triumphed. The "Lives of the Saints" can be had in every possible form. For busy people and those of moderate means the Lives published by the Catholic Truth Society are invaluable. They are written in a plain and devotional style. They draw the heart nearer the Lord and educate us by showing the labours of the champions of the Church and give us information about the doctrines which they preached and the difficulties that beset them. It is certain that if we wish to have a generation of well-informed Catholic laymen some attention at least must be given to reading that is as attractive and far more useful than fiction. If we knew our religion as we should, not merely as a catechism, but as the heart-satisfying, supreme philosophy that it is, understand why it endures and has a ready and satisfactory answer to world problems, we should make our influence felt far beyond our own people.

PRAYER AS A HABIT

There is no habit so necessary to the power of the disciple's life and the effectiveness of his work as that of prayer. Not simply an occasional half-hour of supplication, however earnest, but a habit of frame of mind which makes direct and definite petition natural and spontaneous, at any time and about anything; powerful contact with God's life and power, so that every touch on the part of others brings out "virtue" from it and from the Master. There is an attitude of mind and heart which is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment which would be unfavorable to the prayer spirit is, therefore, in expedient, if not positively sinful. "Pray without ceasing." Does any one say this is hard to do? Impossible and impracticable? Hear the testimony of that brave soldier, Stonewall Jackson: "I have so fitted the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute's petition for the cadets who go on and those who come in."

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

XVIII

THE SEVENTH COMMANDMENT

What is the seventh commandment of God? Thou shalt not steal. What does it forbid? Theft, and all forms of dishonest dealing. What is theft? Taking secretly what belongs to another, without his consent.

What is robbery? Taking by violence what belongs to another.

What must they do who have ill-gotten goods? They must give them back, or at least the value of them, else the sin will not be forgiven them.

What must they do who have injured their neighbour's property? They must make good the loss.

Is it a sin to put off payment of what you owe? Yes; we are bound to pay all our debts as soon as we are able.

Lesson Eighteenth

Besides theft and robbery there are many other forms of dishonesty, such as charging too much for work done or goods sold, borrowing and not returning, begging under false pretences, taking a bribe either to do one's duty or to neglect it, keeping things found, using false weights and measures, etc. Honesty is the cornerstone of character, and God will not build on any other foundation. We must be honest, not for fear lest we be found out, nor even because we get on better in the long run by being honest, but because God has written the law of honesty in our conscience, and we have to give a strict account to Him. We have to give Him an account also of the use we make of what is our own. We must not waste nor wantonly spoil even what belongs to ourselves. Extravagance, or the spending of money freely on useless or foolish things, is sinful. Betting and gambling are always dangerous and sometimes are great sins, and lead men to ruin.

XIX

THE EIGHTH COMMANDMENT

What is the eighth commandment of God? Thou shalt not bear false witness against thy neighbour.

What does it forbid? Thinking ill of our neighbour, lying about him, or robbing him of his good name in any way.

What is a lie? Telling what we think to be untrue.

Is it ever lawful to tell a lie? No; because a lie is bad in itself.

What must they do who have injured their neighbor's good name? They must repair the injury as far as and as soon as they can.

Lesson Nineteenth

God is truth itself. As children of God, we must love the truth. Our Lord says of the devil that he is "the father of lies." If we tell lies, we show ourselves to be children of the devil rather than of God. It is a sin to lie even for fun. Besides being sinful, a lie is mean and cowardly. A person who is known to tell lies loses the respect of everybody; no one cares to make friends with him, no one can trust him. Every kind of lie is bad, but the worst kind of lie is that which hurts others. To say what is false about our neighbor is the sin of calumny, detraction, or the telling of our neighbor's secret wrongdoing, is also a sin, and a grievous sin if we do grievous hurt to our neighbour. We should always speak of our neighbor with kindness and charity. The Golden Rule is, Do unto others as you would have others do unto you.

XX

THE NINTH AND TENTH COMMANDMENTS

What is the ninth commandment of God? Thou shalt not covet thy neighbor's wife.

What is the tenth commandment of God? Thou shalt not covet thy neighbor's goods.

What do these commandments forbid? All thoughts and desires against the sixth and seventh commandments.

Is it a sin to think of sin? Yes, if we take wilful pleasure in thinking of it.

What kind of a sin is it? It is the same as the sin we think of.

May you wish or mean to do what is a sin if you don't really do it? No; 'this is the sin of bad desire.

Must you confess bad thoughts and bad desires? Yes; just like bad words and bad actions.

Lesson Twentieth

All sins begin first in the heart. We must keep a watch over our hearts lest bad thoughts or desires should dwell there. We have to drive bad thoughts away as soon as we can. The ninth commandment forbids all wilful thoughts and desires contrary to holy purity. We cannot help having these thoughts, but we can help giving way to them, and we must banish them quickly. The tenth commandment forbids the desire of getting unjustly what belongs to another. Such a longing, wilfully indulged, soon grows into a passion, and often leads one to do what is wrong. It is not wrong to wish to get on well in the world by honest means. But we should learn to be content with our lot, for "godliness with contentment is great gain."

XXI

THE COMMANDMENTS OF THE CHURCH

Which are the chief commandments of the Church? They are:

1. To hear Mass and rest from servile work on Sundays and holy days of obligation.
2. To fast and abstain from flesh meat on the days fixed by the Church.
3. To go to confession at least once a year.
4. To receive Holy Communion during Easter time.
5. To support our pastors.
6. Not to marry persons who are not Catholics, or who are within the forbidden degrees of kindred.

Do these commandments bind under pain of grievous sin, like the commandments of God? Yes; but the Church can dispense in certain cases.

From whom has the Church power to make commandments? From our Lord, to whom all power is given in heaven and on earth. (Matt. 28).

When did our Lord give this power? When He said to His Apostles: "Whatever you shall bind on earth shall be bound also in heaven, and whatever you shall loose on earth shall be loosed also in heaven." (Matt. 18: 18).

Lesson Twenty-first

To fast is not to take more than one full meal in the day; to abstain is not to eat flesh meat or other kind of food specially forbidden. We are made to fast and abstain that we may mortify our passions and do penance for our sins. Those who are under twenty-one years of age, or over sixty, are not bound to fast, but are bound to abstain. The Church has power to dispense from both fast and abstinence for a reasonable cause. It is only by a good confession and a worthy Communion that we satisfy the third and fourth commandments of the Church. Children are bound to go to confession as soon as they have come to the use of reason, which is generally when they are about seven years of age. They are bound to go to Communion as soon as they are prepared to receive it worthily. Easter time in this country runs from the first Sunday of Lent till Trinity Sunday. The Easter Communion must be received within that time, but the precept of annual confession may be fulfilled any time within the year. We should go to Holy Communion often. Our Holy Father the Pope urges us to go every week, and even every day. We can do nothing better.

XXII

GRACE

Can we of ourselves keep the commandments? No; and even if we could, we should not gain heaven by doing so.

To keep the commandments and gain heaven, what do we need? The grace of God.

What is grace? The life of God in us.

Can we all have this life? Yes, we must have it or be lost forever.

Can we do anything holy without it? No; our Lord says: "Without Me you can do nothing."

How do we lose this life of grace? By mortal sin.

What is the source of grace in the Church? The Holy Ghost, Whom our Lord sent to live in the Church forever.

Through what channels does the Holy Ghost give grace? Chiefly through the seven sacraments.

Name the seven sacraments. Baptism, Confirmation, Penance, the Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

Lesson Twenty-second

All holy people are good, but not all good people are holy. There is a great difference between being holy and being merely good. It is a gift of God that makes the difference. This gift is called sanctifying grace. Good conduct makes this grace grow in us when we have the grace, but good conduct alone cannot give it to us. In the child that is baptized sanctifying grace is like a seed planted in the ground; in the saint it is like the full-grown plant bearing beautiful fruit. Sanctifying grace dwells in the soul, making it holy and pleasing to God. Actual grace is the help God gives us to do good. "Without Me," our Lord tells us, "you can do nothing." It gives light to the mind and strength to the will, and so enables us to see our duty and to do it. We ask God's grace by prayer; we receive it mainly through the sacraments. Besides the seven sacraments, which give grace by a divine virtue which works in them, there are also sacramentals, or little sacraments. These are rites used by the Church and objects blessed by the Church, to shield us from the power of the evil one and help us to do good. The chief sacramentals are the sign of the cross and holy water, but there are many others, such as beads, medals, crucifixes, and scapulars.

RELIGIONS FROM CENSUS OF 1911

Ottawa, March 7.—The Census Department has issued its bulletin on religions as enumerated in the census of 1911.

The Anglicans increased in ten years 59.05 per cent., Catholics, 27.06; Methodists, 17.78; Presbyterians, 32.39; Baptists, 20.38, and Salvation Army, 82.71.

Catholics are now 41.43 per cent. of the total population; Anglicans, 13.35 per cent., Methodists, 17.11 per cent., Presbyterians, 15.64 per cent., and Baptists, 4.52 per cent.

The totals of the principal denominations are as follows:—Anglicans, 1,043,017; Baptists, 382,666; Congregationalists, 34,054; Jews, 229,864; Methodists, 1,079,892; Presbyterians, 1,115,324; Catholics, 2,833,041; Unitarians, 3,224; Salvation Army, 18,834; Doukhobors, 10,498; Evangelicals, 10,595.

In the ten years the Catholic population increased by 608,411; Anglicans, 361,524; Lutherans, 137,340; Methodists, 163,006; Presbyterians, 272,882; Baptists, 64,661; Greek Church, 72,877; and Jews 58,163.

WONDERFUL WORK OF A CONVERT

The story of the conversion of a remarkable woman, Olga Maria Davin, is published by the Ave Maria. Ten years ago she became a Catholic and during those ten years she has brought more than seventy other persons into the true Church. And she is not a member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been so great that she has become a veritable apostle.

It is not given to everyone to accomplish the work that this woman has done; but there is no doubt that nearly everyone can do more than is now being done for those who are groping for religious truth. How bringing Catholic truth before those who are seeking it? Not one in a hundred, we venture to say, if they only learned to value the truth which they possess in its fullness, they would be anxious to bring to others the light of faith.

It is a fact that converts to the Church are generally more zealous in his respect than those who have been brought up as Catholics. These latter take their faith as a matter of course. They do not know the misery of those who are seeking but not finding rest in the various forms of religion outside the Catholic Church. In many cases they do not take the trouble to inform themselves sufficiently regarding their religion to be able to explain it intelligently to non-Catholics, who sometimes ask questions concerning points of Catholic doctrine or practice. Were they half as solicitous about their religion as they are about worldly affairs, there would be a different story to tell. All cannot exert the influence of the zealous woman whom seventy converts have to thank for setting them on the road to the true Church. That requires more than ordinary zeal. But all can be ready to give to others a reasonable account of their religion and thus help to remove the barriers and prejudice that keep so many away from the Church.

CATHOLIC NOTES

The total number of Catholics in the British Empire to-day is 12,968,814, as compared with 12,576,225 a year ago, or an increase of 392,589 in 12 months.

The University of Ottawa, Canada has established a course in Irish history. Father Finnegan, who is a native of Ireland and a master of Gaelic, has been appointed professor. The A. O. H. have announced

Mr. Frank Gavan Duffy, K. C., has been appointed a judge of the Federal High Court of Australia. Two other sons of Sir Charles Gavan Duffy are priests, one of them a missionary in India.

The Chicago Knights of Columbus have already raised \$15,000 for the new Catholic students' dormitory, at Manila, in response to the Archbishop of Manila's recent appeal for funds.

that they will raise a scholarship for the best student in Irish history. The scholarship will be open to all students of Catholic colleges or schools in Ontario in which the subject is taught.

The date of the consecration of Bishop-elect O'Leary, of Charlotte-town, has been set for May 22. The Most Rev. Archbishop Stagni, Apostolic Delegate to Canada and Newfoundland, will be the consecrating prelate.

The first Chinese Catholic paper, a weekly periodical, is now published in Tientsin, and is edited by the Lazarist Fathers. It is entitled Koang-lo-y, which means "Collection of Whatever Diffuses Good." An issue of 1,000 copies is printed.

Cardinal Farley will have \$140,625 which has been collected this year in the archdiocese to send to foreign missions. This is the third successive year that New York Catholics have sent to the mission field the largest donation of any diocese in the world.

Excommunication for any Catholic in his diocese who wilfully and culpably attends the marriage of a divorced person whose divorced partner is still alive, is the decree announced by Archbishop John B. Pitaval of Santa Fe, New Mexico, in his Lenten pastoral.

