

The Catholic Record.

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

VOLUME XXXIV,

LONDON, ONTARIO, SATURDAY, FEBRUARY 10, 1912

1738

The Catholic Record

LONDON, SATURDAY, FEBRUARY 10, 1912

STILL AT IT

Some of the gentlemen who are still ranting about the Ne Temere decree have either got their ideas of it from prejudiced sources or are using it to stir up rancour and bigotry. When a divine tells us that no foreign power should be allowed to impose laws upon Canada, and refers to the Ne Temere as an illustration of what he means, we are disposed in all charity to believe that he is talking for the benefit of the very gullible. These big sounding words about safeguarding British freedom are but tawdry rhetoric. The assertion that the Ne Temere interferes with the civil status of the parties concerned is not founded in fact. As Mr. Ewart observed: "The Roman Catholic Church does not pretend that the decree affect the civil status of the parties concerned. And nobody questions the right of the Church to discipline its own members for breach of its own rules. I am afraid that many clergymen are somewhat too ready with their condemnation of those whom (as I think) they ought to regard not as enemies but as allies." A calm reading of the Ne Temere might be a deterrent to mischief-making and induce the fair-minded to correct the false statements that are all too current in sundry prints.

A GRAVE DUTY

We presume that many parents are conscious of their duties and responsibilities even though certain conditions might warrant a suspicion to the contrary. It is inconceivable that any intelligent parent should be lax in safeguarding the boy and girl. Yet many young people act as if they were independent of all authority. They walk the streets at night after dark: they are seen unaccompanied at places of entertainment and are permitted a liberty which must eventually be a source of moral danger. At a time when they are most impressionable they are left to the mercies of the world. They are robbed of youth's heritage—the right to have ideals, to form strong enthusiasms, to discipline and toughen themselves against the enemies that will come. An education in the streets, by loose-tongued adults, by all the forces that tarnish modesty and dull the spirit of chivalry, is not the best passport to success. And yet what else can we expect from a boy who has no sense of values? Thrust him into the horde which has no reverence, whose God is a shadowy being, which reveres the world and all the things thereof, and he will become a part of it. He will be blind to the beauty and value of his faith, and he will be stirred by no noble impulses. In a word, he will become one of those who drift along into the eternal haven without any achievement to their credit. It goes without saying that the parent must cultivate the faith of the child by speaking to him about God who will reward the good and punish the wicked. He will teach him the mysteries of religion and impress upon him by word and example that the salvation of the soul is his chief business in life. Let it be remembered that no teacher can speak with authority as the teacher can to the child.

If the household were permeated always by a religious spirit: if parents were to regard the children as sacred beings entrusted to them of whom they will one day have to give an account, we should have everywhere Catholics enlightened, proud of their faith and anxious ever for its development and safeguarding.

SOME KIND OF RULE

Some people say that a home is not a religious community. We admit, of course, that a household cannot be governed by rules of monks and nuns, but it is a badly regulated home that does not have some kind of rule. There should be a rule for daily prayer and the reception of the sacraments. What more beautiful spectacle is there this side of heaven than a mother gathering around her little ones and teaching them to uplift minds and hearts to God. Surely upon such a home descends the love that brooded o'er the Holy Home. In after years these children will remember and see through their tears the wise mother who never forgot their sublime and divine destiny. To shepherd immortal souls, redeemed and sanctified in the blood of Christ, to watch and to guard them, to teach them insistently the true purpose of life is the solemn duty of the parent.

THESE WINDY SPEECHES

We like not these windy speeches from millionaires on the "art of getting on." They do take themselves seriously. They omit the dearest plattitudes with a solemnity befitting gems of wisdom. Seated on their money bags they exhort their hearers to beware of smoking and drinking, to be honest and punctual and so to make a bid for fortune. Above all they deliver preachments on brotherly love. It is all very funny when one knows that in their days of money making they were untroubled with regard for their brethren. They used and broke them in the wheel of labor: they crushed them when they could, and went on their way as remorselessly as a buccaner. We suggest that instead of courting notoriety with libraries and ceaseless gush they should pension the widows of the men who helped them on their road to wealth.

THE RELIGION OF THE FUTURE

We read but a short time ago that the Church is powerless to stem the tide that is bearing humanity to the religion of the future. Just what this religion is going to be the writer does not state. Science, however, is not an enemy of religion and if this scribe would go over the annals of the past and read them with opened eyes he would see that in every department of human activity, Catholics, upheld and supported by the Church, were ever in the forefront. No, true science leads to God. The shallow-minded and the makers of facts, to substitute materialistic theories, rant at religion, but the men of profound research and acknowledged prowess in the field of true science proclaim always that the God Who wrote the Bible is the God Who wrote the illuminated manuscript of the skies.

UNIMPAIRED VITALITY

Thoughtful men who owe us no allegiance are of the opinion that the vitality of the Church is unimpaired. In great centers her influence ministers to and soothes the many who are tempted to be sullen and discontented. She fills the school-room with the sweet odor of piety; she strengthens us with her sacramental help, and her prayers are as sweet music to those who go over the borderland into eternity. Undeterred by either the wiles and rage of her opponents, she blesses and preaches, confident the while that Christ is with her.

THE SAME ENEMIES

It means nothing to say that the forces arrayed against her are all powerful. These forces may be tricked out in novel dress, but they are essentially the same as that which waged war against her in the beginning. Materialism was then, as it is now, her opponent. It failed, however, to stop her, because man could not draw from it either moral or spiritual sustenance. It could not solve the problems which tormented him. It was unable to teach or to guide. At the present day there is, we admit, a reascendence of pagan selfishness and luxury and animalism. But the Church will triumph over all this with the means employed by her against her former enemies. She will conquer them by the faith that overcometh the world, by her doctrines of repentance, by her infallible teaching. She will conquer because she alone can satisfy the spiritual instincts of man. Hence we look forward with calm assurance to the future. The Church has withstood the storm and stress of centuries; she has witnessed many political and religious revolutions, and yet is to-day youthful, pulsating with vitality and dominating the minds and souls of millions. While the sects lose ground, and bewilder the thoughtful by their disputes and divisions, the Church remains the same—strong and united, indestructible and everlasting.

TO BE REMEMBERED

When we look back on the solemn and God-fearing Catholic customs of the early years, may we not fear, says Bishop Hedley, that the good old traditions of Catholic nonworldliness will have to fight with the spirit of the age. Are not our young people beginning to imitate those hard and selfish principles which are now so common? The innocent heart expands like a blossom to its God, to Jesus Christ, to all that belongs to the world of grace. There is no possibility of this to a heart which is shut up in self and which is only interested in the chances of this present. Yet we expose Catholic boys to this danger more freely every day. They mix with non-Catholic boys who are prematurely knowing and cynical, who speak with easy toleration of religion; and in the name of doing all at once, they are given the full dose of all at once. This is true of Freemasonry, and of other pernicious associations.

world in which supernatural principles and childlike prayer are virtually unknown. They run the risk of falling into an earlier than they might and of suffering the destruction of that sim, plicity, that respect and that strictness of ideal which should characterize every Catholic.

We are told that the pure heart penetrates heaven and hell. The prayers and vigilance of parents can preserve this inestimable treasure to their children.

THE SOCIALIST'S COMPLAINT AGAINST THE CHURCH

A socialist paper complains of our priests for attacking socialism. The ground of what it calls "detached utterances they quote from individual socialists." Let us see how this matter stands. Socialists say to us—"You do not condemn a whole political party because some of its leaders hold wrong views on religious subjects, or lead bad lives personally. You do not condemn your Church because there are some bad men amongst your clergy. Why do you condemn socialism because some of its advocates hold wrong opinions or put forth evil projects?"

This is begging the question, as any man can see clearly who cares to think about it even for a few moments. The question is, what are the programme, aim and tendency of socialism? There are people who talk what they call "socialism" who are merely radical reformers somewhat perhaps, in advance of time and possibility, but not necessarily wrong in principle. With those we are not just now concerned.

But, there is a movement, backed by a party which is talked to by orators and fed with a literature; a party which is taught a certain well-known brand of doctrine, and called on to admire the thoughts and theories of certain well-known men. This is a system, organized in several countries, having a common press, a common supply of literature—books and papers; and throughout this system there circulates constantly a certain stream of teaching and opinion, of theory, of plans, of dreams; and this system is controlled and influenced by a certain group of living leaders; and its adherents are spoon-fed with the ideas of leaders, living and dead.

This is socialism, as the Catholic Church confronts it. Has she reason to battle with it? she has; and she may as well resign the task and the duty set her by Jesus Christ, if she fails to do so. There is no use in telling us that socialism is merely a political movement. Political movements may be made good, bad or indifferent; but when they enter the field of religion and morality, they will find, as they always have found, that the Catholic Church, the clergy, and her lay tooty,—is on guard.

Neither is there any use in telling us that we must not judge the merits of a movement, or the character of a party, by the personal views or actions of individuals; because we have no intention of doing any such thing; unless the "personal views" are wide the teachings of the party, and the party is called on to receive those "personal views," and to frame its policy in accordance with those views.

And it is on this ground that the Catholic Church meets socialism. They talk about "detached utterances," but utterance which have become the socialist school books, that the Church considers them important. A political leader may be an atheist, or a bad man in his personal affairs, and not do any great harm as a politician; but, if his atheistic views, or his morally loose opinions are put down in black and white, printed in his party literature, circulated as teachings or suggestions to his party admirers, and boldly laid down as indicating the ends for which his party is expected to strive, and as pointing out the conditions which the future policy of that party is expected to bring about—How stands the case then? He is then a trespasser in the domain of religion and morality; and if his party choose to make him a hero, to read his immoral utterances with respect, to class him as one of their great leaders, to wait eagerly for his next word, and to move in company with their whole body on the path he points out,—then the Church is against that man and that party; and if she were to hesitate to denounce them, she would have no reason for existence.

The "utterances" of which the Church complains are not "detached utterances." They are drawn from those writings and speeches of socialists which are devoted to the advocacy of socialism, and are an integral part of such advocacy.

The attempt to dismiss such "utterances" by making them as private and personal opinions is not new. It has frequently tried; but it will not do. The "utterances" complained of are contained in books such as Socialism, Scientific and Utopian, Woman and Socialism; and Socialism and Positive Science; and are gobbled eagerly as real food, by speakers, writers, arguers, and leaders of socialism, in every country where the movement has got a start. These utterances are not mere chance remarks. They are put out in the name of socialism, not in the names of individuals; and in the name of socialism they are treated up, reprinted, and passed from lip to lip wherever socialism exists. We do not doubt that, locally, the new adherent or the man whose mind is not yet quite made up, or who has yet some degree of religion; and is given the full dose all at once. This is true of Freemasonry, and of other pernicious asso-

ciations. This system of gradual revelation is not new. It is a most dangerous system; and one which has furnished the most dangerous movements the world has ever seen, with thousands of vigorous defenders amongst the new beginners, who have most of the evil of the thing yet to learn.