The Lee Street Baptist Church, Baltimore, the parish house and 5 small buildings in the rear, have been sold to St. Joseph's parish which is to erect a fine church on the site. The new church will be of granite and will be one of the most imposing in the city. Work will begin on the foundations in April.

The cremation of the dead, having of late years increased in Germany, the Bishops of Bavaria in a joint pastoral have inveighed against the manner of disposing of the dead as contrary to Christian tradition and sentiment, as being exploited by those who hate the Church and who take this means of showing their disregard for her spirit.

The ladies of the Settlement Association at Los Angeles gave a delightful reception to the Japanese Catholics of the city at Brownson house recently. About 40 members of the Japanese colony were present. Father Breton, the resident pastor at the Settlement house, welcomed the company with addresses in English and Japanese.

Mother Gertrude of the Heart of Jesus, who died at the Carmelite convent, Philadelphia, a few days ago was the second daughter of James McMaster, founder of the Freeman's Journal. Another sister is a member of the Order of the Holy Child of Jesus, while the youngest also became a Carmelite, and is prioress of the convent in Brooklyn.

St. John's Hospital, Cleveland, which otherwise would have had to be abandoned, has been saved to the city by a whirlwind campaign for a re-building fund. Something like four hundred men and women, interested in maintaining one of the city's great institutions, indefatigably toured Cleveland for nine days, soliciting subscriptions to the fund. Their work produced a magnificent total in excess of \$150,000.

The state senate of Arkansas, on February 20 rejected, by a vote of 20 to 10, the Holt bill, aimed at Catholic institutions in that state. Senator Covington denounced the bill as "damnable," and notwithstanding the frantic efforts of Senator Holt, the Guardians of Liberty contingent, Editor McKinney of the Baptist Advance, Editor Webb, of the Missionary Baptist, one Scarborough, who issues that misnamed sheet called the Liberator and various others in behalf of the bill it was defeated by a majority of two to one.

Some criticism having been made because of the recent marriage of a Baltimore heiress to a French nobleman which took place in Lent, Cardinal Gibbons issued the following statement recently: "During the season of Lent marriages are not prohibited by the Catholic Church, as marriage is a sacrament and may be administered at all seasons. But the Church does prohibit the solemnization of marriage during Lent, and that means the nuptial Mass and nuptial blessing may not be used in that season."

shall be so spiritualized—so glorified—so refined, as to be capable of the most exquisite pleasure of every spiritual sense; and yet pleasures purifying the soul, in which every thought and every power of the soul and body shall be wrapped up into God.

But mark, dear brethren: the resurrection of our Lord is the pledge and promise that every soul shall realize; but two things are necessary in order to arrive at this glory. Two conditions are laid down in order to attain to this wonderful fulfillment of all the love of the redemption of Jesus Christ.

And these two things are: First of all, we must keep a pure soul and a pure conscience. Mark how Jesus Christ came to His glory: He took a human heart, He took a human soul, He took a human conscience—for He was true man. But He took every element of His humanity from a source so pure, so limpid, so holy, that, in heaven or on earth, nothing was ever seen or ever shall be seen until the end of eternity that shall be compared with the Blessed Virgin's son. Throughout His whole life of thirty-three years, nothing in it could have the slightest shadow of sin—nothing that could have the slightest feature of sin upon it ever was allowed to come near the blessed and most immaculate soul and heart of Jesus Christ.

I have seen from time to time, the expression—now, of sorrow—now, of delight—but, whether of sorrow or of joy, of sympathy with Jesus Christ. Of this I am a witness, and on this I do congratulate you. If it be true that the Christian man is, indeed, a man in whom Christ lives, according to the words of the Apostle: "I live no longer, I, but Christ lives within me"—then, according to his words you are lost to yourselves; you are dead; and your life is hidden with Christ in God: If, then, the Christian man be the man in whom Christ lives, well may I congratulate you upon every emotion of joy and of sorrow that has passed through your hearts and over your faces during these forty blessed days that you have passed; because these emotions were the gift of Christ, and the evidence of the life of Christ in you, and of your familiarity with Christ's image.

May I congratulate you on a good confession and a fervent Communion? May I, in heart and spirit, bow down before every man amongst you today, as a man who holds in his bosom Jesus Christ; as a man whose heart is not an empty tomb, like that in the garden outside Jerusalem; not occupied merely by an angel, but whose heart is the sanctuary where the risen and glorified Saviour dwells this morning? May I congratulate you on this? I hope so! I hope that the words that have been heard here have not been spoken in vain. It would fill me with fear if I thought there was one amongst the audience who filled this church during the last Lent, whose hardened heart refused to make his Easter confession and Communion; and to make it as the beginning of a series of more frequent—and, if possible, of monthly confessions and Communions. It would fill me with fear if I thought there was such a one here, because then there would come upon me the conviction that it was my own unworthiness—my own unfitness—my own weakness that made the Word fall fruitless on my lips, and, perhaps, make me a reprobate whilst I was preaching the Word. But, no! Nay, I will rather presume that God has done His own work—that the Divine Husbandman, who placed the seed of His Word in such hands as mine—most unworthy—that He has made that Word spring up, and that the fairest flowers of grace and sanctity already crown it in your hearts to-day. Upon this, therefore, I congratulate you as the third great motive of your joy; that not only is the Saviour glorified in Jerusalem, but He is glorified in your hearts. Not only has He conquered death in the Garden of Gethsemane, but He has conquered death in your souls. Not only has He driven the devil and all the powers of hell before Him, as He burst from the tomb, but He has driven him from your hearts, into which He has entered this morning. Oh, brethren, keep Him! Keep Him as your best and only friend! Keep Him as you would keep the pledge of that future glory which is to come, and of which, says the Apostle, "Eye hath not seen and ear hath not heard; nor hath it entered into the heart of man to conceive—what things the Lord God of heaven hath prepared for those who cease not to love Him!"

ABOUT THE TOMB OF OUR LORD

In an article "By A Priest" in a late issue of The Catholic Herald there are some interesting observations on Easter and some instructive particulars on the Tomb of Our Lord as to its location and structure. The "Priest" says: Every Sunday of the year is in a sense commemorative of the Resurrection. By the authority of the Catholic Church, the weekly day of rest from servile work was transferred from Saturday to the first day of the week precisely to commemorate the Resurrection. Moses instituted the "Sabbath"; the higher authority of the Catholic Church instituted the "Lord's Day." Or we may put it in this way: God gave through Moses on Mount Sinai the command for the weekly observance of the Sabbath, or seventh day, to commemorate the Divine cessation of the work of creation, while the same Divine legislator gave through His Church, Rock-founded on Mount Calvary, the command for the weekly observance in future of the Sunday or first day in commemoration not alone of the first day of creation, but of the "day of days"—Easter day. This important change in the literal observance of one of the commandments in the Decalogue is not recorded in Holy Scripture. The "Bible alone" theory of Protestantism, apart from the living authority of the Catholic Church, is quite incapable of justifying the universal Christian observance of Sunday.

THE "EASTER CONTROVERSY" But besides this weekly commemoration, the Church naturally wishes to celebrate the anniversary day of this glorious event in the history of Our Lord's life. Unlike the Epiphany, Christmas, and other festivals which are kept on fixed days, Easter is a movable feast, and the central pivot, so to speak, of the greater number of the movable feasts of the ecclesiastical year, inasmuch as the date of those feasts is determined by the date of Easter Sunday. Although Easter is the oldest feast of the Catholic Church, there has not always been a uniform practice in determining its precise incidence. The Church in Ireland, Britain, etc., held Easter at a date different from that observed in the Church in Rome. Hence arose

the "Easter Controversy," which began in the time of Pope Victor towards the close of the second century, and lasted to the end of the seventh century. The main difficulty lay in determining the exact annual Easter computation. In Ireland and Britain the Church kept Easter Sunday on the day following the Jewish Pasch in pursuance, as St. Colman maintained against St. Wilfrid, of the tradition of St. John the Evangelist. The Romans followed the tradition of St. Peter. The whole controversy is related by St. Bede in his Ecclesiastical History. Needless to say, national prejudices and passionate adherence to local customs were soon inevitably superadded to the original difficulty. Nevertheless, as Pope Gregory XIII. made clear in the year 1582, "The Church throughout held that the determination of Easter was primarily a matter of ecclesiastical discipline, and not of astronomical science"—still less of doctrinal truth. The Roman rule finally prevailed throughout the Universal Church. According to this practice, "Easter Sunday is the first Sunday which occurs after the first full moon following the 21st of March. As a result, the earliest possible date of Easter is March 22; the latest April 25th."

THE TOMB

A difficulty is sometimes felt rising out of the apparent contrary, not contradictory, accounts of the Synoptic Gospels. (Math. xxviii, and Mark xvi.) speak of the women going to the sepulchre on Easter morning, and after they had entered, seeing one angel, who invites them to "Come and see the place where they laid Him;" whereas Luke xxi. records a vision of two angels. Why, after they had already entered, should they be invited to "Come and see?" and how reconcile the difference in the number of angels seen? These difficulties will vanish if we realize the nature of the tomb.

In the vicinity of Hebron, a city twenty miles south of Jerusalem, was the valley of Mambre, where Abraham lived, and near his residence was the field, with its "Macepelah," or "double-cave," which Abraham bought for four hundred sicles from the Hethite Ephron, the son of Seor, as a burial place for his wife, Sara, and family (Gen. xxiii). Over this existing double-cave stands at present a Turkish mosque. Nearly all subsequent Jewish sepulchres were built in imitation of Abraham's Macepelah. The hill or rising ground called Mount Calvary was at the time of the Passion situated outside the walls of Jerusalem, on the western side of the city, but a little to the north. The garden, in which was the sepulchre, was on the western side of Calvary, while the sepulchre itself was only about fifty yards from the site of the Crucifixion. The sepulchre built by Joseph of Arimathea in imitation, as other Jewish tombs, of the double-cave at Mambre, consisted of two rooms hewn out of the rock, the inner one in which the Body of the Saviour of the world was laid, having an opening four feet high and the outer one having a doorway of the common size, quite open in front, so that from outside one could easily see the narrow door of the actual sepulchre.

THE INNER CHAMBER

The opening of the inner room was on the left, or south side as persons entered into it. This inner chamber was about eight feet high, the height of the total structure, and about six feet long and six feet broad. On the northern side of this inner chamber, and on your right as you enter it, is a ledge or bench of stone somewhat hollowed out, running from east to west the breadth of the room, and a little more than two feet off the floor, on which the sacred Body was placed. Now we can follow the Gospel accounts.

The women entered inside the outer large door of the high antechamber, and saw on the right of this outer room an angel sitting on a stone bench (Math. and Mark), and when Mark says they entered the monument and saw the angel, he means that when they entered the vestibule, or outer room, they saw the angel sitting on their right. He invites them to go with him to the southern side of the monument and look into the small opening of the inner room. They obeyed, and saw therein two angels, who said: "Why seek ye the living?" etc. (Luke, Math. and Mark record what the women saw in the outer room; Luke what they beheld in the inner room or actual place of burial. The "large stone" subsequently "rolled away" by the angels lay up against the low door of the inner room.

Do not despise others because, as it seems to you, they do not possess the virtues you thought they had; they may be pleasing to God for other reasons, which you can not discern.

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THE ANNUNCIATION

The Feast that means so much to the Catholic heart, that is enshrined in Catholic devotion, and glorified in Christian art, recurs generally in the very midst of the Lenten season. It is as a flash of bright color amidst the gloom that comes from the consideration of death, and prepares for the approaching darkness of Holy Week.

The figure of one of God's most brilliant ambassadors kneels before the timid maiden of Galilee. It is an historic scene, for that moment changed the whole trend of human history. As for Mary herself, it speaks her great treasure of grace that made it possible to single her out of all women as the one fit to be the Mother of the Incarnate God. Maidens in Israel for centuries had been dreaming of being the mother of the great King; but it was to one into whose soul the thought had never come, that the message was spoken.

Behold the handmaid of the Lord! is a sentence that utters her whole character even more than that great hymn of triumph, the Magnificat, for it shows her in her humility and resignation to God's will. And out of that message of the Angel, and the words of Mary in answer, have been born all those beautiful prayers and hymns that follow after our devotion to God. The Hail Mary repeats words of the Angel; the Angelus tells the whole story three times a day, at morning, noon, and evening well in the quiet of the country fields. Art, too, has poured out the wealth of color, and poetry has set its paraphrases to music and song. It is an inspiration to young maidhood which sees the gentle girlhood of that Holy Virgin honored in the Temple's sacred shelter. It is an inspiration also to motherhood that sees the most glorious of mothers looking only to God as her hope and her refuge. It is an inspiration to all mankind to feel one little throb of pride amidst the consciousness of universal humiliation when it looks upon her who has merited to be called "Our tainted nature's solitary boast."

And thus in the glorious days of the spring time the picture comes once more, and we kneel a little apart and look, and as we look we unconsciously pray, for we feel that she who has consented to be the Mother of God has by her elevation become our Mother also.—The Pilot.

A MEMORY OF EASTER

Easter! We need not look at the calendar to-day, for a thousand voices proclaim it. The allusions of the birds, that have been sweeping in by pathways known only to the eye that hath kept a fatherly watch over their journeying, called us from slumber, long before the dawn began to crimson the east. From the woods, where the wild flowers lift faces full of dreams, comes a song, intangible, full of mystery. In the garden the voices are clearer, as hyacinth and daffodil, crocus and tulip, and lily-of-the-valley, vie with one another in offering fragrant praise. The grass along the border seems to sing—or is it the rains of winter sleeping among the roots? The rosy buds on the maple, the tender green on the willow, the silvery gleam of the poplars, these are a few of the many voices through-out nature's vast domain, telling of Easter. Over all, from the monas on the hill, comes the glad bell, sending down on waves of mellow sound, the message, "He is risen!"

As you stand there by the window, watching the rising of the Easter sun, your thoughts go back to other, happier days, when your last word to your mother, on Holy Saturday night, was the oft-repeated request that she should call you early in the morning to see the sun dance. She never failed you, and, half-dressed, your little hands clutching the piece of glass which you had carefully smoked over the kitchen lamp the night before, you ran to the hill where you stood, waiting, watching. How longitsemmed! But you did not doubt. "The sunrise never failed us yet." You were acquainted with the line, but your soul voiced its everlasting truth. Equally certain were you that the sun would dance three times after rising, because of its ancient joy over the final conquest of death, when Christ came forth triumphant from the grave. The glow deepened; then the yellow rays appeared now a narrow rim of the great luminary. As you watched the solemn birth of day, the miracle you expected was swallowed up in the wonder of the one you beheld.

But you remembered the reason of your being there, and your clutch on the glass tightened, and your heart beat faster. You did not think what it should not dance after all! But, what if you should miss the spectacle through some fault of your own! When the last point passed the horizon, lo! you beheld the wonder! The Easter sun danced for you! Still you waited, hoping that the marvel would be repeated, while your young mind unconsciously photographed the face of the morning in colors that never faded; then, you remembered the Easter eggs, the new hat and dress, the wealth of flowers the altar would show, and you darted back to the house, the realization of Easter, vivifying all your being.—Rosary Magazine.

One trusty friend is more precious than a score of casual acquaintances. Adversity shows what is in a man. It is a good thing for anybody strong enough to turn it into merit.

It is for our sake and not for His own that our Divine Lord bids us come to Him. His is the most unselfish love that ever was dreamed of. There is nothing in human nature to compare to it. Even the love of a parent is not so unselfish as God's love for us.

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

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper, I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, MARCH 22, 1913

THE CATHOLIC SLAVS

Under the heading "Cosmopolitan Winnipeg" the Manitoba Free Press is publishing a series of articles on the various races, peoples, tribes and tongues that make up the cosmopolitan and polyglot population of the Gateway of the West.

Napoleon prophesied Slav domination of Europe. Jeremiah Curtin, who translated the works of the Polish novelist Sienkiewicz, and who had a deeply sympathetic knowledge of this people, their history and characteristics, was convinced that the Slavs would play a very much more important part in Europe than was then generally believed possible.

Millions of Catholic Slavs of Austria-Hungary and Germany were deeply stirred by the victories of their Orthodox brethren of Bulgaria and Servia.

The possibilities emerging from this new stirring of racial sentiment and ambition enable us to appreciate Mr. Curtin's knowledge of these people, and forcibly recalls the prediction of Napoleon.

The Slavs, then, bring to the upbuilding of the new Canadian nationality characteristics and qualities which we hardly appreciate.

In Winnipeg alone, according to the Free Press, there are 32,750 of these people.

The education and assimilation of the foreigner is a favorite subject of academic discussion. We must make them good Canadian citizens, we are told again and again, by pulpit, platform and press. The practical education in the duties of citizenship is somewhat different. After speaking of the patriotic aspirations of the Slav at home the Free Press writer caustically adds:

"The selling of himself to a party he must learn in Canada, the land of liberty and (party) slaves. Here is an actual conversation: "What did you get for your vote?" "Ten dollars." "Don't you know it is wrong to sell your vote?" "It is all I get out of it." "Would you sell it at home?" "No," with disgust. He is told here that a certain party gives him his "government paper" and is threatened with loss if he does not vote for said party. Is it any wonder that it takes time for him to appreciate the franchise? Said one, "To go through an election campaign with these people makes one ashamed to wave the Union Jack. Those who framed the British constitution for the benefit of British subjects did not imagine that such vile travesties would be made of its privileges by the creatures of political organizations."

Nevertheless the writer believes that those who come to stay will in time make good citizens. "In Winnipeg the Slavs are a people of large possibilities if rightly instructed and properly environed."

In religion the 20,000 Ruthenians in Winnipeg are, according to Mr. Vincent, the writer of the Free Press article, "70 per cent Greek Catholics under Bishop Budka's leadership; 10 per cent 'Independent,' sometimes called Presbyterian 1 per cent Bap-

list, and the remaining percentage indifferent to all church affiliation."

"Sometimes called Presbyterians" is a particularly good and non-committal way of passing over a disgraceful phase of peculiarly contemptible proselytism. Our readers will remember that certain Presbyterian missionaries, in their unholly zeal to seduce the Ruthenians from their Catholic faith, actually got some Ruthenian converts to pretend to be priests and to travesty the Holy Sacrifice of the Mass. Those thus seduced they called Presbyterians.

"Greek Catholics" is not so apt a term. The Ruthenians are Roman Catholics of the Ruthenian rite. Bishop Budka was sent to them by our Holy Father Pius X. The term Greek Catholics is sometimes used in even a looser sense still, to include the schismatics, who, however, never call themselves anything but orthodox.

"Educationally, the Ruthenian is rather surprising. He is discovering a remarkably active brain. The writer once taught elementary English to 6 of these 'Galicians,' as we then called them. They worked hard all day, but were eager to learn at night. He never had to repeat the same thing twice, so retentive were their memories. To-day 20 young men are in St. Boniface college and 8 in Manitoba college, taking the arts course; 10 are taking the matriculation course; 5 are in Normal school; 2 are articled as law students, and 2 are studying in the engineering course; many are in the collegiates. There would be many more in college if they had funds."

This is reassuring, and rather discounts the sweeping assertions of those who would picture the degrading effects of their religion on these people.

"The two Greek Catholic churches, and the one Orthodox Greek or Russian church have parochial schools. The St. Nicholas school has a large building on Flora avenue with ten class rooms. The Baptists and Independents send their children to the Public schools. The sentiment among the Ruthenians generally is in favor of the Public school, and if they could have an hour for their own language there few would attend church schools."

If it could be brought about by sincere believers in the educative and assimilative influence of Public schools that few of these foreigners would attend church schools, it would be the worst possible thing for the foreigners, and the worst possible thing for Canadians.

This is well illustrated in the article itself by what is said of another Slav group—the Bohemian:

"He (the Bohemian) is the Irishman of central Europe with all his genius and with all his strong passions. He also has back of him similar bitter traditions of landlord robbery. Is it any wonder if he is a Socialist, or anarchist, or 'agin the government,' in both religion and politics? A clergyman said of the Bohemians: 'They are Catholic by birth, infidel by necessity, and Protestant by history and inclinations.'"

Well, the Irishman, the real Irishman, is not only neither Socialist nor anarchist, but he is the strongest force for law and order, the upholder of civil authority justly exercised, without which civilized society is impossible. And he is such because of his religion.

Now note what Mr. Vincent has to say of the Bohemians and their religion:

"The majority of the Bohemians in this city are Catholics. A few are Baptists, some are Methodists, and a large number are indifferent or infidel. In the U. S., out of 35 secular papers among them, 33 are propagators of infidelity in an intense spirit. It is said that 300 societies in Chicago are infidel promoters. To these the lodge takes the place of the church. In Winnipeg there has been but one club among them and it has become extinct through emigration."

This calls for a word of explanation. At home the Bohemians are Catholic. In a total population of 6,458,389, the Catholics number 6,210,385.

There are in the United States about half a million Bohemians, more than half the number being American-born. These are divided into two strongly antagonistic camps: Catholics and atheists or free-thinkers. Only an insignificant number of Bohemians are adherents of Protestant sects, though Protestants have expended great labor and large sums in proselytizing amongst the Bohemians. The atheists are chiefly those who have apostatized from the faith of their fathers.

The epigrammatic clergyman who told Mr. Vincent that Bohemians are "Protestant by history and inclination," would be better employed studying the actual facts concerning this people.

When we are told that "in the United States 33 out of 35 secular papers among them are propagators of infidelity in an intense spirit, we are told, probably in good faith, a misleading half-truth. There are many Bohemian Catholic papers, among them the Katolik (The Catholic) published twice a week, which we are told is by far the best periodical in the Bohemian language in the States. There is also a Catholic daily. Bohemians on this continent being either Catholic or infidel, their press is either Catholic or infidel. The only force that can counteract infidelity among them is the Catholic Church.

Honest Protestants who sincerely wish to see the growing foreign element educated and Canadianized should weigh well the consequences of seducing them from the Catholic faith. They are merely recruiting the ranks of infidelity and Socialism. The Public school plays a comparatively small part in education; the home and the Church are more important factors.

The Church school which permits the co-ordination of all three is of the greatest possible benefit to the foreign element and to Canada. The restraining, civilizing and refining influence of religion is nowhere more needed than amongst the foreigners during the perilous time of their assimilation.

For the Catholic Slav the only religious influence is that of the Catholic Church. For the Schismatic, the Orthodox Greek Church is infinitely better than the Public school. Patriotic Protestant Canadians must choose between leaving the Slav under the influence of his own Church, or taking the responsibility of pushing him into the arms of Socialism and infidelity.

ORANGE SOLICITUDE FOR QUEBEC

At a public meeting held in Windsor, Ontario, by the Orange Grand Lodge, Mr. Hocken said:

"Marriage laws in Quebec are a disgrace to the empire. Not a marriage of Roman Catholics but can be invalidated on some pretext. This church is in itself a divorce court. You couldn't go to Reno and get a judge to annul a marriage on such grounds."

Readers of the RECORD know that there is no divorce in Quebec. The civil courts everywhere pronounce on the validity of a contract; if some essential condition or element of a valid contract be lacking, the court declares the supposed contract null and void from the beginning.

Marriage is a contract; if the marriage contract is invalid the courts, in accordance with the marriage laws of Quebec, declare the supposed marriage null and void from the beginning as to its civil effects.

Now read again Mr. Hocken's grotesque comment on Quebec marriage laws, bearing in mind that there are more divorcees, or applications for divorce from Toronto at this present session of Parliament than there have been declarations of nullity of marriage on any and every ground in the Province of Quebec in the three hundred years of her history.

And Mr. Hocken is mayor of Toronto.

THE RELIGIOUS CENSUS OF CANADA

The census of 1911 shows an increase of the Catholic population of 603,441 or 27.06 per cent, for all Canada. Catholics in 1911 were 39.31 per cent of the total population as compared with 41.51 per cent in 1901. Taking into account the vast immigration our proportion of the population is reduced much less than we expected. With the larger proportion of Catholic immigrants that may be expected during the present decade we should retain our present proportional strength.

In Ontario the number of Catholics in 1911 was 484,997 as compared with 390,804 in 1901. While the general population of Ontario increased by 15.5 per cent, the Catholic population increased 24.5 per cent. Of the total increase of 340,327 in Ontario's population, 27.82 per cent is Catholic. Our relative strength in Ontario is thus increased from 17.8 per cent in 1901 to 19.2 per cent in 1911.

The return gives a table showing the increase in the four original provinces of the Dominion, i. e., Ontario, Quebec, New Brunswick and Nova Scotia to be 748,194, 56,777 per cent, of which is Catholic.