In the name of common-sense, let Catholics who are approached with propositions of this kind, first find out what it is all about; who are the engineers away in behind the machinery, who make the wheels go around. Let them take some advice from the Catholic Church which has seen the rise and fall of dozens of dangerous anti-religious movements in her time, and is destined, no doubt, to see many more that have never yet been thought of. And let them not make the mistake of being misled by insidious and poisonous teaching; dishonest suggestion; and pleasing but impracticable schemes, having been given them; their power of clear thinking damaged, and prejudices implanted. Let them see to it in time. Next week we shall give our readers some of the utterances of socialism; "utterances" which are busily circulated wherever there are socialists, but which cannot be defended before any man whose faith is intact, and which, therefore, are repudiated when a man with a conscience asks about them, and gives the labels of "detached utterances" a list of individual socialists.—Antigonish Casket.

THE CATHOLIC CHURCH IS A GREAT REPUBLIC

THE WELL-DESERVED HONOR TO CARDINAL FARLEY IS ONE OF THE RESULTS OF REPUBLICAN GOVERNMENT WITHIN THE CHURCH

Chicago American, Jan. 23.

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that church, with its great public of our era, and that it is a great republic now. In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth. The kings and emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disappeared. Within the Catholic Church went forward through the centuries steadily, gaining in power, because from the first the government of the church was a republican form of government. No accident of birth determines any important fact in the government of the church. There is no body of lords and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the church—just as our Electoral College was established by the founders of this government to elect a President.

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the church was chosen to rule. A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed, while the boy Emperor was in his palace, lived to see himself upon the throne of St. Peter and to see the Emperor grown to manhood humbly submissive without the gate. That was the result of republican government within the Catholic Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican government.

Cardinal Farley who returns to America with the highest honor save one that the church can confer, illustrates in our day the republican methods of the Catholic Church—methods that date far back before the day when the proud German Emperor stood for hours outside the Pope's door at Canossa. Cardinal Farley, greeted with enthusiasm and affection by the people, welcomed with respect and pleasure by the entire citizenship, represents in his person the republican system of government that has done so much to make the Catholic Church the greatest useful power in the world. Cardinal Farley began life humbly. He was studious and earnest from his childhood, but he was a poor boy; his father had no fortune to give him except intelligence and character. To-day Cardinal Farley stands with the princes of the church, one of a governing body intensely interesting, dramatic and marvelous in its long history. It is well for those that read about him in this country to know that the church which has made him a cardinal has been for many centuries as truly republican in government as the system now put a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world, it is the great Catholic Church, based spiritually upon the rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy other than that of intellect, character and devotion.

THE HOME-COMING

At the present time, when Portugal is ignominiously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity; when the attitude of the United States towards the ministers of religion may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meets him and greets him at the Battery in a manner that collops even the fact of homecoming of ex-President Roosevelt. Fifteen hundred policemen greet the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire-boats guard the pier where the steamboat, crowded from stem to stern with American and Papal crowds, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thousands of school children wave their flags and shout their welcome; further on are associations of men representing every race and condition of society, outnumbering the mass of happy people from the end of Manhattan Island to the cathedral, a distance of five miles in extent, forming, as it were, a living passageway to the splendid sanctuary, with its banners fluttering from every pinnacle, and portal and spire, to be transported at night to a picture of dazzling beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to contemplate the marvelous spectacle described, like the New Jerusalem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to look on him whom they have such reason to regard with admiration and love.

Such was the welcome home of this great representative of religion in the United States. The papers next day seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this great Republic. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruction are at work to undermine the foundations of society.—America.

THE WORLD'S TEMPLE

By Rev. James F. Irwin

It is full of disorder and abuse

To-day in the temple of the world, there still exists disorder and abuse; men are being tossed about by every wind of doctrine and passion; the temple of the world is full of thieves; the house of prayer is forsaken; the gambling houses are crowded; the world is in a state of unrest and either there is no voice of Christ to cry out against the abuses of the day or the voice of divine authority is hidden in the din of the clamorous sects, each crying, "Lo! here is Christ or there is Christ!"

This twentieth century was ushered in at a time of great change. Never before has the world known such unrest. It is a scientific age when the inventive genius of men is striving in all directions to discover the secrets of nature. Industry is being revolutionized and men's minds are daily being turned into new channels. It is an age of material comfort. Medicine is conquering disease; life is being prolonged; pleasure has more and more part in man's life. Yet in spite of all this, it is an age of unrest. The social problem is becoming more acute. Machinery instead of lightening the burdens of men in general is but making the breach wider between the rich and the poor. The resultant cry of the poor against its miseries comes to us in the form of socialism. The progress made by science and study instead of leading men to God is filling them with greater conceit. The conquest of the air by the aeroplane and wireless telegraph, the knowledge of the bacteria and the microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not

The Catholic Record

Price of Subscription—\$1.50 per annum, United States & Europe—\$2.00

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

Advertisement for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 15th, 1905.

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper, the Catholic Record, and congratulate you upon the manner in which it is published.

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

Mr. Thomas Coffey Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, FEBRUARY 10, 1912

BOOKS AND READING

"Could the RECORD do something to help people to a knowledge of books that are worth reading?" This question was recently asked us and the little discussion that followed impressed on us the desirability of doing something along the lines suggested.

"To the making of books there is no end;" but there is a limit to every man's reading capacity. And when we see the time and opportunities that are generally frittered away by those who read and even read much, we wonder at the frequent jibes at the illiteracy of certain countries.

"The distinctive characteristic which shines from all the series of great monastic creations and existences, and which desire to exhibit before my readers, is strength; not that strength which man has in common with animals; but that material strength which demonstrates the world with its contemptible triumphs; not that external strength, the dangerous help of which is invoked too often by blind and cowardly Christians; not that strength which consists in imposing on others one's own convictions or interests; but that which signifies the discipline of self, the power of ruling, of restraining, of subduing rebellious nature—that strength which is a cardinal virtue, and which overcomes the world by courage and sacrifice."

"A common sewer," an expression perhaps stronger than we should use, but one perfectly justifiable. And there are many Catholics who retain only an impression of the anti-Catholic bias of all this rubbish. It is to those that a word in season might be of some use.

The habit of reading for amusement, entertainment, or such like, we do not for a moment condemn. Artemus Ward, who always respected the sanctities of life, was rewarded by receiving the last sacraments on his death-bed. Bernard, the editor of Punch, was a convert to the faith. We do not condemn fiction as such, but we desire to lead, at least, those who are capable, to something higher.

SOME PEOPLE are in favor of a free expression of opinion on public questions only when these coincide with their own. Such appears to be the attitude of the Orangemen of Ulster. We are astonished to note that some of our Canadian papers express sympathy with the wreckers of free speech in that province of Ireland. Says a contemporary:

"It will be seen that the resistance of the people of Ulster to Mr. Churchill has a greater significance than opposition to Home Rule itself, deep-seated as that opposition may be. Ulster feels insulted that a politician who once so stoutly espoused her cause, and the son of a man who was a leader of Ulster thought and action, should now seek to come among them to advocate the very cause which but a few years ago he deprecated and denounced."

We will suppose that an ex-priest pitched his tent in the Catholic section of Belfast, and announced a series of lectures on the "Horror of Romanism," and that the "Romanists" turned out in force, hurled missiles at his head and refused to give him a hearing.

As far as we can ascertain, the Irish Church does not claim to be "Anglican." It is not a branch of the Church of England, but claims to be the true branch of the Holy Catholic Church in Ireland.

THE MONKS OF THE WEST

One book that should be found in every library, public, parish or private, is "Montalembert's Monks of the West." This work was first called to the writer's attention by an educated English Protestant, a graduate of Cambridge, when a young student. Even then, we read with avidity what we have lately re-read with interest and profit.

As a young student of seventeen, Montalembert in his correspondence with a fellow-student, Cornudet, said: "Would it not be a glorious thing to show that religion is the mother of liberty?" Now there is no truth more absolute than this. Religion is the mother of liberty, civil and religious.

Fascinated by the massive personality of St. Bernard of Clairvaux, who so dominated his age, Montalembert conceived the idea of writing his biography. He soon saw that St. Bernard, like Gregory VII. and other dominant personalities of the middle age, were only the product of the monasteries.

"The distinctive characteristic which shines from all the series of great monastic creations and existences, and which desire to exhibit before my readers, is strength; not that strength which man has in common with animals; but that material strength which demonstrates the world with its contemptible triumphs; not that external strength, the dangerous help of which is invoked too often by blind and cowardly Christians; not that strength which consists in imposing on others one's own convictions or interests; but that which signifies the discipline of self, the power of ruling, of restraining, of subduing rebellious nature—that strength which is a cardinal virtue, and which overcomes the world by courage and sacrifice."

The great historic fact of civilization is the monks. A study of their work is a study of the history of civilization. And this study proves that religion is the mother of liberty. One more quotation and we leave our readers to the pleasure of the perusal of "The Monks of the West."

"No men have ever showed less terror for the strongest, less weak complaisance towards power, than the monks. Amidst the peace and obedience of the cloister they tempered their hearts every day, as indomitable champions of right and truth, for the war against injustice. Noble spirits, hearts truly independent, were to be found nowhere more frequently than under the cowl. Souls tall and brave, upright and lofty, as well as humble and fervent, were there and abounded—souls such as Pascal calls perfectly heroic."

YES, VERY SILLY

We have received from a Newfoundland subscriber some clippings from local papers with a request that we should notice them. The first refers to a press despatch which appeared in all our papers without calling forth, in this part of the world, any Anglican comment:

We Leave it to Theologians Editor Daily News: Dear Sir,—In this morning's issue of the Daily News, and also in last evening's papers the following phrase in the cable news, re the Church and Home Rule appeared, viz.: "The Prime of the Church of Ireland (Anglican.)"

On behalf of myself and some friends who do not understand its meaning, I would be much obliged if you could inform me as to the meaning of the word "Anglican," which appears in brackets after the name "Church of Ireland."

As far as we can ascertain, the Irish Church does not claim to be "Anglican." It is not a branch of the Church of England, but claims to be the true branch of the Holy Catholic Church in Ireland.

CATHOLIC CHURCHMAN

St. John's, Jan. 19.

We are sorry not to have "Meal-thor's" answer; but this was not sent us. However, another letter from "Catholic Churchman" gravely assumes that the question of who is the primate of all Ireland is just now called into question.

"Nobody doubts that that the Most Rev. John Baptist Crozier, D.D., has the most claim to the title, but, at the same time, no Irishman would permit him to be called the Anglican (or English) Primate, as he is dubbed by the Herald's correspondent. He is purely and simply the Irish Primate."