92.40 per cent of the increased population of New Brunswick is Catholic.

In Quebec the Catholic increase was 86.37 per cent of the net increase, and in Nova Scotia 47.04 per cent.

In every one of the older provinces Catholics have made marked gains both relatively and absolutely, with the exception of Quebec, where the proportion remains about the same as it was, namely 86 per cent, Catholic.

Curiously enough, in an editorial reference the other day the Advertiser stated that the Catholic gain was chiefly in Quebec, the only one of the older provinces that shows no relative gain; but Quebec accounts for 295,423 of the total net increase of 603,441 in the Catholic population of Canada.

In the four western provinces Catholics have increased by 182,250; but this is only 16.32 per cent of the increase of western population in the decade.

The specified religions for 1911 are 79 in number as compared with 57 in 1901. And still there are some others not specified.

The total number of Catholics in 1911 is 2,833,041; the next largest denominations are the Presbyterians, Methodists and Anglicans with something over a million each.

Altogether the religious census of Canada is very satisfactory from the Catholic point of view.

COMPULSORY EDUCATION IN QUEBEC

Presbyterian "missionaries" to Quebec in conference assembled solemnly put themselves on record by resolution that they are in favor of compulsory education in Quebec.

We presume their object is to secure a better attendance at school of the children of the province.

As matters stand at present the average school attendance is as follows:

Table with 2 columns: Province, Per Cent. Ontario 60.84, Nova Scotia 64.03, New Brunswick 63.33, British Columbia 71.27, Saskatchewan 52.80, Quebec 77.53

If the Presbyterian missionaries to Quebec are really concerned about increasing the average school attendance in Canada, they should, after studying conditions in Quebec, return to Ontario and let us know how it is that in Quebec, without compulsory legislation, the average school attendance is 77.53 per cent, while in Ontario, with compulsory legislation, it is only 60.84 per cent, which by the way is the highest percentage we have reached since Confederation.

The absence of a compulsory law in the Province of Quebec is a favorite subject for some of our petty little pharisees. The reason of course is evident. Quebec is Catholic, Ontario is Protestant. Children are not compelled by law to attend school in Quebec; they are in Ontario. Therefore—

Ask one of them how compulsory legislation works out in Ontario, and you will find him totally uninformed. Tell him that compulsory legislation in Ontario has given very satisfactory results, while from higher motives Quebec has attained a much greater measure of success, and from the depths of an ignorant prejudice he will pity you.

He may, perhaps, give more credence to the report of the Minister of Education, Province of Ontario, 1911, (the last report issued) from which we take the following extract, page XI, under the heading "Compulsory attendance of Pupils":

"As the population grows the school attendance increases, but it is greatly to be feared that in certain portions of the Province the enforcement of the law requiring compulsory attendance leaves much to be desired. In 1910, as will be observed in the statistical tables, 215 urban school centres out of 287 sent in reports of the truancy officer. There appear to be 72 towns and villages which have no such officer, or, at least, neglect to make reports. In most of the rural areas the local authorities have not appointed such officials, although empowered by the act to do so. The economic conditions affecting farm labor may account in some measure for irregular attendance of boys and girls at school, but, whatever the cause may be, the result is not satisfactory. The enactment of more stringent legislation to improve matters is, at best, a doubtful remedy, unless there is a strong public opinion to enforce it, but some method of withholding a portion of the legislative grant in cases where attendance is found to be neglected, may have to be devised."

"The enactment of more stringent legislation to improve matters is at best a doubtful remedy unless there is a strong public opinion to enforce it."

Without compulsion, but from higher motives, Quebec has secured

the very desirable object that Ontario with the aid of the law and its penalties has admittedly failed to attain.

And this very fact that the people of Quebec have, of their own free will, recognized their duty in the matter of education, is infinitely more to their credit than if the same result were obtained by means of compulsory legislation. Conscience is the best truant officer.

Without any prejudice in favor of Quebec's school system, we do feel disposed in simple justice to refute some of the petty and spiteful allegations made by those who reflect no credit on our own system of education.

One amongst many of the evidences of interest, intelligent, practical and ever-growing, in educational affairs in the sister province, is the meetings of school boards.

Last week at Joliette representatives of every school board in the two counties of Joliette and Berthier, some of them driving twenty-five or thirty miles, held one of these conferences. The Superintendent of Public Instruction, the chief Inspector of the province, the local inspectors, members of Parliament, Conservative and Liberal, were all present to testify to their interest in school matters, to address the delegates, and discuss with them the practical details of school management and educational improvement.

The Superintendent of Public Instruction, in the simplest and clearest terms, showed the advantages which the provincial legislature accords those municipalities that desire to increase the salary of teachers, and pointed out the justice and desirability of the different hygienic regulations now exacted by the Government. He made an energetic and moving appeal for better remuneration of the teachers, urged the establishment of school libraries, and insisted on the importance of rural schools inspiring the children with a love for the country life.

To give, even in outline, the proceedings of the day, is hardly possible or necessary here. What strikes one most is the eminently practical treatment of actual questions, and the presence of the school trustees from every school-municipality in the two counties.

The primary schools of Ontario are in some respects unquestionably superior to those of Quebec; in other respects we may learn much more from Quebec schools than we shall ever learn from their concealed, ill-performed and narrow-minded critics.

We can conceive of no measure for improving educational conditions in Ontario, more practical or more necessary than such meetings of the school trustees as we have described, addressed by the leading educationists and public men of the province. What an inspiring object-lesson on the importance of education, what a broadening effect it would have on boards of trustees too often sadly in need of it, what an impressive lesson for the pupils, such conventions would undoubtedly be; but could we have such meetings without compulsory legislation?

THERE COMES to us from the diocese of Sault Ste. Marie, with the warm approval of the Right Rev. Bishop of that diocese, a little book entitled "A Child's Confession." It will be found of inestimable value especially in the extensive missionary field in which good Bishop Scollard and his faithful priests are spending themselves in heroic fashion in spreading the Faith.

A MISCHIEVOUS GATHERING

Our fellow citizens the Orangemen assembled in Grand Lodge in Windsor last week and their proceedings, as usual, were characterized by many things laughable and many things ridiculously inconsistent. Roman Catholics, we were assured, these good people being, as far as words are concerned, equally solicitous for the freedom of Catholics as of Protestants. We thank them most sincerely for their kindly attitude towards us and we hereby beg leave to throw a bouquet at them also, with our visiting card attached upon which is written, "the same to you and a great many of the same." It is incomprehensible that well-meaning, sensible people, but who, we regret to say, read much and think little, will give countenance to this politico-religious organization. The leaders declare that it is non-political. As well might the same claim be made by the Conservative and Liberal associations throughout the country. If those who contend that it is non-political would

read the speech of the Hon. Edward Blake delivered in the House of Commons in 1884 their eyes would be widely opened. He showed by incontestable proof that Orangeism is simply and solely a political machine operated by the bosses entirely for their own use and benefit, the innocent yeomanry of the town lines being coaxed into the ranks on the plea that the Pope needs continuous watching. Orangeism is distinctly a menace to the happiness and prosperity of the country and we take it that it will exist so long as simple-minded people will allow themselves to be humbugged by those who claim to be the defenders of our civil and religious liberties. A notable characteristic of Orangeism is the fact that while its members essay to be the champions of these liberties, they swear away their own, for an Orangeman makes solemn oath that he will never become a Catholic, that he will not marry a Catholic woman and that he will not send his children to a Catholic school. Orangeism is not a healthy asset in the community. If proof be demanded we have only to point to the civic government of Toronto. There will be a tremendous effort made to keep this detestable society alive so long as, through its influence, public office and municipal jobs may be secured by its leading spirits.

A SUBSCRIBER in Ceylon, Ont., sends us a clipping from a Collingwood paper in which it is stated that a priest in New York had left the Catholic Church and joined the Episcopal communion. The report is quite correct. We have full knowledge of the case, and we say to our subscriber that the unfortunate man referred to needs our prayers more than anything else. His life has been erratic and inconsistent. The troubles of the authorities of the Episcopal Church will now begin. The cloak of charity was thrown about him over and over again by his Superior, but all to no purpose. Each day revealed some new and irritating phase in his character.

A GREAT LOSS

We send our sincere sympathy to the Bishop-elect, priests and people of Charlottetown, because of the destruction by fire of their grand cathedral. This very sad event took place on the 7th of this month. The sacred edifice cost \$250,000 and there is only an insurance of \$100,000. We have faith in the Catholic people of Prince Edward Island and believe that they will at once rise to the occasion and contribute liberally towards the restoration of their cathedral. A press despatch tells us that the rebuilding will be commenced at once. The attitude of our separated brethren in this time of misfortune for their Catholic fellow citizens is worthy of the highest praise. With the first donation of a \$5,000 cheque received from a Methodist firm the old Zion Presbyterian Church has been purchased as a temporary building. A \$6,000 subscription has been received from Frank R. Hertz, a Methodist, nephew of Rev. Dr. W. H. Hertz of Amherst. Another prominent Protestant gave \$10,000. A canvassing committee is now working among the Catholics, and subscriptions are coming in freely. The damage to the Bishop's palace by water is covered by \$20,000 insurance.

A NEW NOVEL BY CANON SHEEHAN

The appearance of a new Canon Sheehan book is an event of importance in the Catholic publishing world that does not always receive the notice it warrants. From past experience we always count on a Canon Sheehan book being "worth while," and his latest contribution, "Miriam Lucas," is no disappointment in this respect. The venerable author has an ideal and a purpose in all his works, and the purpose of "Miriam Lucas" is especially timely and opportune. It is a delightful story—considered merely as a story perhaps the most interesting that has yet proceeded from his gifted pen, but it is more than a story. It is a merciless exposure of the fallacy of Socialism as a cure for the ills of the working classes. The heroine, baptized a Catholic but brought up as a Protestant, mistress of an old country mansion, with no companion save an invalid father, is brought into very close relations with the poor people of the estate, with the result that a great bond of love, begotten of a sympathetic observation of their blameless lives, springs up between them. She is ostracised by society for some reason of which she is ignorant, (but which

later she discovers to be the fact that her mother became a Catholic.) Thus the first seeds of hatred of the existing social order are implanted in her soul. Moving to the Irish capital she becomes a contributor to a socialistic journal, meets with some Trinity under-graduates who are the power behind the throne in a great conspiracy having for its object the uprooting of the present social fabric, and the substituting for it of a system based on the inherent equality of man. A strike is proclaimed, only to end in defeat for the masses, who find that they have been duped by the English agitators who, under the guise of warring against the injustice of Capitalism, were really actuated by hatred of religion, and at the very time that they were denouncing the classes were discovered to be in their pay. Miriam proceeds to America and there has her eyes opened to the fact that this inequality that is the stock-in-trade of the agitators is more apparent than real. How all this works out—how she discovers from experience how true are the words of Father Hugo, the chief opponent of the forces of disorder, that it is the rich, not the poor, that are to be pitied—that the dome of the rich often covers hell, whereas the rafters of the poor lean down on heaven, makes a story that is not only interesting but sublimely inspiring as an epic poem. Those who have read and enjoyed Canon Sheehan's other books will not hesitate to order this latest child of his fertile brain. Those who have not yet made the acquaintance of the most gifted Irish writer of the day, and one of the great Catholic authors of the age, will be well advised to make a beginning with "Miriam Lucas." Having done so they will not be able to resist the temptation to read more of his truly excellent works. And although they constitute quite a little library of their own there is a pleasing absence of that sameness which is characteristic of many prolific writers. Every page is fresh as the breeze that blows through the quiet garden at Doneraile—the garden that he has immortalized in his "Under the Cedars and Stars." Clothed in the most perfect English, redolent of real genius, teeming with the choicest literary allusion, they come to us stamped as the product of an unusually cultivated mind. It used to be that the works of Catholic authors were set down as inferior to those written by non-Catholics. Whatever truth there may have been in former days it is true no longer. We now have Catholic authors whose works are in the very front rank of the world's best literature. But how seldom do we see them in the list of the "best sellers?" It would be well for us to do a little soul searching in this regard. Are we acquainted with the works of our leading Catholic novelists? Do we ask for them when we visit the public libraries? If we find that they are not there do we forget that it is the demand that creates the supply? Let us answer these questions and act accordingly. COLUMBA.