The comment of our correspondent follows: "Is not this silly?" And we can only answer, "Yes; very silly."

The whole question involved is whether we Catholics are Catholics at all, or are the Anglicans, whether Church of Ireland, Church of England, or Protestant Episcopal Church, are the real Catholics. It is just as true now as it was 1,500 years ago, that if you ask where is the Catholic Church, anyone will direct you at once to the Roman Catholic Church, and in the time of St. Augustine some of those sects that have since died out were more important than the "Anglo-Catholic Church" of the present day. Ninety-nine out of every hundred of the churchmen of "Catholic Anglicans" would resent as something insulting the term Catholic.

We are Catholics. Every one, even the Anglicans, recognize the fact, and Cardinal Logue is recognized by the whole world as primate of all Ireland. Bishop Crozier may be a more learned man, a more commanding personality, but he is not recognized, even by the Anglicans, as the real successor of St. Patrick.

Our Anglican correspondents cleverly, but with a cheap John cleverness, try to throw the burden of proof, the onus probandi, on us who are Catholics and who are recognized by the world as the only ones entitled to the name. Let "Catholic Churchman" or "Catholic Anglicanus" prove their absurd claim. The onus probandi rests on them.

ULSTER JUSTICE

It will no doubt bring astonishment to the minds of many Canadians when they are told that nearly all the bigotry in Ireland is fostered and perpetuated by the ultra-Protestant and Orange element of Ulster. In an editorial article in the Toronto Globe this matter is dealt with at length. It contains such valuable and indisputable facts in regard to conditions in Ulster that we deem it advisable to transfer it to our columns. It will be an eye-opener to those of our fellow-citizens who hold that the Orange organization is the bulwark of civil and religious liberty:

"The northern Province embraces thirty-three constituencies. Of these sixteen return Unionist representatives, while seventeen are held by Nationalists. Half of these were returned unopposed, so no correct comparison of the relative strength of the parties on the register, can be made. In three contested divisions of the city of Belfast, the Unionists polled 31,342 out of a total registered vote of 46,111. In two the Unionists polled 16,111. In two the Unionist candidates polled only 8,829 electors out of an aggregate registered vote of 17,416. Ulster, therefore, is about evenly divided on the issue of Home Rule. Some of the constituencies of Ulster have been continuously represented by Nationalists for over forty years. The Chairman of the forthcoming meeting in Belfast, at which Mr. Winston Churchill is to speak, will be Lord Pirrie, head of the world-famous shipbuilding firm of Harland and Wolff. In 1893 Lord Pirrie guaranteed £50,000 to fight Home Rule. To-day he is a convinced Nationalist."

"Nor is Ulster, as some allege, overwhelmingly Protestant. Political divisions follow very closely the lines of religious cleavage. There is one important qualification; the active political Labor vote, mainly Protestant, is anti-Unionist. Antrim, Down, and Armagh are the Protestant and Unionist strongholds. Outside these the Roman Catholics are in a majority. Omitting the city of Belfast, where Roman Catholics number nearly one-third of the population, the figures for Ulster, according to the census of 1901, are: Roman Catholics, 927,674; Protestants, 927,674, showing a majority for the former of 71,528."

On its political side Unionism rests on the untenable assumption that under no circumstances must Ireland be governed in accordance with Irish ideas. In relation to her purely local affairs, she is satisfied to remain a permanent minority in the Imperial Parliament. On its religious side the charge of bigotry and intolerance against the Irish majority is not established by the facts. Monagham county, for instance, which is a Nationalist, has thirty-four members of the National Council, which is predominantly Unionist, allots only five positions to the Roman Catholics, while sixty go to the Protestants. In the city of Belfast less than a dozen Catholics fill salaried positions under the Council, against 437 Protestants.

Out of \$350,000 paid in salaries, the small sum of \$4,000 goes to Roman Catholic officials. Protestants have no reason to complain of the treatment meted out to them. Throughout the south and west of Ireland the Protestant merchants and shopkeepers are in the main Protestant, evidencing the entire absence of bigotry among the Roman Catholic population in the everyday affairs of life."

A NEW TACK

We are told that the Evangelicals, whoever they may be, are about to place the Ne Temere decree situation before Sir James Whitney, Premier of Ontario, and Hon. J. J. Foy, Attorney General. In this action the meddlers in other people's business have placed themselves in a very peculiar position. They will ask Sir James to favor the enactment of a law which will seriously infringe upon provincial rights. It seems that when all the petitions which are pouring in from every part of the province are received they purpose swooping upon Sir James and demanding that he handle the matter without gloves. Knowing Sir James as we do, we firmly believe that he will handle, not the Ne Temere decree, but the ministerial buy-bills without gloves. A great deal of valuable time has been lost in hawking these Ne Temere petitions about the country. To swell the volume all manner of persons are asked to subscribe their names, and not one in ten thousand knows anything whatever about the matter in hand. It is something against the Pope, they will be told, and that is quite sufficient. When the petitions reach Ottawa the usual formalities will be observed. A member rises in his place and declares that he wishes to present a petition from certain people for such and such a purpose. It is laid on the table, and its way into the minutes of proceedings and then deposited in the parliamentary curiosity shop.

POLITICS AND CHURCHES

At a meeting of the Sunday School Association, recently held in Hamilton, a rather startling arraignment of Sunday School methods was made by Rev. R. P. Shepherd, B. A., of St. Louis, Mo. His manner of putting the matter has brought consternation to the Canadian delegates, who are wont to express their views in parliamentary language, save in cases where Romanism is up for discussion, and then rugged English is in order. We reproduce the remarks of the rev. gentleman from Missouri as a sample of the breezy slang of the West:

"You let your boys and girls go to perdition by the multitudes, then you send for a galling gun evangelist to bring them back, and about your note of victory from house to house. But you forget you see only half of the hand, and the other side is black with the shame you ought to have," he declared, in scorching Canadian methods.

"If you want to do Christ's work, you will have to reverse the traditional holdings of the church for the last twelve centuries and place the child in your midst as was done of old." He further said: "There is too much politics in our schools and churches. You take this man and that woman, and you appoint that 'high muckey-muck,' put on sparkling regalia, and then they are just it. It's a mighty poor policy to have heralded in urging the re-organization of the Sunday schools, the teachers of which thought mainly about collection and keeping the boys still."

The rev. gentleman is pretty severe. We will leave it to our separated brethren to say how far his strictures are deserved.

A LESSON FROM QUEBEC

There are many who believe that illiberality and narrowness towards the Protestant minority are the characteristics of the Catholics of Quebec in our schools and churches. The very reverse is the case. Catholics in the Province of Ontario are only too well aware of the fact that their Separate schools, particularly in the old days, were merely tolerated, and in many respects this unfriendliness and unfairness made it a real hardship for Catholics to carry them on. Were it not that the Protestant minority in the Province of Quebec demanded the privilege of having Protestant Separate schools certain we are that the Catholic minority in Ontario would never have been given them. The following extract from the Antigonish Casket describes the position accurately:

"The Protestant Separate schools in the Province of Quebec, receive more aid from the provincial government than do the Catholic Separate schools in Ontario. The government of Quebec supports Protestant Separate High schools and Normal schools; which is not done for the Catholics of Ontario. Also the Quebec government proposes to make a grant to Bishop's College, a Protestant institution."

Were the Catholics of Ontario to demand High schools and Normal schools and ask a grant of money from the provincial treasury for a Catholic college the Ministerial Association and the Orange body would have a busy time denouncing the proposal in press and platform in every part of the province.

A RESOLUTION

The Orangemen of the County of Carleton have passed a resolution condemnatory of Home Rule and "Romanism" which is remarkable for its violence of language. Can it be that there is in the constituency a Josh Billings or a Bill Nye. One would think so after reading the document. Amusing it would be were it not an exhibition of crass bigotry and an evidence of the execrably bad work of the public schools in the county. From the tone of the production we would be led to the conclusion that the yeomanry of Carleton read only the official organ of Orangemen, The Maria Monk, of Toronto. Here is what Toronto Saturday Night has to say about Ulster bluster. The editor, as every one knows, is not a Catholic.

"The newspapers are filled with a great deal of inflammatory talk from Ulster. Threats of armed resistance to the Government's moderate Home Rule proposals are hurled through the air and the Belfast mob is incited to kill any constable who offers prohibition to a meeting where these proposals are being explained. All this talk is, perhaps, merely racial, but if it is possible for a North of Ireland man to have a sense of humor, he must sometimes reflect that if talk as seditious as this were indulged in by nations of the South of Ireland he would at once demand a force of 50,000 red coats to go and kill them. At the present juncture the Ulster orator seems to be modelling his style on the worst effusions of the despised Fenians. But Ulster can rest assured that if the government and people of Great Britain desire to make certain alterations in the present mode of governing Ireland, they will do so. They are no more likely to be terrorized by the firebrands of the North than they were by the Fenians of the South."

If Ulster rises, however, it is to be hoped that all the Orange spouters in this country, who claim that their ancestors came from there, will return and remain on the brine."

THE ORANGE ORDER

Whenever an Orange orator opens his mouth he tells us that Ulster owes its boasted prosperity to the propagation of the principles of his order, whereas the other three provinces owe their industrial stagnation and poverty to the misdeeds of Popery. Ulster does things because she is not afraid of the anathema of the priest. Let us see what Orangism and Ulster have succeeded in doing.

Ulster has been less unfortunate than the three other provinces, and for a very obvious reason. The woollen industry in the south and west was suppressed by acts of the English Parliament in England. The linen industry in the north was encouraged because England did not find it to her interest to compete with it, and also because it was almost entirely in Protestant hands. Out of the linen industry grew the ship-building industry, because work had to be found for the husbands and sons of the women employed in the linen industry, and male labor was cheap. Belfast was, moreover, in close proximity to the coal posts of England, and that gave other industries a chance. Belfast was also helped by the longleaves which the landlord of the town, the Marquis of Donegal, alone in Ireland, readily granted. Belfast had all these advantages, and what is the result? A huge collection of smoke stacks with a few rich masters and a multitude of poor slaves. "A gigantic slum" is the way the special correspondent of a leading English review described this monument of Orange prosperity. Women, mothers of families, working for a cent an hour! Thousands of others, men and women, unable to find work at all! This is what the writer above mentioned says of it: "But in those splendid streets you will see strange figures, ragged men in search of work, men who elbow each other in the public libraries to get a glimpse of the advertisement columns of the papers, and, worse still, shame-faced men who have given up the task in despair and are living on the underpaid labor of their wives and daughters. Within a few hundred yards of the magnificent city hall you will find women and children—babies one might well call them—working in their miserable homes till late at night in order to make just enough to keep the family above starvation point. Little children in the streets beg of you under the pretence of selling newspapers or matches. To one such, who said he had had no dinner that day, I gave a penny. Within the next five minutes I was applied to by five other infants on the same plea. The editor of the best newspaper in the city told me that every night children slept in the entrance to his office, ten or twelve at a time." What a commentary on the boasted prosperity of Belfast! What a subject for Orange boasting and pride!

Belfast has grown in population at the expense of the province. During the last fifty years the nine Ulster counties have lost over a million inhabitants. If the Roman Church is responsible for the poverty that sends Munstermen and Connaughtmen into exile how happens it that the free and enlightened Ulstermen are forced to emigrate? Perhaps some Orange genius will solve the mystery? The rate of decrease of population in Ulster is to-day greater

than that of the other provinces, and the strangest thing about it is that the decrease is greatest in those counties where the inhabitants are Protestant Orangemen. From May, 1851, to December, 1906, 28 per cent. of the population of Ulster emigrated, the percentage from the other provinces being: Connaught, 16; Leitrim, 17; and Munster 35. The emigration returns for 1910 are as follows: Ulster, 12,271; Munster, 8,330; Connaught, 7,568; Leitrim, 4,238. In the light of these figures what becomes of Ulster's boasted prosperity? The number of persons employed in the production of textile fabrics decreased from 193,864 in 1871 to 109,588 in 1901. Surely Ulster is eminently prosperous!

Ulster is not prosperous. How does it stand as regards wealth? Taken by the counties the rateable valuation per head is higher in no less than thirteen counties in Leitrim and Munster than in the highest county in Ulster, County Down. One wonders what reply the Orange orators, who are continually holding up Ulster as a proof that English rule in Ireland is all right, and that the people would be happy and prosperous if priests and politicians let them alone, would make if confronted with these figures? And when the new Unionist Leader, Bonar Law, said the other day that what Ireland wanted was more industries and less politics, did he pause to consider what industries had done for "prosperous Ulster?" In Ulster the paralyzing influence of the Roman Church was absent. Orangism had a fair field, and this is the result! What consummate hypocrites are these leaders who for so long have unscrupulously duped their unthinking followers! When will Orangism awake to the knowledge that it is but pausing in the game of grab, and that it is being used to gratify personal ambition and the greed of power? Until that day dawns all this talk of liberty and equal rights is but the merest twaddle and cant. When they realize that their enemies are not the men and women who kneel at the Catholic altar, but rather their so-called leaders who play on their prejudices and lead them they know not where, then will there be some hope of real unity—then, and not till then, right Democracy will come into its own. COLUMBA

THE CHURCH CHRIST ASSISTS

Not only the gospel narrative but right reason also, demonstrates that sanctity should characterize the Church of Christ. Naturally men perceive that whatever surpasses the power of man in the pursuit of virtue must be attributed to the special aid and intervention of Almighty God. And men see clearly, and all history bears testimony, to the fact that nature alone is now and ever was incapable of raising saints and sanctity. And, finally, men know the special aid required to produce holiness will not be given by God in favor of a false religion. So if any religion leads men effectually to sanctity in great numbers, especially if it be heroic or remarkable, that religion by that fact alone, proves that she is from God, that she is approved and assisted by God, for, as sanctity is over and above and beyond all the powers of nature, so heroic sanctity must ever shine forth as the unmistakable mark of God's continual assistance and approbation.

We have heard much of late concerning the open Bible, the pure word of God and enlightened Christianity. But what nations have they civilized? Where are their saints? What practical proof doestheir teaching furnish that these are not mere empty terms? Does their success in the production of saints and the moral elevation of man, give men any guarantee that their teaching does or ever did enjoy God's assistance or approbation? Produce a saint!

What means this whining about empty pews, and men not being church-goers, and the church—meaning, of course, their own warring sects—losing its hold on the multitudes. It means that their teaching has not only not produced a saint but that by their own confession it has actually succeeded in disgusting men with religion. What a sad compliment to the teaching of the sects!

Those outside the Church may have good works; they may say wise and even just things, but their teaching does not reach and regenerate the heart; subdue the passions or renew the spirit. Their teaching has not produced a single saint, a new man. I do not say that the clergymen of the sects take pleasure in, seeing their flocks wedded to pleasure, wealth and position. They would gladly see Christ reign in the hearts of men. What I mean is, not that the teaching of the sects does not aim at bringing men to Christ, but that it has no power to do it. "By their fruits ye shall know them." Their teaching has neither God's assistance nor approbation. Their teaching is like their fruits, of the earth—earthy, and no pruning of that corrupt tree can make it bring forth the good fruit.

JAMES MCGUIRE, O. M. I.

NOTES AND COMMENTS

THOUGH HAMPERED by athletic governments in Europe and, in keeping with the promises of her Founder, maligned and insulted in Canada, the Church continues to thrive and expand at the world's outposts. In Jamaica, for example, where she has had to experience similar treatment, last year's statistics show a healthy vitality. "We have received into the Church 522 converts," writes Father Prendergast, S. J., "and baptized 2,625 babies. Our flock numbers 20,000. There are at present 71 mission stations on the island and we can boast of 45 parish schools with an attendance of 4,190 children." A community of 20,000 souls that can in the space of one year produce 2,625 infants for baptism, may laugh at their traducers. The 522 converts evidently knew a healthy environment when they saw it.

A WAGGISH correspondent facetiously suggests that the best answer to the brood of slandersous parsons at present so much in evidence in Ontario (Toronto in this as in some other respects maintaining the pre-eminence) would be to formulate something similar to the so-called "Jeaneit Oath" and fasten it upon the Methodists. The suggestion, though not devoid of horse-sense, is so entirely out of keeping with Catholic ideas of decency and decorum as to be impracticable. Yet, were some resourceful individual to carry out the suggestion it would be exceedingly diverting to sit back and watch the row that would thereupon ensue. It would be the most picturesque "scrap" to be seen out of County Tyrone and would furnish moving picture enterprises with sufficient film for a year's supply. And, however far-fetched the thing might be theoretically, as an enunciation of the actualities it would not be very wide of the mark. For incendiarism is the very essence of sectarian zeal where its anti-Catholic antipathies are aroused.

IT MAY NOT be generally known that some of Charles Dickens' descendants are Catholic. The novelist, himself, was not free from bias against Catholics as his "Child's History of England" (a most narrow-minded and unfair composition) testifies. Nemesis has, however, overtaken him in his grandchildren. His son, Henry, a lawyer of reputation and a King's Counsel, though himself a Protestant, is married to a Catholic and all their children have been brought up in the Faith. One of them, Mrs. Hawley, has a family of her own, also being brought up Catholic, so that Dickens' descendants in the second and third generation are well represented in the Church. Referring to the "Child's History," Mrs. Henry Dickens said that it would never have been written had its author known the truth. Readers of the novels will readily acquit "Box" of conscious bigotry. He was but enslaved by the almost universal cloud of falsehood in which three centuries of Protestant tradition had enveloped the Church—a tradition now undergoing the process of dissolution. The Dickens family are regular attendants at the Brompton Oratory.

WE REFERRED a few weeks ago to the Catholic descendants of Sir Walter Scott. It is interesting to recall further that the descendants of several other English writers of distinction—among them some noted for their bitterness against the old Faith—have found their way into the Church. Charles Kingsley was at times particularly virulent in his attacks upon Catholic doctrine, or rather upon what in his blindness he considered to be Catholic doctrine: his daughter, Mrs. St. Leger Harrison, known to literature as "Lucas Malet," became a Catholic in 1904. William Howitt, a popular writer of fifty years ago, and the author of a "History of Priestcraft," found his nemesis in the fact that his wife, Mary Howitt, and his daughter, Mrs. Marie Watte, a writer on art, both became Catholics. The only living descendant of Lord Byron, his grand-daughter, Lady Anne Blunt, wife of the well-known traveller and poet, Wilfrid Scawen Blunt, is a Catholic. And the celebrated Dr. Arnold of Rugby, author of a "History of Rome," gave to the Church his second son, the late Thomas Arnold, joint author of "The Catholic Dictionary." Thackeray, too, the centenary of whose birth was celebrated last year, is represented in the role of converts. His niece, Mrs. Blanche Cornish, wife of a Vice-Provost of Eton College, and daughter of Hon. William Ritchie, Legal Member of the Council of India, became a Catholic in 1903. A convert of different antecedents is Mrs. Connerhan, wife of Coulson Kernahan, the novelist, who is a grand-niece of John Hicking, the last minister sent out by John Wesley, the founder of Methodism. The list might be greatly expanded but this is sufficient to illustrate how time works out its revenges.

REFERENCE HAS BEEN made in these columns to the "School History of England" written in collaboration by C. R. L. Fletcher and Rudyard Kipling. Kip-

FEBRUARY 10, 1912

ling's humor, we scarcely need to remind his readers, it is a very grim sort, but in this history he has outdone himself. Kipling as the author of "The Light that Failed," "Tales of the Hills," and "Barrack-Room Ballads" made for himself a unique reputation in English literature—a reputation he has gone far to discount by his subsequent performances as the laureate of Jingoism. This "School History" however, has precipitated him headlong from the lower heights to which he had already fallen, and if some kind friend does not induce him to buy in the whole edition and consign it to the flames, he will have shattered completely a reputation which any normal man would prize.

SOME EXTRACTS from the book have already appeared in the CATHOLIC RECORD. No further comment is necessary than to reproduce a few more: "Pope was in the bad habit of doing these little jobs (granting divorces) for kings."

"St Patrick, you may have heard, had banished the snakes from that island, but had not succeeded in banishing the murderers and thieves, who were worse than many snakes."

"Certainly until the middle of the sixteenth century Ireland had shown little affection for Pope or Catholic faith. But rebellion in some shape remained the one thing that Irish chiefs were devoted to. Elizabeth that a rebellion in the name of religion would be a much more successful affair than without that name."

"England is now Protestant; therefore let Ireland rise for the Pope. . . . The idea 'caught on,' as we should say, with the whole Irish nation, and everyone went about shouting 'Pope above,' 'Spain above,' and 'O'Neill (or Desmond, or some other wild earl) above.' Thus England, when she tried to keep order, always appeared to be persecuting Catholics in Ireland."

The "School History" certainly must have been written for the Unionists of Belfast. It should, in common justice, have been dedicated to Sir Edward Carson. Kipling for once has forgotten the elementary courtesies.