NOTES AND COMMENTS

THEY HAD a "Bible Sunday" last week in Toronto under the auspices of the Canadian Bible Society. Over 50 pulpits, we are told, were devoted to a glorification of the work done in the past hundred years in translating and distributing the Word of God. One preacher told his hearers that 2,000 Bibles are printed every working hour of the day; another, that the sacred book has been translated into 440 languages, and that each translation has cost something like \$150,000. Furthermore, we are told, that this prolific circulation of the Bible is "the secret of the greatness of the greatest of modern nations,"—a statement that is said to have emanated originally from her late Majesty, Queen Victoria.

OF COURSE a celebration of this kind would not have been complete without the usual reflections upon the supposed indebtedness of mankind to the "Reformation" for the Bible and all that it contains. The Church had, as usual, to be held up as a Bible-suppressing Church, her Pontiffs as inimical to progress, and the ages in which her sway was more generally acknowledged than it is now, as the "Dark Ages." Fiction of this kind is delectable to Protestant ears, and it mattered little how truth suffered in the process, if a good point was to be made by harping on the tune of old string.

IT MATTERED little, we say, how truth suffered in the telling of so unct-

not a tale. Adults and innocent children were told for the thousandth and hundred-thousandth time that until the Reformation the Christian world languished in practically heathen darkness, that the Bible was to the people an unknown book, and that all the liberty, all the enlightenment and all the material progress of the world came with the first translation of the Bible into the vernacular.

WE MAY charitably suppose that those who repeated these old fairy tales piously believed them to be true. They could never have heard of the innumerable translations of the Bible long before Wycliffe or Coverdale or Tyndall were born, or that even in the centuries before printing was invented, monks innumerable had spent their whole lives in the translation and multiplying of the sacred books: They could not have known that under the auspices of the Catholic Church the Bible was the very first product of the printing-press, nor could they have read in their daily papers of the sale the other day in Germany of a vernacular Bible printed in the year in which Luther was born.

So a "Bible Sunday" is something peculiarly and exclusively Protestant. Yes, but every Sunday is Bible Sunday in the Catholic Church. To those who have eyes to see, and ears to hear, and hearts to understand, every act, every office of the Catholic Church, whether on Sundays or on week-days, is saturated with the Bible through and through. It is woven into every texture of her liturgies, and her great Act of Worship, the Holy Mass, a perpetuation of the Sacrifice of Calvary, is in the main but an epitome of the Four Gospels. And, as the Church has through the ages been the jealous guardian of the Scriptures and their protector against the assaults of error and infidelity, so in our day she stands between them and those sons of the Reformers who, under the plea of scholarship, would shatter their integrity and reduce them to the level of merely human compositions.

TORONTO FURNISHED us with another illustration a week or two ago of Protestant reverence for the Bible. To an audience in the Sherbourne street Methodist church, which according to the daily papers included many ministers of the Methodist and other denominations, Professor Jackson of Victoria University, with a Bible in his hands, told how modern research had relegated the Virgin Birth of Christ to the non-essentials of Christianity. The evidence for it, he said, highly sufficient to satisfy men of open minds, was not such as to warrant the position it had been accorded by theologians. It need not, he repeated, be regarded as one of the essential articles of Christian faith. Happily the determination of what constitutes the Christian faith does not rest with rationalizing Methodist professors, but the incident, taken in conjunction with the character of the audience, may be said to shed a lurid light upon the sort of propaganda Protestant Bible societies stand for. The Book is being presented as a beacon light to the heathen abroad, while those engaged in its dissemination are slashing it to pieces at home.

THE LETTER addressed to the Presbyterian by His Grace the Archbishop of Toronto is a dignified and timely document, and we could wish that it might have its due effect upon those to whom Dr. Hanson's sermons are directed to have been accepted without

anterior question. But just as truth for its own sake has, to all intents and appearances, no deep root in the average Presbyterian mind, at least where the Catholic Church is concerned, neither is the same mind ordinarily open to conviction. The Archbishop's letter is nevertheless timely and important, and may be accepted by readers of the Presbyterian as an intimation that a sentiment is on the watch-tower and the distortion of Catholic doctrine and misrepresentation of history will not be allowed to pass unchallenged or unbuked.

THE ARCHBISHOP has quoted from Mr. Augustine Birrell, the able and accomplished Irish Secretary, a testimony to the reality of the Mass as "a restful shadow cast over a dry and thirsty land." A similar sentiment may be found in the "Letters of Geraldine Jewsbury to Jane Welsh Carlyle." It need scarcely be said that Mrs. Jewsbury was not a Catholic and that her correspondent was, from all we are permitted to know of her, not the sort of soil in which such seed was likely to take root and flourish. But that gives all the greater emphasis to the "feeling" which the letter describes, and to the reality of the impression which the Mass has made upon many devout souls in whom faith could not be said to be more than incipient. Much more is the sentiment understandable to those to whom the Sacrifice of the Altar is the soul and centre of worship.

MRS. JEWsbury thus unbosomed herself to the wife of the Sage of Chelsea: "Do you know that I have found myself more soothed when in trouble by going to the Mass in a Catholic chapel than by anything else in the world. The doctrines 'may all go hang,' as you once said, but you will find every thought and feeling, which you cannot utter even to yourself, drawn out, as it were, and uttered in aspirations to the same unknown and unseen Power that afflicts us. I can only speak to the effect that their Litany has on myself. Only think of the many millions of sufferers that some Catholic Church has given comfort to! There is a Catholic chapel very near you, and, when you feel in the humour, go in by yourself. I cannot endure having any companion with me at such times. Their talk, whether wise or foolish, spoils all; and don't think me cracked for proposing such a thing to you; that Agnus Dei—miserere nobis! is the only prayer that ever sounds like the utterance of necessity."

THE QUESTION of religious intolerance, as bearing upon Home Rule in Ireland has seldom been more succinctly epitomized than by Mr. W. J. Grub, A. M., a recent Australian convert. Belfast Unionists would have the world believe that any measure of Home Rule means oppression of the minority in Ireland. It is Mr. Grub's purpose to show that in the light of history such fears are groundless, and that, familiarly speaking, the boot is on the other leg. "Was it ever enacted," he asks, "in any Catholic country that everyone who refused to attend Mass should be fined? Was it ever enacted in any Catholic country that no Protestant should keep a horse worth more than 5 pounds, and if he did so Catholics might take it from him? Was it ever enacted that no Protestant children could inherit lands until they conformed to the Catholic faith? Was it ever enacted in any Catholic country that a Protestant should be racked ten times for his Protestantism, a punishment which was inflicted upon Father Southwell? Was it ever enacted that a Protestant clergyman, a punishment which was inflicted upon Margaret Clitheroe? Everyone (adds Mr. Grub) knows the reality of these horrors, though for three hundred years they have been omitted from Protestant histories."

Could the Unionists have a better text-book than a treatise on the Penal Laws?

To recognize opportunity when it comes, to make the highest use of it when it is not to be recognized at the moment, involves constant enrichment and education of the whole nature.—Hamilton Wright Mabie.

It is necessary to have practiced for a long time what we wish to teach others. By this means, the word of God, when it proceeds from our mouths, will produce fruit one hundred fold. Happiness may fly away, or pleasure fail or cease to be obtainable, wealth decay, friends fail or prove unkind, but the power to serve God never fails and the love of Him is never rejected.

A MIRACLE OF PALM SUNDAY

"Ah! I have won again," cried Miriam as she smoothed her last strand into place. The child lay back among her gay cushions, and smilingly watched Cyril's less skilful fingers pulling the tangled cords this way and that. But presently a look of anxious attention settled upon the merry little face, her head was gently inclined, as if listening intently, and when with a sigh of satisfaction her brother finished his task and glanced up into Miriam's serious face, he exclaimed as his eyes met hers, "What is it—what dost hear?"

"Listen," said Miriam in a low tone. Far away came the faint murmur of many voices, rising and falling, as of a countless multitude, shouting and singing.

"What can it be?" she whispered. Cyril leaped lightly to the wall that rose breast high at the edge of the roof, and stood gazing toward the city gates. Jerusalem was thronged with Paschal visitors, and the excited boy could see that from every direction crowds were pressing toward the gates. On the tower of the Roman garrison the bright gleam of helmet and steel showed that this was no light disturbance, since the Governor himself with his noble bodyguard deigned to participate in the sentinel duty.

"Perhaps it is another sedition! Barabbas may have escaped among the people, or some great prince may be entering the city! It may be the Caesar himself! The Governor stands with the guards on the Tower of Antonia, and all Jerusalem seems astir. I must see what is happening!"

"Myra!" he called, "come, accompany me to the end of the street, that I may know what is doing in the city."

The woman rose from her embroidery. "Ah child! What wilt thou?" she chided. "I fear that Nathaniel, thy father, would not desire thee to leave the safety of the house when trouble may be abroad. Tarry a little. Be not so hasty. Someone will surely pass this way and thou canst inquire the news."

"Nay, Myra, hasten! I tell thee, I must know at once," he cried, pulling her by the sleeve.

"Be prudent, my brother," cautioned Miriam, "and return quickly, for I shall be anxious."

"Yes! Yes!" he assured her, as he impatiently knotted a scarlet sash about his flowing gabardine. "Come, I say! Canst hear the tumult, louder every moment!" and the excited boy drew the serving woman to the descent to the street.

The house of Nathaniel, the Merchant, was solidly built of hewed stone. As usual with Jewish houses, the roof was the principle living-room, and here under a silken canopy his son and daughter spent many delightful hours together. Unlike similar houses, however, there was a steep flight of stone steps leading directly from the roof to the outer wall, where a narrow slab swung outward, making a door practically invisible when closed, and through which one could quickly pass, avoiding the necessity of passing through the inner court and general entrance door. Cyril, impatient of delay, had taken this shorter way to the street.

In imagination Miriam followed them. "What torment to be a helpless maiden! Ah, would I were a boy!" sighed she, as with a tiny frown from the heap of silken cords were laid away in the little carved chest at her feet. Then she leaned her chin on her hand and listened intently to the sounds that became gradually louder and more clear.

Her garment of pearl gray silk was made more loosely than was the usual custom, in order to conceal the sad deformities of Nathaniel's motherless daughter whose crooked spine and helpless limbs had been, after the loss of his beloved wife, her father's sternest trial. She was a lovely child, affectionately grateful for the least attentions, and her very loveliness had made all the more bitter to his aching heart, the thought of her irreparable affliction. Nothing had ever been spared that love and pity could suggest in any way to mitigate her sufferings or divert her mind from them. Cyril, two years her senior, had always considered himself her little protector and companion, and the selfish impulses of boyhood gave generous place in his heart to devotion to his "dear angel sister." And a dear little angel she looked, with her fair complexion and pale golden curls that occasionally occur among the brunettes type of people.

The tumult, every movement increasing, could at length be more distinctly heard. Words and syllables, here and there, floated to the listening child. Miriam's straining ears finally caught shouts of "Hosanna!" "Hosanna!" "Hosanna to the Son of David!" "Way for the Nazarene!" Swiftly into her memory surged the recollection of many strange tales that Cyril had recounted some months previously: of that Wonder Worker of Nazareth Whom some had received as the Messiah of Israel. His word had changed water into wine, it was said, and He had healed all who had called upon Him. With a sudden glad conviction she cried half aloud, "He is the Messiah! and He is coming to His people." Then with quick determination, "I must see Him, and He will make me straight and strong!"

Unable to stand, she slowly and painfully worked herself over to the edge of the stair which Cyril and Myra had so lately descended. "If I can but see Him," panted the child. The few minutes of her difficult journey across the flagstones of the roof seemed hours to the weak and unused muscles, and to the poor quivering spine, but at last she could look down the steep flight of steps and see the door in the street wall. Joy! It was ajar! But how could she hope to reach it? Descent alone could never be attempted. Were all her efforts to be useless?

"Myra! Cyril!" she called. The shouting and singing came to her more clearly now. The multitude must be coming into the very street "my father," thought the trembling child. Hurried feet passed the half-open door. She called again, and again, and again, but the faint musical tones were drowned in the voice of the increasing multitude without. Tears of anguish and vexation coursed down her flushed cheeks. "Cruel! Cruel!" she sobbed piteously. A shadow seemed to pause below. "Help! help!" screamed Miriam, in desperation, "Help, or I will throw myself down!"

The door swung wide and a woman, closely veiled, peered in and up at the little figure huddled above. With a word to her companions, the stranger quickly ascended the steps and in a moment was bending over the tired child. "What troubles thee, little one?" spoke the sweetest voice that Miriam had ever heard. The veil was put aside, and the child looked into a pair of wonderful eyes that seemed to read her heart with tenderest sympathy. Silently the slender arms reached out and Miriam hid her face in the mantle of her new friend. "It is the Nazarene!" she whispered, breathlessly, "and oh, I must see Him!"