PROFESSOR RONCALLA, an eminent physician of Mantua, who, unfortunately, has generally sided with anti-clericalism in Spain, recently addressed a gathering of two hundred trained nurses in his native city, and in view of his political antecedents his conception of the ideal nurse, as imparted to his auditors, becomes as interesting as it is important. He said: "Allow me to bring before you the example of those who were and will be always the models of the competent nurse, the example of the Sisters. Do not believe, however, that in speaking of them I have any intention of propagating clericalism. No, who knows me knows that I am not a clerical; quite otherwise. However, in speaking of them it seems to me that I am throwing a ray of light on their work, so noble, so great, yet so unknown. You see these Sisters flitting about among the wards, quick, light, silent, always with the same expression of goodness on their faces, with the same indulgence in their actions. You see them pass from bed to bed, hastening to where they are called without ever allowing the least sign of impatience to escape them. . . . I have always opposed, and always will oppose, the idea of expelling the Sisters from the hospitals. At Mantua I have insisted on the point of obtaining them as assistants even in the operations. I have said, and repeat it, the Sisters are the model of the true nurse; they are the sublime in goodness and in self-sacrifice; they represent the heroism of abnegation."

It is the more to be regretted that one so imbued with right ideas as to the place of the Sisterhood in the economy of the nation should by his countenance of the spirit of anti-clericalism, lend himself to the elements that make for their destruction. It has been the aim of Freemasonry and the other secret societies under its domination to propagate the idea that the religious congregations are of the parasitical order and that their presence is inimical to the progress of the nation. Professor Roncalla dispels this notion, and places the Sisters in their true light as the benefactors of the race. No "clerical" could put greater emphasis upon the absolute disinterestedness of their lives. "And what presents itself before them as reward for their mission? The prospect of passing their lives from dawn to late night amid the lamentations of those who suffer and the death rattle of those who die; the probability of acquiring the infectious germs of terrible and incurable maladies, as happened a little while ago to a young Sister in the flower of her health and youth, who died of tuberculosis; the forgetfulness and ingratitude of those who benefit by her ministrations; the absolute absence of amusements; a table not too well laden with the good things of this life. With all this you will see them going about contented after a manner, without asking for anything, without any pretence, content only to give their whole lives and their whole work to the relief of the suffering and the unfortunate."

At the recent sale of the Hutt Library, at Sotheby's, London, two rare Irish books attracted much attention. One of them, the "Hibernia Domine,"

by Thomas de Burgo (or Bourke) Catholic Bishop of Ossory, and printed in Kilkenny, in 1762, realised only £8. The same author's "Ostecliam, Moral and Controversial," also printed by Edmund Finn in Kilkenny, in 1762, brought but £3.5s. It is to be hoped that they fell into the hands of some Catholic library. Books printed in Ireland in the eighteenth century, particularly the work of Catholic authors, are sufficiently rare to be noteworthy, and should be kept in Ireland. An essay on the productions of the Irish press at that period would be interesting. We have, ourselves, some notes on the subject which we may find time presently to work into form for the delectation of those interested in the subject. The history of the Catholic press of Ireland is an integral part of the history of the Church through the ages of persecution.

OATH IS A BARE-FACED FORGERY, SAYS JESUIT'S HEAD

FATHER LECOMPTÉ, PROVINCIAL OF THE ORDER IN CANADA, WRITES THE STAR ABOUT REV. C. O. JOHNSTON'S QUOTATION—WORDS ARE "ABSURD, FILTHY, AND CRIMINAL"

St. Mary's College, Montreal, Jan. 31, 1912. Editor of the Toronto Star: It is only to-day that the clipping of a Canadian Press despatch, dated Montreal, Jan. 24, was handed to me. It has in bold type the following heading: "Jesuits admit the oath quoted, but say it's obsolete," and a little down the words: It was announced by the college authorities this morning that Mr. Johnston was using a copy of an obsolete Jesuit oath in his argument, and that a copy of the oath used to-day had been sent him, and his error pointed out."

No, permit me to say that patience has its limits, and that this is really going too far. The statement made above is an unqualified untruth; the college authorities made no such announcement. On the contrary, we vehemently repudiate as a barefaced forgery that absurd, filthy and criminal oath, which no sane man could take or even believe in, and which, though a hundred times refuted and exploded, has made its way from the initial forger, Robert Ware, in 1880, down to his latest progeny lecturing in a Toronto church.

LIFE OF ST. PHILOMENA, VIRGIN AND MARTYR

(FEAST AUGUST 11TH.) The name of this glorious virgin and martyr is not as well known to the youth of our country as the present century, from the beginning of the present century, her name has been singularly honored in Italy, as the patroness of youth, and the fruit of this devotion has been truly miraculous. The extraordinary devotion of one of the most celebrated personages of modern times—the Curé D'Azis, leads to a new and holy charm to her name, while its amazing fruits show how powerful she is with God. His biographer tells us that the curious devotion to this holy virgin and martyr was almost universal. She granted everything to his prayers; he refused nothing to her love.

Almost fifteen centuries went by and none on earth thought upon the virgin martyr, till the time came, when our Lord would have her glory to appear; and then He chose a companion for her in the lonely time-worn priest to whom He had given a heart as a child—He gave love as heroic as her own; and He gave her to be the helpmate of his labors and bade her stand by him to shelter his humility behind the brightness of her glory lest he should be afflicted at the knowledge of his own power with God. St. Philomena (or Filomena) was the daughter of a Prince who governed a small state in Greece. Her mother was also of royal blood, and as they were without children and both idolaters, in order to obtain some, they used continually to offer to their false gods sacrifices and prayers.

A doctor from Rome named Publius, lived in the palace in the service of the Prince, he professed Christianity. Seeing the affliction of the Prince and his wife and moved at their blindness, and by the impulse of the Holy Ghost he spoke to them of our faith and even promised them posterity if they consented to receive baptism. The doctor accompanied his words enlightening their understanding, and triumphed over their will. They became Christians and obtained the long desired happiness that Publius had promised them as the reward of their conversion.

At the moment of their child's birth they gave her the name of Lumen, in allusion to the light of faith, of which she had been, as it were, the fruit; and on the day of her baptism they called her Filomena, or daughter of light, (filia luminis) because on that day she was born to the Faith. The affection which her parents bore her was so great that they would not have any with them. It was on this account that they carried her with them to Rome, in a journey that her father was obliged to make on the occasion of an unjust war with which his country was threatened by the heathen Dioclesian. Being arrived in Rome, the family proceeded to the palace of the Emperor and were admitted to an audience. As soon as Dioclesian saw Philomena his eyes were fixed upon her; he seemed to be prepossessed in this manner during the entire time that her father was sitting, with animated feelings, every thing that could serve for his defence.

As soon as he had ceased to speak the Emperor desired him not to be disturbed, but that, banishing all fear, he should think only of living in happiness. "I shall place at your disposal all the forces of the Empire, and shall ask in return of you nothing—that is, the hand of your daughter." The Prince, dazzled with an honor he was far from expecting, willingly acceded on the spot to the proposal of the Emperor, soon on the return to their dwelling the parents did everything in their power to induce Philomena to yield to Dioclesian's wishes and to do. "What!" said she to them, "do you wish, that the promise I made two years since to Jesus Christ?" "But you were too young," answered her father, "to form any such engagement," and he enjoined the most terrible threats to the command he gave her to accept the hand of Dioclesian. The grace of God rendered her invincible and her father not being able to make the Emperor allow for the reasons he alleged, in order to be released from the promise he had given, was obliged by his order, to bring her into his presence. She had to withstand for some moments beforehand a new attack from her father's anger and affection. Her mother, uniting her efforts to his, endeavored to conquer her resistance. Carresses, threats, and promises were used to induce her to compliance. At last she saw both of them fall at her knees and say, with tears in their eyes, "My child, have pity on thy father, thy mother, thy country, our subjects."

"No," she answered, "God before everything, before you, before my country, My kingdom is in heaven." At other words the parents were plunged into despair. They brought Philomena to the Emperor who tried to win her by promises, allurements and threats, but all to no purpose. Dioclesian, in a fit of anger, had her cast into prison, loaded with chains, thinking that pain and shame would weaken her courage; but prayer supported her. She ceased not to recommend herself to God. Her captivity lasted thirty-seven days. In the midst of a heavenly light the Blessed Virgin appeared to her, holding in her arms a child, and saying, "My child, have pity on thy father, thy mother, thy country, our subjects."

"No," she answered, "God before everything, before you, before my country, My kingdom is in heaven." At other words the parents were plunged into despair. They brought Philomena to the Emperor who tried to win her by promises, allurements and threats, but all to no purpose. Dioclesian, in a fit of anger, had her cast into prison, loaded with chains, thinking that pain and shame would weaken her courage; but prayer supported her. She ceased not to recommend herself to God. Her captivity lasted thirty-seven days. In the midst of a heavenly light the Blessed Virgin appeared to her, holding in her arms a child, and saying, "My child, have pity on thy father, thy mother, thy country, our subjects."

MANY AMERICAN CONVERTS

Mr. Scannell O'Neill of St. Peter's New York, the Catholic Herald, England, issued his quarterly grouping of the more notable conversions in Europe and America. They are, of course a mere fraction of the total number of converts within that period. In the United States alone they amount to about thirty thousand because men and women appear in print. And even of the more notable converts, only a small number are included in this list. But they tell us something at least of the mighty volume that keeps ever rolling into the Mother Church, and the needs and as such a subject for deep thanksgiving to Almighty God, and a motive for increased prayer and activity on behalf of "the sheep that are not of this fold."

The many Americans in the names given include the following: Mrs. James Watson Benton, daughter of the late Major-General, GUY V. HENRY, U. S. A., first American Governor-General in Porto Rico; received in Saxony. Mrs. Rose Lawton Douglas, wife of Mr. G. B. Douglas, Atlanta Georgia, and mother-in-law of Colonel James Hamilton Lewis, Congressional candidate for the Governor of Illinois. John Reginald Edwards, son of Mrs. Laura Gardner Edwards, Pittsburg, late of the Interlaken School, La Porte, Ind., and an Oblate of the Holy Cross (Anglican). Mrs. Edwards, mother of Mr. Edwards, became a Catholic last year.

Charles T. Terry, of the National Tube Company, Pittsburg. The late James Eyre Hays, Camden, N. J., late City Solicitor, general counsel for the Philadelphia and Atlantic R. R. Co. Dr. Philip A. Helmer, late Junior Warden, St. John's Episcopal Church, Kewanee, Ill. The late Thomas W. Ditty, Assistant United States District Attorney, Kansas City, Mo. Mrs. Laura Shaffer Edmondson, of the cathedral parish, Chicago. William H. Barry, Business Manager of the San Francisco Star Press, and son of James H. Barry, Editor of The Star. Mrs. Heylin Ashton, New York, whose late husband was a grandson of Cyrus W. Field. Mrs. Lenthilth and Miss Lenithon, of New York. Miss Mary Veronica Fritts, Salt Lake City. Edward Whitten, druggist, Albion, Neb., of a North of Ireland Protestant family.