"And why?" gravely questioned the beautiful stranger. "Cyril says he hath cured hundreds of cripples such as I. And oh, I would love Him so! It is so easy—He need but look upon the afflicted and their infirmities are banished away. He would help me surely, if He knew! Oh! I beseech thee, help me to go to Him!" and the eyes of the little one overflowed with tears. "Where is Cyril?" The gentle question had an immediately soothing effect on the little weeper. "He took Myra to see what the shouting might mean, but they did not return," she explained. "Doubtless they follow the multitude. 'But here!' she cried, "they are coming nearer and nearer! Canst thou not help me? Oh, alas! what shall I do? I must see Him. He is surely the Messiah!"

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"I am Mary, His mother," said the stranger simply, "and trust me, I will aid thee." She stooped, and lifting the light burden in her motherly arms, she crossed the roof to where a stone bench stood against the wall overlooking the street. Mounting upon it she held the child on the top of the wall where both could have a good view of the street below.

Many hands were strewn fresh rushes, and a short distance down the street came the crowded procession of men, women and children, shouting and singing, clapping their hands, clashing timbrels, and waving branches of palm.

Clinging to her kind benefactress, Miriam leaned forward, with sparkling eyes searching for the center of the glad tumult, where the Master, seated upon an ass, and surrounded by His disciples, slowly advanced along the way.

"Will He see me?" she whispered. "Will He look this way?" Jesus came nearer—nearer He was almost below the eager watchers. Suddenly the child leaped up from Mary's arms.

"Dear Lord! Dear Lord!" rang out in sweet, childish treble. There was a curious stir among the people. All eyes were lifted to where, standing lightly poised, almost in the air, on the very edge of the parapet, they beheld the graceful little figure of a golden-haired child. The little maiden, with arms outstretched toward the Master, made a picture less of earth than of heaven. The wistful face of the child was turned toward the grave, yet loving, face of Jesus. Solemnly His hand was raised in benediction.

There was a murmur from the multitude. Had she fallen? No, she was kneeling, with Mary's arms around her. That dear friend raised and carried little Miriam back to her place among the cushions. The child seemed to be in tranquil slumber. Myra smiled and kissed the pure, fair forehead, then quietly descended to the street and closed the little door in the wall behind her.

Presently lively footsteps sounded upon the stair, and Cyril, followed by the faithful Myra, rejoined the little maiden, who opened her eyes in dreamy welcome at the noise of their approach. Fast upon each other came eager accounts of what the lad had seen and heard. "Much more would I have had to tell thee, dear sister, had not Myra restrained me from mingling in the thick of the press. Indeed, I have little to tell in comparison with what they can relate who walked closer to the Master. It is hard to be so held in check." Breathless at last, he paused, and noticed with astonishment the calm, glad conviction she cried half aloud, "He is the Messiah! and He is coming to His people." Then with quick determination, "I must see Him, and He will make me straight and strong!"

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and amazed brother, she stood up, ran and danced about in proof of her assertion. "But do thou prepare our father to behold what has come to me," she begged, "for he would die of joy should he see me thus."

"Yea, child," agreed Myra, "It is too wonderful to believe, did I not see thee run and leap. Let me go forth to thy father, that he may freely rejoice with us."

When Nathaniel, the Merchant, was told that Myra waited without, he was troubled lest she be the bearer of ill tidings. But when he looked in her face and heard her tale, he cried aloud with joy, "Nay! but I must behold this with mine own eyes!"

Many curious glances followed the two hurrying figures. "Ah! friend Nathaniel has some great prince to visit him!" "More likely some rich inheritance has come to him," suggested another.

And such, indeed, was the case. For, together with health to his idolized daughter, had come faith in the Messiah; from a life engrossed in worldly merchandise, Nathaniel turned with all the generosity of a truly grateful soul to the service of the Master. It was his privilege to pass through the darkness and the fearful events of the following fortnight, in sore distress for the fate of his Great Benefactor, but with abiding trust in His Promises; and after the glad days that succeeded the Resurrection, Nathaniel was among those who witnessed the Ascension. And tradition still speaks of the works of Cyril, the servant of the Lord, and of his sister, Miriam, who died a holy widow.

SALVATION BY GRACE

LETTER OF ARCHBISHOP McNEIL TO THE PRESBYTERIAN

To the Editor of the Presbyterian: Sir: In your issue of Feb. 20th, the Rev. Dr. Hanson contrasts the Christian doctrine of salvation by grace with the non-Christian doctrine of salvation by human merit, and on the non-Christian side of this dividing line he places the Catholic Church. "Rome's whole system," he says, "is framed on the principle of salvation by human merit, and directly ministers to that anti-Christian conception." He sees this implied in our visible ordinances, our fastings, and our devotion to the saints. He views us from a distance through the medium of his own assumptions, and concludes that it must be so. If he mixed with our people and looked into their minds he would see that salvation by the grace of Jesus Christ is the cardinal principle of Catholic life and Catholic belief. That this grace is essential and that it is given freely, without any merit of ours—this we all believe. From a catechism for the use of Catholic children I take the following:

"Can we by ourselves get rid of our sins? No; we are quite helpless. How does God help us? Through His only Son Jesus Christ whom He sent into the world. Did we deserve this? No; God took pity on us. Can we of ourselves keep the Commandments? No; and even if we could we should not gain heaven by doing so.

"What enables us to keep the Commandments? The grace of God. What is this grace? The life of God in us. Can we all have this life? Yes; we must have it or be lost forever. Can we do anything holy without it? No; our Lord says: 'Without Me you can do nothing.' What is the source of grace in the Church? The Holy Ghost whom our Lord sent to abide in the Church till the end of time.

"Through what channels does the Holy Ghost give the life of grace? Chiefly through the seven Sacraments." The visible ordinances called Sacraments would be of very secondary importance to us if we did not believe them to be means of conveying the grace of salvation to our souls. We believe that baptism, for instance, really regenerates the soul of the child. We believe that Christ instituted Baptism as the visible means which the Holy Spirit uses to sanctify the soul of the baptized person. The ceremony has for us no value apart from grace. Instead of being a substitute for grace, it is simply a means of grace. In one of his books Henry Drummond laments the prevalence of the doctrine that spiritual life can be spontaneously generated. He says:—"Of the multitudes who confess Christianity at this hour how many have clear in their minds the cardinal distinction established by its founder between 'born of the flesh' and 'born of the spirit'?" A thousand modern pulpits every seventh day are preaching the doctrine of spontaneous generation."

It is not Catholic pulpits that so preach. Our sacramental system makes this impossible. We teach that the child is really born again when baptized; that a new spiritual life containing the germ of faith, hope and charity is thereby generated. Hence we cannot teach or imply that the spiritual man is merely a development of the natural man. The sacramental system safeguards

the belief that spiritual life is the gift of the Living Spirit.

There was need on our part that God should become visible in Jesus Christ. There is similar need of God's grace appearing in visible ordinances. "Out of sight, out of mind." It is a characteristic of human nature to overlook or forget whatever fails to strike the senses. "We are like children whom the mother's voice is calling, yet who are distracted and taken up by flowers and toys and plays. What has our Saviour done? He has placed Himself among human things in order that He might at least enter into competition with other human things on their own ground." And so, when He made provision for the outpouring of His grace upon successive generations of men, it does not seem surprising that He made use of visible things as instruments or channels of that grace. When the priest baptizes, it is Christ who baptizes. When the penitent is absolved, it is Christ who absolves. The priest and the visible rite are but the instruments. He uses to touch and heal our spiritual diseases. Such is our belief, and such being our belief, it is senseless to say that we belittle or obscure salvation by grace.

From another little book for the instruction of Catholic children I take the following: "The sinner who does not repent cannot receive absolution in the Sacrament of Penance. But what of the repentant sinner who cannot confess to a priest? In a ship-wreck, for instance, a drowning man may be in a state of mortal sin. In such cases the sinner must try to make an act of perfect contrition. The following prayer, recited daily, will greatly help:—

"Oh my God Who art infinitely good in Thyself and infinitely good to me, I beg pardon from my heart for all my offences against Thee. I am sorry for all my sins, and I detest them above all things, because they deserve Thy dreadful punishments, because they crucified my loving Saviour Jesus Christ, and because they offend Thine infinite goodness. I am firmly resolved, by the help of Thy grace never to offend Thee for the time to come, and carefully to avoid the occasions of sin."

I assume that it will be a relief to many of your readers to know that the great majority of Christians in the world are not the heathenish people described by Dr. Hanson. The Russian and the various Greek Churches do not substantially differ from us in regard to the matters upon which he bases his argument against us.

"What is the bloodless Sacrifice of the Mass," he asks, "but an attempt of man to add something of his own to the atonement, made once for all by the Lord?" As a matter of fact the Mass does not make this impression on the minds of Catholics. On the contrary, it helps them to realize the all-sufficing atonement of Christ. The Mass is the Lord's Supper continued for a commemoration of Him. In the supper room He began the

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A man should keep his friendship in constant repair.

GOOD FRIDAY
O Heart of Three-in-the evening,
You nestled the thorn-crowned head;
He leaned on you in His sorrow,
And rested on you when you died.

Ah! Holy Three-in-the evening
He gave you His richest dower:
He met you afar on Calvary,
And made you "His own last hour."

O Brow of Three-in-the evening,
Thou wearst a crimson crown;
Thou art Priest of the hours forever,
And thy voice, as thou goest down,
Thy cycles of time still murmurs
The story of love each day:
"I held in death the Eternal,
In the long and the far-away."

O Heart of Three-in-the evening,
Mine beats with thine to-day:
Thou tellest the olden story,
I kneel—and I weep and pray.
—ABRAM J. RYAN



Sacrifice which was consummated on the cross. There He made the ritual offering of His Body and Blood, and bade the apostles do likewise in commemoration of Him. The immolation took place on the cross. The formal offering-up of that immolation to God for the salvation of men was made in the supper room, and the same offering of the same immolation is continued by Him on our altars by the appointed ministry of priests "to show forth the death of the Lord till He come." The Hon. Augustine Birrell, one of Mr. Asquith's Protestant colleagues in the British Government, thinks that the Mass "is one of the battlefields of the future." He says in an article which appeared in the Nineteenth Century.

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened, once for all, long ago in a chill historic past."

Yours very truly,
N. McNEIL, Archbishop.
Toronto, Feb. 22.

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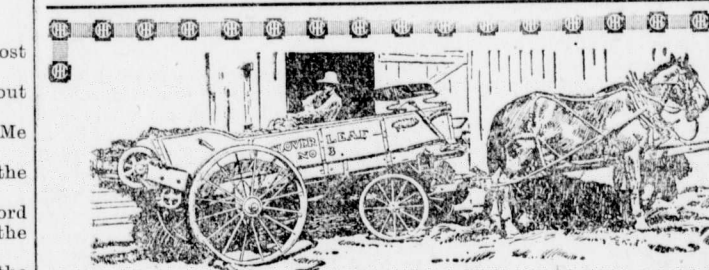
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—ABRAM J. RYAN

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FIVE MINUTE SERMON
EASTER SUNDAY

THE JOY OF PENANCE

I wish all of you, my brethren, the joy of this day. It is the day of our Lord's victory over death and hell. Many of you have received Him in Holy Communion either this morning or during the preceding week. To such He has found a way to communicate something of the vast ocean of love and joy which inundates His own soul. A good Communion, following a humble confession of sin, is indeed the nearest way to that tomb, riven and empty, and streaming with the light of heavenly joy, about which the Church gathers her children this morning. How well chosen is Easter-time for the annual Communion of all good Christians. "I have seen the tomb of Christ, who has risen from the dead," may we well say with Mary Magdalen. God grant that not one of you will pass beyond Trinity Sunday without attending to what is so appropriately called the Easter duty.

It seems to me that this feast is a great day for sinners—meaning, of course, repentant sinners. For look at the facts? Who is the saint of the Resurrection by excellence? Certainly dear Mary Magdalen, the type of all the penitent. She stood beneath the Cross when Jesus died, comforting Him and His Mother in that dreadful hour of His doom and of that Mother's woe. And when the dead corpse was lowered down, Mary Magdalen pressed His limbs and feet and hands to her bosom while our sorrowful Mother clasped His heart to her own and kissed His pallid face a thousand times. Mary Magdalen helped to lay Him in His grave. She watched then: when driven away by the soldiers she bought spices and came again to embalm Him. And whose words are those repeated to-day all round the world as the dawn greets the watching glances of the faithful? "They have taken away my Lord! I know not where they have laid Him!" and again the amazed and ecstatic exclamation when she saw Him in the garden: "Rabboni! Master." What a great store of love, says St. Gregory the Great, was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord!

See, then, my brethren, the reward of the love which is in true sorrow for sin: it is given a singular kind of pre-eminence: it is selected above that of innocence and placed on guard at the post of honor to receive the first public greeting from the Immortal King of Glory, triumphant over sin for ever. I say public greeting, for doubtless Jesus visited and greeted His Mother in private first of all; but this is not written down for our edification, and Mary Magdalen's privilege is. Sinners need encouragement, and certainly they get it today in the honor paid to their glorious patron, the woman who had many sins forgiven her because she loved much.

I say again that sinners need encouragement. In truth, there is no shame so deadly as that which conscious guilt brings to the human soul. There is no degradation like vice—in fact, there is none other but vice. Hence many sinners are met with who do not turn to God and who hold back from confession and Communion because they are ashamed and afraid. It is not so much love of sin as want of confidence that now hinders them. They have felt the force of passion as the slave feels the whip of the slave-driver; or they have repented before and fallen again, and this fills them with distrust in themselves; or their surroundings are a constant source of temptation; or they have been so long away that the very process of reconciliation to God, the very practice of the simplest acts of religion, have grown strange to them. These and other reasons, varying from mere timidity to utter despair, show the need of a strong word of encouragement to sinners. This is the day for giving sinners courage to repent. Oh! let every man and woman partake of Christ's courage to-day. All who are sinners, let them loathe and detest their sins, and let them feel that if our Lord is with them they can conquer any passion, resist any temptation, and persevere to the end. It is a singular thing that not only the first recorded words of our Lord after His resurrection were addressed to His favorite child, the great penitent woman of the Gospel, but that the first interview He had with His disciples was begun by the institution of the Sacrament of Penance, the open door of that city of refuge—Our Lord's Sacred Heart. Now is the time, therefore, most appropriate for the return to God of all sinners among us. May our risen Saviour give you that joy if you have it not, and if you have it, may He confirm it to you for ever! Amen.

THE ANNUNCIATION

On the 25th of March the church celebrates the Annunciation of the Blessed Virgin. Holy Gabriel, the angel of the Incarnation deserves a special honor from all the creatures of God, and especially from us who have by the Incarnation become children of God and heirs of eternal salvation. The feast of this glorious prince of the Seraphim occurs March 18, as a preparation for the Annunciation. After the Our Father, the Hail Mary is the most beautiful prayer. It is the beginning or rather the public announcement of the glories of Our Blessed Mother. Therefore,

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MR. TIMOTHY MCGRATH

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TIMOTHY MCGRATH.

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Lacordaire says: "Whenever a human mouth repeats the Hail Mary, then through Mary an unspeakable happiness flashes in the remembrance of a moment which has no equal, either in heaven or on earth."

Blessed Thomas a Kempis was a devout servant of Mary, and used to salute her with a Hail Mary whenever he passed her image. He greeted her with an Ave Maria when he entered or left his room, and by this means obtained great grace for his soul. But through the company of some of his schoolmates, who were careless of their religion, he gave way to tepidity. At this time he saw in a dream Mary bestowing favors upon several of his friends.

As he was waiting for his turn, she said to him: "What are you waiting for? You no longer greet me? What has become of your devotion to me? Begone!" Thomas awoke, and he resumed saying the Hail Mary with more earnestness than ever.

TEMPERANCE

THE EVIL OF DRUNKENNESS

The end of the drunkard is in many cases an unhappy death. Death often overtakes him suddenly. There is no other vice that so frequently brings on an unexpected death as the evil of drunkenness. Some are frozen to death whilst they are intoxicated, others fall into the water and drown, others are killed in a brawl or by accident. If you examine the statistics of accidental deaths you will find that a very great number of those that were killed were drunkards. Such a death is a terrible misfortune; it makes one shudder to think of being called away from this life in the state of sin, unprepared, incapable even, of making an act of contrition or of raising one's thoughts to God. Such people die impenitent. If they do not die whilst intoxicated, their death still has many terrors for them. It may be that when laid upon their dying bed and the devil stares them in the face they make an act of contrition and strike their breast in sorrow; yet their life will haunt them; they see that they have given their years to the service of the devil instead of the service of God, and they are not without fear.

The end of many drunkards is eternal damnation. "Drunkards shall not possess the kingdom of God" (1 Cor. vi. 10). There is nothing more to be said. The Apostle declares solemnly that the kingdom of God is not for the slaves of their depraved appetites. Our own reason would teach us the same even if the Apostle had not spoken so clearly. The life of a drunkard is a life of sin—can we then suppose that the gates of heaven stand open continually to invite such a one to enter? You can not suppose this for a moment; your own good sense must tell you the contrary. For such a one there can be nothing but eternal ruin.

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A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

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

We have looked into the beginning, the progress, and the ultimate goal of the drunkard's career. God grant that you received a true horror of the vice of intemperance; and that each one of you will take heed lest your heart be overcharged with drunkenness. Take the advice of the Apostle: "He not drunk with wine" (Ephes. v. 18). If you are concerned about your temporal and eternal welfare you will be on your guard against excess in drink and will entirely avoid strong drinks, such as whisky. There is nothing wrong morally in taking drink in moderation, but if you find in yourselves a craving for strong drink, be on your guard, for you are in great danger, and total abstinence may be the only salvation for you. The less frequently you are seen in drinking places the better it will be for your good name, your health, and your eternal salvation. Do not follow the example of some young men who spend their last penny in drink, sit in the saloon half the night indulging in evil conversation, gambling, and drunkenness. Do not let your companions induce you to drink when you do not care for more; never treat or be treated. This latter rule would save the majority of those that in time become drunkards. If you want a drink, pay for it yourself. Be on your guard against associating with young men that are given to over-indulgence; evil companions corrupt good morals.—Rev. Joseph Schuen, in S. H. Review.

A GERMAN PRIEST AND HIS WORK

One of the greatest temperance workers in Germany has passed away in the person of Father Anno, a Dominican monk, who died a few weeks ago at Dusseldorf his native place. Born in 1856, Joseph Neumann was ordained priest in 1882. After several years work as private chaplain, he became attached to the hospital for female workers at Aachen and later went to Rellinghausen bei Essen. In this position he was appalled by the ravages made by drink upon the population and became an ardent advocate of abstinence. He founded the League of the Cross for men and women and later the Priests' Total Abstinence League, that the clergy might lead the way in self-denial. He then published a monthly review, the Volksfreund, and began to build homes for various classes of drink victims, where they have every assistance to recuperate and discard their awful scourge. Amongst the best known and most flourishing of these are the Camille Home at Heldhausen, the Anna home for women at Mundt, and another establishment at Wessenberg on the Dutch frontier. While he was superintending all these various works, Pastor Neumann

was also writing and preaching the cause of temperance and organizing pilgrimages to Lourdes which gave great comfort and edification.

It was not till 1909, only three years ago, that the zealous secular priest felt a call to the cloistered life and joined the sons of St. Dominic in Vento. He continued to carry on his great work until he caught a severe chill on one of his preaching expeditions, and died from lung trouble in the convent of the Dominican Sisters in Dusseldorf to which a hospital is attached.

Since this work was started by Father Anno the organizations have multiplied, and another branch of the work, the Catholic Sobriety League, has come into existence. This is the Catholic Temperance League. This Society was formed in distinction to total abstinence. It has excellent youthful branches doing a service to the physique of the nation, for the children who are enrolled therein promise, the younger ones, not to touch spirits in any form till they are fourteen, and the elder, not to drink spirits till they have passed their eighteenth year. The principal league for adults directs its energies to publishing truths about alcohol and its evil effects, fighting unreasonable drink habits, protecting children from the evil, establishing rest and cure homes, and doing all to promote family life and sobriety in all pleasures. Since 1905 the league has had remarkable success, and its monthly organ published at the low price of one penny, has a sale of 90,000 copies.—Catholic Union and Times.

THE SINS OF THE PARENTS

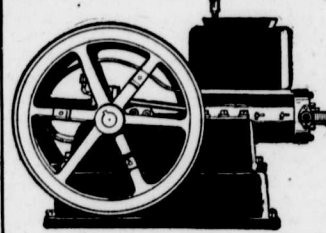
Though most of us have heard the Biblical announcement that the sins of the parent are visited on the children, even to the third and fourth generation, how many parents stop to think what that statement means and how literally it is carried out, thus placing parents under great responsibility, in regard to their children. The other day the same judge in one of our Superior Courts, within a few hours sentenced a father to the insane asylum and his son to the penitentiary for life as a murderer. The boy was nineteen years of age. The father confessed that he had been a drunkard since he was ten years of age. It is surprising that his son should be a murderer, while yet little more than a child? Do the men and women who are drunkards, or who lead dissipated lives realize that they are not only ruining their own lives, but those of their children as well? We see on all sides of us the evidence that the statement of the Holy Scriptures is true, not only in physical matters, but in social and material directions.

PRESIDENT
SUSPENDER
NONE SO EASY

The child of dissipated parents can not get the home influence it needs to bring out the best of all that is in it. It can not get the education it should have? It very likely lacks the proper food and nourishment to properly develop its physical organization—in a word, it is handicapped by having a drunkard or a rake for a father or mother. . . . It is a tremendous responsibility that the parent takes, at best; but think of the awful position of the fathers or mothers who have ruined their own offspring by their dissipation when they stand before the judgment seat of God.—Catholic Herald.

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Next to a good conscience comes love and friendship.

hood, and he will tell you that he has not yet discovered his ideal woman...

The ideal of the one-fifty per cent day laborer, the pretty clerk behind the ribbon counter.

The ideal of the rich, not-in-society man the queen of the aristocratic social circle.

As the ideal of the woman is also in the circle just beyond her, you perceive that the game of searching for an affinity is something of an endless chain affair.

Or the young man is selfish. He will tell you that it costs too much in these days to support a wife and run a home...

We get nothing without paying for it. That is one of the most certain facts in the world.

HOW TO BE HAPPY

It is a very mistaken notion that Christian young men have not really a good time.

social life results in ill-humor and hatred and strife. Anything that interferes with peace should have no place in our social plan.

Young men should settle on certain principles early in life by which they are to be guided in their pleasure as well as in other things.

OUR BOYS AND GIRLS

JIM'S EASTER

Jim had been "one of the boys" and a favorite because he was so chummy and on the lookout to "help a fellow."

There were many sides to Jim's character: he was a hard worker, a good fighter if it was necessary, a fine story-teller between the working hours, and in his soul was a great love for the beautiful, specially for flowers.

When he was missed from his usual corner, some one would say: "Jim? Oh, he's likely looking at the posies in the flower store."

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin'!"

There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car.

The weeks went by and Jim was sadly missed. He said to one of the boys, "Seems to me if I could get to the country I'd be well, again."

Easter was very near, and Jim began to ask the boys how the flower stores looked.

There was a special meeting of the boys that night, and it was decided that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him; but it had not entered their minds that they could do more, but when the heart is in the work, it usually wins, and it did this time.

Bob was chosen to go, as he had been there the most often, living not far from the hospital.

"I've missed you, my boy; you have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon, and when he and Bob were alone, he said earnestly: "Jim is a worthy fellow, and I will help you to get him to the country, but you must do your best first."

The boys did their best, and their fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box.

"Five dollars—will that pay his fare, do you think, sir? We could send him more after a while."

"Oh, we've bought it." Inquiry told that the boys had gone without their dinners to buy Jim's lily.

"Well, boys, to-morrow morning if you will come to my house and bring

ROYAL YEAST advertisement featuring a can of yeast cakes and the text 'ROYAL YEAST MOST PERFECT MADE MAKES LIGHT WHOLESOME BREAD. REFUSE SUBSTITUTES.'

the lily along, I will contribute my share to the fund."

The boys were puzzled, and yet they believed in the old gentleman, and Easter morning, with as clean hands and faces as they could muster, they wended their way to the beautiful house on Lowell street.

A colored servant opened the door and treated them as politely "as if we were real guests," Bob said, afterward. He led them upstairs, and through a long hall, and opened a door into a beautiful sunny room.