The late Richard Lelane Wilson, broker, Denver, Colorado, Colorado Springs, Colorado. H. B. Wilson, County Assessor of San Bernardino County, California. Miss Agnes Lawrence, daughter of Mr. John Lawrence, New York. The late Miss Winnifred Hollingsworth, Newark, N. J. The Church of St. Mary, Kansas City, during August, Mrs. Nellie Gray, Mrs. Laura Lznahan, and Miss Ella Burgess were received by Father O'Reilly. The late Mrs. Wintz Gleason, White Castle, La., her two daughters and three sons.

FATHER VAUGHAN IN NEW YORK

THE DANGERS TO SOCIETY

New York, Jan. 31.—Father Bernard Vaughan, the noted English Jesuit priest and orator, told an audience that crowded Carnegie's hall to-night that the greatest danger threatening society to-day are a lax system of divorce and marriage, carelessly nurseries and a system of education which removes Christ from the rank of head master to a place on the back seat and instead of drilling an army is only arming a mob. Only by restoring the Christian principles of the past can society be saved from approaching the low level of pagan Rome in the muddled stage of its "muddy golden age."

Father Vaughan spoke under the auspices of the layman's league for retreats and social studies. Father Vaughan declared that present day society, "while not yet at the cemetery, is heading rapidly toward it." He instanced as one of the causes of the decadence of the age the careless system of divorce, which, if not improved, he said, would be ruinous to the Christian principle in all things, he said. Socialism, he said, is a system of divorce and marriage, carelessly nurseries and a system of education which removes Christ from the rank of head master to a place on the back seat and instead of drilling an army is only arming a mob. Only by restoring the Christian principles of the past can society be saved from approaching the low level of pagan Rome in the muddled stage of its "muddy golden age."

Father Vaughan spoke under the auspices of the layman's league for retreats and social studies. Father Vaughan declared that present day society, "while not yet at the cemetery, is heading rapidly toward it." He instanced as one of the causes of the decadence of the age the careless system of divorce, which, if not improved, he said, would be ruinous to the Christian principle in all things, he said. Socialism, he said, is a system of divorce and marriage, carelessly nurseries and a system of education which removes Christ from the rank of head master to a place on the back seat and instead of drilling an army is only arming a mob. Only by restoring the Christian principles of the past can society be saved from approaching the low level of pagan Rome in the muddled stage of its "muddy golden age."

THE HOME RULE BILL

London, Feb. 2.—The Daily Chronicle publishes a forecast of the Home Rule bill. The provision that the Irish parliament shall have full control of customs and excise, and provision will be made for the continuance of complete free trade between England and Ireland. Ireland is to receive for 15 years an annual imperial subsidy of \$10,000,000. The imperial expenditure, based on a percentage of revenues. The Irish parliament will consist of two houses—a legislative council of about 50 members, and a legislative assembly of 103 members. The council will have a suspensory vote on legislation. In the event of a disagreement between the two houses, after the second rejection of a bill by the council, it will be submitted to the two houses deliberating and voting together and adopted or rejected according to the decision of the majority.

SOCIALISM AND THE FAMILY

It will be impossible for socialism long to hide itself behind its simple professed love for the workingman. It has been provided that this love consists, most definite in that this love consists, the devotees of the socialist theories when they are brought face to face with what socialism really stands for. What honest-hearted, working man loves on the assurance that socialism requires that the individualistic and individualism is the plague which socialism must dissipate. A recent divorce among some literary and widely known socialists gives the striking evidence toward the family. We quote it at length: "The great foe of socialism, of the common sense idea of society, is the family. Marriage is the flower of individualism. As the family grows and its cost increases, its need of an independent income becomes more and more imperative. The ideal family man is the capitalist, the 'good provider.' Prof. Sumner used to say: 'Every socialist who can think is forced to go into a war on marriage and the family, because he finds that in the hands of the individualistic and individualism he cannot overcome. He has to make this battle, however, because he dare not put it forward.'"

The embarrasment of the socialist is well illustrated in the litigation growing out of the domestic troubles of Mr. Upton Sinclair. When Mr. Harry Kemp, the socialist, wife of Kansas, who complains in this case, pleaded, at their conference preceding the suit for divorce, the men and women "it allowed freedom would eventually evolve a perfect monogamic state through trial marriage." Mr. Sinclair is reported to have said: "What brings us to the question of the economic emancipation of woman. The solution is the endowment of motherhood by the state, for only in the rarest

cases can the mother be free to support herself when she is rearing a child. This resolves itself into socialism, and until it is achieved there can be no solution of the problem." This is a commentary upon the defense urged before the referee, that the complainant had not used due diligence to prevent the situation from which he seeks relief. Perhaps, Mr. Sinclair, who is also a socialist, secretly believes Mr. Kemp's doctrine. At any rate, the avowed implication that with the uprearing of the socialist state, the responsibility of husbands for the support of their wives and families would cease, and the way would be logically open to "trial marriage." In the stress of his circumstances, Mr. Sinclair seems unwittingly to have unmasked the very battery which the socialists, in order to make headway in this age and society, should keep sedulously veiled.

THE CHURCH OF ROME IS RIGHT

The Rev. C. Sylvester Horne, a leading Nonconformist of London, a M. P., and pastor of Whitefield's church, Tottenham Road, who describes himself as an "impetuous radical and advocate of modern Puritanism," and claims to be the first Christian minister in Parliament since Francis George Dawson, spoke recently at a luncheon given in his honor by representative men of nineteen religious bodies in New York. Some of the things that he said inspired, others startled, all interested his hearers. The inefficiency of the churches was his main theme. Some of his most striking sentences, as reported in the New York Times, were these: "Every London 'bobby' in my neighborhood," said he, "knows where the Nightingale and the Bush is; they know where the Red Lion, and where every public house is, but they don't know where my church is. The same is true everywhere. It is because we are afraid to act, afraid to let ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become insipid, and the last vice of Christianity is insipidity. The worst texts from which I think, I shall never tire of preaching. One is 'Ye are the salt of the earth,' and the other is about mustard, as a mustard seed. Salt and mustard, the two things that the Church absolutely lacks to-day, and what the world needs more than anything else, are suffering from a lack of responsibility that has left the commandments and has missed the beatitudes. We have fallen into a fatal groove and a grave is a matter of depth. I agree with Mark Pattison that the least important thing about Calvin was his doctrine. The important thing about Calvin was the way he ruled his church. He believed that the Church is the final judge of all human things, and that we must return. If the Church does not take the leadership in international brotherhood, and the leadership in social and political reform, then some one else will. The greatest opportunity in the history of the world is before the Church to-day. The Church of Rome was right when she claimed imperial sway. Though I think she sought to gain her ends through means often unjust and far from praiseworthy, her glorious ideal was exactly right, and to it all churches must look outside the sweep of the Church, and that all government and all law must come to the Church as the court of last resort. Whatever we think about the history of the Roman Catholic Church, we must admit that her aim has been the only true one for it aimed at authority."—The Churchman (Anglican).

The Rev. C. Sylvester Horne, a leading Nonconformist of London, a M. P., and pastor of Whitefield's church, Tottenham Road, who describes himself as an "impetuous radical and advocate of modern Puritanism," and claims to be the first Christian minister in Parliament since Francis George Dawson, spoke recently at a luncheon given in his honor by representative men of nineteen religious bodies in New York. Some of the things that he said inspired, others startled, all interested his hearers. The inefficiency of the churches was his main theme. Some of his most striking sentences, as reported in the New York Times, were these: "Every London 'bobby' in my neighborhood," said he, "knows where the Nightingale and the Bush is; they know where the Red Lion, and where every public house is, but they don't know where my church is. The same is true everywhere. It is because we are afraid to act, afraid to let ourselves be known. We cannot even stir up a controversy. It is all indifference. The church has become insipid, and the last vice of Christianity is insipidity. The worst texts from which I think, I shall never tire of preaching. One is 'Ye are the salt of the earth,' and the other is about mustard, as a mustard seed. Salt and mustard, the two things that the Church absolutely lacks to-day, and what the world needs more than anything else, are suffering from a lack of responsibility that has left the commandments and has missed the beatitudes. We have fallen into a fatal groove and a grave is a matter of depth. I agree with Mark Pattison that the least important thing about Calvin was his doctrine. The important thing about Calvin was the way he ruled his church. He believed that the Church is the final judge of all human things, and that we must return. If the Church does not take the leadership in international brotherhood, and the leadership in social and political reform, then some one else will. The greatest opportunity in the history of the world is before the Church to-day. The Church of Rome was right when she claimed imperial sway. Though I think she sought to gain her ends through means often unjust and far from praiseworthy, her glorious ideal was exactly right, and to it all churches must look outside the sweep of the Church, and that all government and all law must come to the Church as the court of last resort. Whatever we think about the history of the Roman Catholic Church, we must admit that her aim has been the only true one for it aimed at authority."—The Churchman (Anglican).

Legislators and magistrates, more on both here and abroad, or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that: "Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months." "Whoever produces for sale, introduces, sells, publishes, circulates, advertises, or exhibits obscene pictures, writings, or any other obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with imprisonment up to three months." Excellent as these laws are, they are less rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings obstruct the young, it is a number of objectionable films, books and post cards sold or exhibited would soon grow less, while public morals would improve.—America.

AN INDISPENSABLE WORK

Archbishop J. L. Spalding in the Christian Year. Efforts to stimulate and arouse our Catholic people to a more spiritual life, whether intellectual, moral or religious, deserve the approval and co-operation of all who are capable of taking a genuine interest in the welfare of the Church and the Republic. Our doctrines and practices are so defined and fixed that there is almost irresistible temptation to accept and follow them mechanically, and consequently to miss their vital and educational force. Conformity comes to be considered the chief and all-important religious duty, and when we comply in a perfunctory way with ecclesiastical rules and requirements we consider ourselves practical Catholics. But true religion is life and thought and love and ceaseless striving for deeper insight and more unselfish conduct. If we were more alive in mind, in heart and in conscience, we should be able to do almost incredible things to bring the kingdom of God to multitudes who wander bewildered and lost, because there is no one to throw about them the light which Christ came to kindle. Not the priest alone is His minister. We are all His servants and the servants of all for whom He died, if we are not recreant and false.

The work which the Catholic periodicals do is indispensable; it is great and more necessary than any one recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence and are brought into conscious sympathy and communion. They help their readers to live a genuine life of the mind and the soul, to swim in a current of ideas which flow from the fountainhead of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life work of Christ and His Church.

Efforts to stimulate and arouse our Catholic people to a more spiritual life, whether intellectual, moral or religious, deserve the approval and co-operation of all who are capable of taking a genuine interest in the welfare of the Church and the Republic. Our doctrines and practices are so defined and fixed that there is almost irresistible temptation to accept and follow them mechanically, and consequently to miss their vital and educational force. Conformity comes to be considered the chief and all-important religious duty, and when we comply in a perfunctory way with ecclesiastical rules and requirements we consider ourselves practical Catholics. But true religion is life and thought and love and ceaseless striving for deeper insight and more unselfish conduct. If we were more alive in mind, in heart and in conscience, we should be able to do almost incredible things to bring the kingdom of God to multitudes who wander bewildered and lost, because there is no one to throw about them the light which Christ came to kindle. Not the priest alone is His minister. We are all His servants and the servants of all for whom He died, if we are not recreant and false.

The work which the Catholic periodicals do is indispensable; it is great and more necessary than any one recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence and are brought into conscious sympathy and communion. They help their readers to live a genuine life of the mind and the soul, to swim in a current of ideas which flow from the fountainhead of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life work of Christ and His Church.

AN EVIL OF NO SOCIAL CONSEQUENCE!

Alluding to the various reform agencies and their efforts to find causes for the evils that exist, while ignoring the great cause, Joseph H. Crooker of Roslindale, Boston, says in the National Advocate that it is certainly very discouraging and extremely harmful that so many influential writers and speakers on social problems should exhibit such ignorance or indifference respecting the evils connected with the use of liquor. One-twentieth of the population annually arrested for drunkenness! But this is a fact of no social consequence. Every tenth child born with a serious handicap, due to parental use of liquor! But this is a fact of no social consequence. One young man in every small neighborhood annually turned to a criminal career by the saloon! But this is a fact of no social consequence. Every tenth man more or less incapacitated as an industrial agent by whiskey! But this is a fact of no social consequence. Three out of every four persons who step across the threshold of the poor-house driven there by the curse of drink. But this is a fact of no social consequence. The waste of money wasted on drink as spent for all kinds of insurance! But this is a fact of no social consequence. The ravages of disease enlarged and intensified by liquor! But this is a fact of no social consequence.

THE WAY IN SWITZERLAND

It is high time that effective laws were passed and enforced in our land against the post-cards, novels, periodicals and moving pictures that have become such a grave menace to the morals of the young. The censorship of films, for instance, is so lax or so easily evaded that from the Middle West comes a complaint that a disgraceful series of pictures, called "The Secret of the Confessional," has been on exhibition repeatedly; the sale of suggestive post-cards, too, has become a serious problem. The mails seem to go on without protest or hindrance, and shameless novelists are boasting that the books they have already sent broadcast in thousands will be considered quite decent and decorous compared with those they mean to write.

Legislators and magistrates, more on both here and abroad, or enforce laws that will successfully put down this growing evil. A year or two ago, however, the little canton of Berne, in Switzerland, seemed to find a way. For it was enacted that: "Whoever by pictures, writings, speech or actions publicly offends modesty or morality shall be punished with a fine up to 300 francs, or by imprisonment up to three months." "Whoever produces for sale, introduces, sells, publishes, circulates, advertises, or exhibits obscene pictures, writings, or any other obscene objects, and whoever arranges obscene performances at places that are accessible to the public shall be punished with imprisonment up to three months." Excellent as these laws are, they are less rigidly carried out. Instead of a fine, if a term in prison were imposed upon those whose pictures or writings obstruct the young, it is a number of objectionable films, books and post cards sold or exhibited would soon grow less, while public morals would improve.—America.

THE GOVERNMENT OF THE CHURCH

Ecclesiastical pathways throughout the centuries are strewn white with the bones of those who fell ingloriously in their efforts to insure against the delegated authority of the priesthood of the Catholic Church. No age, no nation, since Jesus Christ founded His Church and gave power to the pastors of that Church, their bishops, archbishops and the Holy Father in ascending degrees, has been free from those who sought for various reasons to defy that divinely-constituted authority. For the genuine Catholic it is highly enough that in the providence of Almighty God a means of salvation has been provided for the souls of men who are in the Kingdom of Heaven. He has quite enough to do to see to it that he guards his soul from the snares of the devil. He has neither the desire nor the opportunity to attempt to dictate the action of the Church.

The order of the priesthood assumes grave responsibilities and awful burdens on the very act of the ordination of each one of its members. The record of the Catholic Church, wonderful for twenty centuries, is the best proof of the fact that the Catholic priesthood, composed of men, is endowed with the special grace which has preserved and magnified the worship of Our Blessed Lord and maintained the Church He created. But regardless of the lessons of the ages, there are ever and with increasing rarity pseudo-Catholics who seek to rebel against constituted authority, chronic rebels who set themselves up as wiser and more blessed with clarity and exactitude of judgment than the sacerdotal body and the prelates of that body. To the true Catholic their attitude is outrageous and ridiculous. They harm their ever do it twofold, first to themselves in assuming an attitude which puts them out of harmony with the Church, and secondly, in the false impression which they give non-Catholics.

Their rebellions are always doomed to failure, they wreak spiritual devastation upon the families and the souls of the rebels and at the last solution of every such contumacious act the Church and the constituted authorities of the Church are impregnable and unimpressed. If there could be a more ideal situation in which the Holy Mother Church and the Ordinaries and the pastors and their great offices by all the people and in which all the people worried not whatsoever about administration, but

Efforts to stimulate and arouse our Catholic people to a more spiritual life, whether intellectual, moral or religious, deserve the approval and co-operation of all who are capable of taking a genuine interest in the welfare of the Church and the Republic. Our doctrines and practices are so defined and fixed that there is almost irresistible temptation to accept and follow them mechanically, and consequently to miss their vital and educational force. Conformity comes to be considered the chief and all-important religious duty, and when we comply in a perfunctory way with ecclesiastical rules and requirements we consider ourselves practical Catholics. But true religion is life and thought and love and ceaseless striving for deeper insight and more unselfish conduct. If we were more alive in mind, in heart and in conscience, we should be able to do almost incredible things to bring the kingdom of God to multitudes who wander bewildered and lost, because there is no one to throw about them the light which Christ came to kindle. Not the priest alone is His minister. We are all His servants and the servants of all for whom He died, if we are not recreant and false.

FIVE-MINUTE SERMON

SEXAGESIMA SUNDAY

THE CHOSEN FEW

To you it is given to know the mystery of the kingdom of God...

Our Lord was a personage that was constantly surrounded by crowds of men and women who were impelled towards Him by many and various motives...

Man of his own natural powers cannot effect anything. In order for us to rise to the supernatural, we need the assistance of the Holy Spirit...

REPEATING CONFESSIONS

A MISSIONARY SERMONETTE FOR SCRUPULOUS PENITENTS

Rev. T. W. Drummond in the Apostolate: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity..."

My dear Christians, if you did me the honor of reading my last sermonette on the process of making an ordinary confession, you probably have a shower of questions to pour at me now...

Here I am going to talk to you about repeating confessions, and particularly about those repetitions that are useless and injurious...

But to the questions. One will ask to make a general confession, and will give as a reason: "Because I am not sure that my confessions were good..."

Chilblains So Bad He Couldn't Wear Boots

Douglas' Egyptian Liniment Cured Him

Though thousands suffer from chilblains every winter, few are laid up with them as was Mr. J. A. McFarlane, of Napanee, Ont. What cured him will surely cure anything in the way of chilblains.

Mr. McFarlane writes: "Douglas' Egyptian Liniment cured me of chilblains. My case was so bad that at times I was confined to the house, the affected parts being so sore and festered that I was unable to wear boots. Many remedies were tried without benefit, until I procured Egyptian Liniment, which gave immediate relief."

Other, "because I don't think I had the right kind of sorrow," another, "because I'm in doubt that I committed such and such a sin, or that I told it, just right, or that the priest knew what I meant, or that it was a mortal sin..."

Now listen. Confessions once honestly made need never be repeated. Repeating confessions means looking backward, to the neglect of the future.

LIQUOR AND TOBACCO HABITS

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

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Mead, Chief Justice, Ontario; Sir Geo. W. Ross, ex-Chief Justice, Ontario; Rev. J. G. Shearer, B.A., D.D., Secretary Board of Moral Reform, Toronto; Hon. Thomas Coffey, Senator, Ontario; Rev. J. P. Sheehy, D.D., Bishop of Toronto; Hon. Thomas Coffey, Senator, Ontario; Rev. J. P. Sheehy, D.D., Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure.

THOUGHT IT WAS CANCER

"Fruit-a-lives" completely restored me

Sydney Mines, N.S., Jan. 25th, 1910. For many years, I suffered tortures from Indigestion and Dyspepsia. Two years ago, I was so bad that I vomited my food constantly. I also suffered with Constipation. I consulted physicians, as I was afraid the disease was cancer, but medicine gave only temporary relief.

These poor souls begin by imagining that everything they do, even good actions, are sins, great and small, and they figure these up in annoying numbers and extraordinary phases. Then they lose all interest in prayer, stay away from the sacraments, grow disobedient, stubborn and desperate, and end in becoming wild-eyed, wandering skeletons, maniacs or in the horrid throes of despair and despondency.

Poor things! Let us help or save them if we can by kind advice. If your confessor ever tells you you are scrupulous or getting scrupulous, prick up your ears right away and believe him instantly. It's a warning. Don't go to one confessor after another; don't go to two; go to the same one always.

Put absolute confidence in your confessor, following his advice blindly. Let nothing tempt you to change or to disobey him who will lead you safe. Pray plenty; trust in God, who is our Father in heaven, our best mother. Rejoice that God is so good, Christ so kind and full of mercy.

The other day I received a letter from Sister Thomas in which she relates an incident that will prove very instructive here, so I take the liberty to insert it. A dear, good, pious old lady, was listening to a discussion on the merits of general confessions; in some, she had advocated repeating them often. The dear old saint spoke up rather warmly: "What! I'd want to make a liar of God. Didn't He say that if we confess our sins once with sorrow and try to give them up after that that they are forgiven and blotted out forever? Isn't that enough for you? What do you want to be confessing them again for? It looks as if you didn't believe Him and want to make Him a liar."

That is theology, common sense and Christian wisdom all in a nutshell. A kind person who has generously pardoned a fault once is not pleased or complimented if the person who had forgiven keeps coming again and again apologizing and asking pardon. He wants him to go away and forget it and not do it again. So with God. He has forgiven; He is kindness and goodness itself; and He only wants you to show that you are sincere and that you are truly sorry for your sins, and that you are questioning His power and authority by repeating your confessions when you have made them honestly and He has forgiven.

That remark of the old lady is truth instinctively expressed. It is a perfect commentary on the text of St. John: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity." To the best of our ability we have complied with His conditions, have done all that He requires. He will be faithful to His promise to pardon and to wipe out all our sins and iniquity, and to restore us to His favor and friendship. All we have to do now is to begin a new and more virtuous life and go ahead living it.