"Come right in, boys," the old gentleman said, cheerily, but they stood motionless in the doorway; there sat Jim in a big wheel chair.

Bob nearly dropped the lily, but Jim put out one hand and said, "Oh, boys, did you bring it to me? How good of you!"

The old gentleman slipped out of the room, and then Jim told them how he had been to see him each day, and finally brought him here.

"He lives alone, boys, and hasn't a child in the world," and here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now, and he has you, his true staunch friends, to thank for what has come to him in the time of his misfortune, and the sacrifice you have made for him will some day be rewarded."

With lighter hearts the boys went out into the world again. Jim's lily nodded again, and the Easter bells rang on.—Telegraph.

WHERE THE EASTER SUN DANCES

Uncle Jack's Irish friend tells him that the reason the sun always dances on the wells in Ireland on Easter Sunday morning is because so many of the wells in that country are holy.

When St. Patrick traveled through Ireland preaching the Gospel and baptizing his converts, he usually pitched his tent beside a wayside stream or well.

As a rule all the Irish saints have one or more blessed wells dedicated to the memory of the churches which they founded.

Every piece of wood used in IHC wagons is carefully selected and air-dried. Only in air-dried lumber does wood retain its full strength and elasticity.

Only pure paint is used on IHC wagons. The finishing touch, the thing that adds to the life and appearance of an IHC wagon, is pure paint.

IHC Wagons Are As Good As They Look

To really know the value of a wagon you must know of what material it is made, how it is built and about how many years of satisfactory wagon service you may expect.

Every piece of wood used in IHC wagons is carefully selected and air-dried. Only in air-dried lumber does wood retain its full strength and elasticity.

Only pure paint is used on IHC wagons. The finishing touch, the thing that adds to the life and appearance of an IHC wagon, is pure paint.

Petrolia Chatham

has the same relative strength. The men who build stronger than another, know the exact strain it will have to bear.

of extreme vigor, hardly ever tasting animal food, except a little fish from time to time.

THE RESURRECTION

The trees are budding, the grass is growing green; it is the season of spring in the natural world; it is the season of Easter in the ecclesiastical world.

Whatever statements of the Catholic Creed may seem difficult to believe, surely men should not find it difficult to believe in the Resurrection of the Body.

The longing of the moment always seems the great essential. We are apt to forget the long eternity of regret.

next spring indeed, but in God's own good time, with whom one day is as a thousand years and a thousand years as one day.

Beautiful shall we be beyond any beauty that earth knows, but it will be a beauty partly fashioned on earth.

What shall we add to all this but St. Paul's precious promise: And so shall we be always with the Lord.

Yes, let us comfort one another, and let each one of us also take comfort to himself.

Let us trust God through all things; praise Him through all things; wait for His coming with perfect trust.

Let us support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done!

May He support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done!

Then in His mercy, may He give us a safe lodging, and a holy rest, and peace at last.—S. H. Review.

"They say" and "Perhaps" are the two ushers that precede a lie.

ABSORBINE advertisement with an image of the product and text describing its uses for various ailments.

NEW CENTURY LEADERSHIP advertisement featuring an image of a washing machine and text about its features.

Cure Your Rheumatism advertisement with an image of a person and text about a home treatment.

THIS WASHER MUST PAY FOR ITSELF advertisement with an image of a washing machine and text about its benefits.

SEND FOR BOOK OF PLANS advertisement for 'Readi-Cut' Houses, including contact information for Sovereign Construction Co.

A Good Used Piano advertisement with text about piano sales and contact information.

Na-Dru-Co Tasteless Cod Liver Oil advertisement featuring an image of a fish and text about its health benefits.

FIVE FINE VEGETABLES advertisement listing various vegetable products and their prices.

Advertisement for RENNIE'S SEEDS, listing various seed products and contact information for the company.

Advertisement for IHC Wagons, highlighting their durability and quality, with contact information for International Harvester Company.

Advertisement for 'Readi-Cut' Houses, showcasing the company's construction services and contact details.

Advertisement for '1900 Gravity' Washers, describing their features and benefits for laundry.

Advertisement for a Good Used Piano, offering quality instruments at reasonable prices.

A PARISH RECORD

Mr. Editor.—Some years ago I was asked by a good priest, who is since deceased, to send an account as I remember it of the parish priests of this part of Ontario. I am told that I was the first white child born in the northeast part of the Township of Percy. This was in 1837. At that time and for years after the nearest resident priest or Catholic Church was Belleville or Peterborough, and each year a priest came from one of those places to baptize the children and give the people a chance to go to confession and receive Holy Communion. The first resident priest in Crooks Rapids, now the village of Hastings, was Rev. Edward Vaughan. In 1845 he was transferred to Douro and Rev. B. J. Higgins came in 1848. He was succeeded in 1851 by Rev. Jas. Farley, afterwards Vicar-general. He was succeeded in 1856 by Rev. Father Hartly who remained only ten months. He was succeeded in the later part of 1856 by Rev. H. Byrne, who was succeeded in 1859 by Rev. George Brophy. Rev. John Quirk succeeded him in 1867. His death occurred in 1891. He was succeeded by Rev. M. Conolly, who also died in Hastings, and was succeeded in 1896 by Rev. P. Maguire at present in Emily. Father Maguire was succeeded in 1900 by the present parish priest, Rev. Father Bretherton. What up to Father Quirk's time was one parish is now five. Father Whibbs is parish priest of Campbellford, Father O'Connell of Warkworth and Burnley, Father McFaden of Wooler and Brighton. Rev. P. Conway was parish priest of Norwood and Havlock from 1888 until 1910 when he was succeeded by the present pastor Rev. P. J. Kelly.

Winnipeg Druggist Endorses Sanol Remedies

SANOL AND SANOL'S ANTI-DIABETES EFFECT WONDROUS CURES

Below is given a copy of a letter from a prominent Winnipeg Druggist. This is but typical of the many we receive, advising of the great demand for SANOL and SANOL'S ANTI-DIABETES, and the many cures these sterling remedies effect. The Sanol Manufacturing Co., Winnipeg. Dear Sirs,— In regard to the sale of SANOL and SANOL'S ANTI-DIABETES I might say I have been handling the goods for about three months. I was obliged to put in SANOL'S ANTI-DIABETES to supply one of my customers, who now is completely cured and whom, I believe, has sent a testimonial to your Office. Another customer ordered SANOL and I was obliged to stock it. This gentleman was so well satisfied that he has sent bottles to his friends. Up to this time I had never really taken much interest in the preparations but when customer after customer would come in and tell us about what SANOL had done for them I came to the conclusion it would be worth my while getting behind SANOL and recommending it to my customers. This I have done, and I have heard nothing but words of praise for SANOL and SANOL'S ANTI-DIABETES. I am Yours truly, Austin's Drug Store, F. J. Hamlyn, Mgr.

AN OLD TIME EASTER

H. W. Longfellow, in "The Golden Legend" This is the day, when from the dead Our Lord arose, and everywhere, Out of their darkness and despair, Triumphed over fears and foes, The hearts of His disciples rose, When to the women, standing near, The Angel in shining vesture said, "The Lord is risen; He is not here!"

And mindful that the day is come, On all the hearths in Christendom The fires are quenched, to be again Rekindled from the sun, that high Is dancing in the cloudless sky. The churches are all decked with flowers, The salutations among men Are but the Angel's words divine, "Christ is risen!" and the bells Catch the glad murmur, as it swells, And chant together in their towers. All hearts are glad; and free from care The faces of the people shine.

FAVORS RECEIVED

A subscriber wishes to return thanks to the Sacred Heart for a favor received with a promise to publish. A reader wishes to return thanks to the Sacred Heart and the Blessed Virgin for a favor received and asks the prayers of other readers for another very important request. A Fort William subscriber wishes to return thanks to St. Joseph for a very great favor received through his intercession after promising to publish it in the CATHOLIC RECORD. —M. M. A subscriber wishes to publish thanks for a miraculous deliverance from grave dangers after prayers to St. Joseph, St. Anne, St. Anthony and St. Aloysius and promise to publish in the CATHOLIC RECORD. A subscriber wishes to return thanks to the Sacred Heart for a favor received after prayers to the Sacred Heart, Blessed Virgin, St. Anthony, St. Thomas and St. Joseph, and having a Mass said for the Souls in Purgatory.

NEW BOOKS

"The Cause of Beatification of the Little Flower of Jesus." By Mgr. R. de Teil, translated by the Rev. L. Basevi. Published by P. J. Kennedy & Sons, 44 Barclay St., New York. Price 75 cts. "The Temples of the Eternal," or the Symbolism of churches. The mystic meanings of the houses of God and the wonderful lessons written in the God-given plans of the divisions, decoration and rites of the tabernacle, temple and church buildings. By Rev. Jas. L. Meagher. Published by Christian Press Association, 26 Barclay St., New York. Prices \$1.25 net.

MARRIAGE LAWS

We have received from the Dolphin Press, Philadelphia, a book entitled, Brief Explanation of the Decree Ne Temere: Embodying all the decisions of the Sacred Congregations up to December 1912. By Fr. Stanislaus Woywod, O. F. M. This is a very valuable asset to Catholic literature and should be in every home. For sale at the CATHOLIC RECORD Office, Price 25c.

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WANTED A TEACHER FOR ADVANCED classes of Separate school, Cache Bay, Ont. French and English. Salary \$250. Apply to Rev. Thos. H. Trainor, Sec. Treas., Cache Bay, Ont. 179-11

TEACHER WANTED FOR SCHOOL

No. 4, Dover Township, County Kent, who holds a first or second class professional certificate to teach and speak the English and French languages. Catholic preferred. Salary offered \$100 per annum. Duties to begin after the Easter holidays. Apply to Joseph Cadotte, Sec. Painscourt P. O., Ont. 179-11

TEACHER WANTED FOR S. S. NO. 3

Biddulph township, Middlesex county. Applicant state salary and qualifications. Duties to commence April 1st, and apply to Patrick Ryder, Sec. Treas., Lucan P. O., Ont. 179-13

QUALIFIED CATHOLIC TEACHER WANTED

No. 4, Biddulph. Lady holding a second class professional certificate. Apply to Michael Blake, Eglonfield, P. O., Ont. 179-13

PROFESSIONAL TEACHER, MALE OR FEMALE

For S. S. No. 2, Trout Creek, Ont. Duties to commence after Easter holidays. Apply giving references, salary required and experience in teaching, to W. K. O'Donnell, Sec., 1151 South May St., Fort William, Ont. 179-11

TEACHER WANTED FOR U. S. S. NO. 12

A. Lochel, Glenora, Ont. State qualifications and salary required to P. D. Macdonald, Glen Robertson, Ont. P. O. Box 74. 179-12

TEACHER WANTED FOR SEPARATE

No. 4, Biddulph. Lady holding a second class professional certificate at a salary of \$100 per annum. Duties to commence after Easter holidays. Address: William A. Dillon, Melton, P. O., Ontario 179-12

WANTED FOR SEPARATE SCHOOL NO. 6

Stephen and McGillivray, a teacher holding a first or second class professional certificate. Salary \$150 to \$200 according to ability and experience. Duties to commence after Easter holidays. Apply at once enclosing references to Joseph Glavin, Sec. Mount Carmel, P. O., Ont. 179-12

TEACHER WANTED FOR SCHOOL SECTION

No. 4, Flos and 8, Vespra, holding a second class professional certificate. State salary and experience. Duties to commence April 1st. H. J. Frazer, Sec. Treas., Phelpsston, P. O., Ont. 179-13

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ery House by first class salesman. Young, energetic, temperate. Can furnish good references from present employers. Reason for making change is to better position. Address Box D, CATHOLIC RECORD, London. 179-4

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from March 23rd following Easter, merges into our Summer Term in all Departments of "Shaw's Schools," Toronto—Central Business College with Four City Branch Schools—The Central Telegraph and Railroad School, and Shaw's Civil Service School. Free catalogue explains courses and advantages. We invite you to write for it. W. H. Shaw, President, Head Offices, Yonge and Gerrard Streets, Toronto.

PALM for Palm Sunday

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DOMINION—7 octave upright piano by the Dominion Piano Company, Bowmanville, in ebonized case, with trichord overstrung scale, double repeating action, etc. Sale Price \$190

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HOWARD.—7 1-3 octave upright piano by R. S. Howard & Company, New York, in very handsome mahogany case, Empire style, has full metal frame, 3 pedals, ivory and ebony keys, etc. Has only been used a short time, and is in every respect just like new. Sale Price \$255

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