In this instruction I wish to discourage the habit of making general confessions by a great many who do not need to make them at all. I want them to pay more attention to their ordinary confessions and thus to depend less on general confessions. Many people depend too much on the one and too little on the other. They slide over the one and worry over the other, forgetting that they approach a holy sacrament in either case. In this way many souls are very much retarded in their spiritual advancement, disturbed and worried about the past and neglectful of the present and the future.

INTELLECTUAL BANKRUPTCY

"Slang phrases," says the Autoerast, "are the algebraic symbols of minds which have grown too weak or indolent to discriminate. They are the blank checks of intellectual bankruptcy." These well-known strictures of Dr. Holmes too severe? "I do use slang," a man of education and refinement may admit, "but only for the sake of its vividness, novelty or directness. Besides, I have a poet's love for striking metaphors." It is to be feared, however, that most of those who use habitually the cant words of the street leave themselves open to the Autoerast's censure.

A MIRACULOUS PHENOMENON

In his latest of the remarkable series of articles which Hilaire Belloc is writing for the Catholic World, that scholar-writer pays a special tribute to the constancy of the Irish race to the faith. He contrasts it with the defection of England in the "Reformation" days and declares that it was the weight of British apostasy that turned the scales in Europe and made Protestantism a movement to be counted with.

The Reformation claimed its chief power among the peoples who fringed the Roman empire, those who, accepting of its principles by England brought the first Roman-ruled territory under its sway.

Says Belloc: "And its effect upon Europe was stupendous; for though England was cut off, England was still England. You could not destroy in a Roman province the great traditions of municipal and letters. It was like a phalanx of trained troops joining untrained natives in some border war, England left, and has from that day continuously lent, the strength of a great civilized tradition to forces whose original initiative was simply directed against European civilization and its tradition. The loss of Britain was one great wound or lesson in the body of the Western World. It is not yet healed."

THOUGHT IT WAS CANCER

"Fruit-a-lives" completely restored me

Sydney Mines, N.S., Jan. 25th, 1910. For many years, I suffered tortures from Indigestion and Dyspepsia. Two years ago, I was so bad that I vomited my food constantly. I also suffered with Constipation. I consulted physicians, as I was afraid the disease was cancer, but medicine gave only temporary relief.



I read in the 'Maritime Baptist' about 'Fruit-a-lives' and the cures this medicine was making. I decided to try it. After taking three boxes, I found a great change for the better and now I can say 'Fruit-a-lives' has entirely cured me when every other treatment failed, and I reverently say 'Thank God for 'Fruit-a-lives'."

EDWIN ORAM, Sr. "Fruit-a-lives" sweetens the stomach, increases the actual quantity of gastric juice in the stomach and ensures complete digestion of all sensitive food. It is the only medicine in the world made of fruit juices.

50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers, or from Fruit-a-lives Limited, Ottawa.

pend too much on the one and too little on the other. They slide over the one and worry over the other, forgetting that they approach a holy sacrament in either case.

I hope I may have succeeded in deterring many from repeating unnecessary or hurtful confessions, and helping all make confessions good and in bringing peace and pardon and strength into many hearts. Amen.

RHEUMATISM

To Get You to Try My Drafts NOW I'll Send Them on Free Trial—Just Sign and Mail My Coupon

Don't take medicine—write me. Return mail will bring you, prepaid, a pair of Drafts of 10¢ each. The famous Magic Foot Drafts, the great Michigan Cure for Rheumatism of every kind, Chronic or Acute, Muscular, Sciatic, Lumbago or Gout, no matter where located or how severe. The cures these Drafts are working upon thousands seem so wonderful to me that I do not ask you to believe what I say, but simply to send in my coupon and try the Drafts for yourself. Then if you are fully satisfied with the benefit received, send me One Dollar. If not, they cost you nothing. I take your word, they cure you at all stages of the disease, and at all ages of life, surely you can expect quick relief. Don't delay—send me my coupon. Do it now.

Men and women who would resent with indignation the least hint that they are wanting in culture or refinement, are so weak or indolent to discriminate. They are the blank checks of intellectual bankruptcy.

A MIRACULOUS PHENOMENON

In his latest of the remarkable series of articles which Hilaire Belloc is writing for the Catholic World, that scholar-writer pays a special tribute to the constancy of the Irish race to the faith. He contrasts it with the defection of England in the "Reformation" days and declares that it was the weight of British apostasy that turned the scales in Europe and made Protestantism a movement to be counted with.

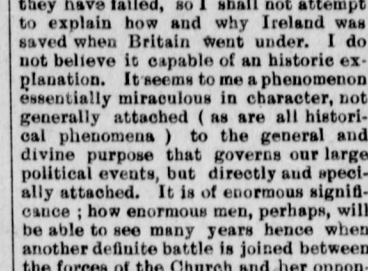
The Reformation claimed its chief power among the peoples who fringed the Roman empire, those who, accepting of its principles by England brought the first Roman-ruled territory under its sway.

Says Belloc: "And its effect upon Europe was stupendous; for though England was cut off, England was still England. You could not destroy in a Roman province the great traditions of municipal and letters. It was like a phalanx of trained troops joining untrained natives in some border war, England left, and has from that day continuously lent, the strength of a great civilized tradition to forces whose original initiative was simply directed against European civilization and its tradition. The loss of Britain was one great wound or lesson in the body of the Western World. It is not yet healed."

THOUGHT IT WAS CANCER

"Fruit-a-lives" completely restored me

Sydney Mines, N.S., Jan. 25th, 1910. For many years, I suffered tortures from Indigestion and Dyspepsia. Two years ago, I was so bad that I vomited my food constantly. I also suffered with Constipation. I consulted physicians, as I was afraid the disease was cancer, but medicine gave only temporary relief.



I read in the 'Maritime Baptist' about 'Fruit-a-lives' and the cures this medicine was making. I decided to try it. After taking three boxes, I found a great change for the better and now I can say 'Fruit-a-lives' has entirely cured me when every other treatment failed, and I reverently say 'Thank God for 'Fruit-a-lives'."

EDWIN ORAM, Sr. "Fruit-a-lives" sweetens the stomach, increases the actual quantity of gastric juice in the stomach and ensures complete digestion of all sensitive food. It is the only medicine in the world made of fruit juices.

50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers, or from Fruit-a-lives Limited, Ottawa.

pend too much on the one and too little on the other. They slide over the one and worry over the other, forgetting that they approach a holy sacrament in either case.

I hope I may have succeeded in deterring many from repeating unnecessary or hurtful confessions, and helping all make confessions good and in bringing peace and pardon and strength into many hearts. Amen.

RHEUMATISM

To Get You to Try My Drafts NOW I'll Send Them on Free Trial—Just Sign and Mail My Coupon

Don't take medicine—write me. Return mail will bring you, prepaid, a pair of Drafts of 10¢ each. The famous Magic Foot Drafts, the great Michigan Cure for Rheumatism of every kind, Chronic or Acute, Muscular, Sciatic, Lumbago or Gout, no matter where located or how severe. The cures these Drafts are working upon thousands seem so wonderful to me that I do not ask you to believe what I say, but simply to send in my coupon and try the Drafts for yourself. Then if you are fully satisfied with the benefit received, send me One Dollar. If not, they cost you nothing. I take your word, they cure you at all stages of the disease, and at all ages of life, surely you can expect quick relief. Don't delay—send me my coupon. Do it now.

Men and women who would resent with indignation the least hint that they are wanting in culture or refinement, are so weak or indolent to discriminate. They are the blank checks of intellectual bankruptcy.

A MIRACULOUS PHENOMENON

In his latest of the remarkable series of articles which Hilaire Belloc is writing for the Catholic World, that scholar-writer pays a special tribute to the constancy of the Irish race to the faith. He contrasts it with the defection of England in the "Reformation" days and declares that it was the weight of British apostasy that turned the scales in Europe and made Protestantism a movement to be counted with.

The Reformation claimed its chief power among the peoples who fringed the Roman empire, those who, accepting of its principles by England brought the first Roman-ruled territory under its sway.

Says Belloc: "And its effect upon Europe was stupendous; for though England was cut off, England was still England. You could not destroy in a Roman province the great traditions of municipal and letters. It was like a phalanx of trained troops joining untrained natives in some border war, England left, and has from that day continuously lent, the strength of a great civilized tradition to forces whose original initiative was simply directed against European civilization and its tradition. The loss of Britain was one great wound or lesson in the body of the Western World. It is not yet healed."



Don't Put Off

insuring your life until you are older, have more money, or intend to get married. Now, while you are young and strong, is the best time to insure; besides, it costs less now than later on. It will be a good way for you to start saving money regularly, and you can not do better than procure a policy at once from the

North American Life Assurance Company

"SOLID AS THE CONTINENT" Home Office Toronto

This will not prevent materialists like Mr. McCabe from repeating the parrot-cry—scientific enlightenment means loss of faith. This theory, like that of abiogenesis, is necessary for their propaganda, and they simply cannot discard it. They may even believe it, for the credulity of "scientists" of that stamp has become proverbial.

CHANGES IN THE BREVIARY

The Motu Proprio of the Holy Father on the changes in the Breviary has been issued, and at the same time the Vatican Press has published an imprint of some twenty thousand copies of the psalter as newly distributed, while the Pontifical Publishing Houses are already busy upon a new edition of the Breviary including the rearrangement of the psalter. The papal document allows the immediate use of the new ordinance to whoever desires it, but does not prescribe its use until January 1, 1913. The present changes affect only the psalms to be recited not only in the nocturns of Matins, but also in Lauds, Little Hours, Vespers and Compline, even the latter changing from day to day during the week. An additional set of Rubrics accompanies the Motu Proprio, giving directions how to recite the Office in the new form, prescribing the Dominical and ferial offices more regularly and yet in general reducing the length of the *onus diei*. The present recast is only a beginning of a thorough reform of the whole Breviary, which the Holy Father hopes to have completed within a reasonable time, and for which he has appointed a Commission consisting of Mgr. La Fontaine, Mgr. Piacenza, Mgr. Gasparri, all officials of the Congregation of Rites; Mgr. Tecci and the Minorite Father Brugnanini, both of the Liturgical Commission; Father D'Isengard, director of the Roman Liturgical Academy; Mgr. Bressan, private secretary of the Holy Father, and Father Fouck, S. J., rector of the Biblical Institute. The Holy Father has also added to the membership of the Commission on Biblical Studies Cardinals Lugari and Van Rossum—America.

"VARENI"

A Pure Silver Violin G String For 25 Cents

A real silver string has never before been sold at such a low price. Notwithstanding that the "VARENI" string is not "cheap" in quality. It is made of pure silver carefully spun on good quality English gut, and then burnished. It is accurately made and every string is of even gauge, and is guaranteed to be satisfactory in every respect. As a result of good materials and good workmanship, the "VARENI" string is wonderfully durable and possesses to a marked degree that splendidly clear tone peculiar to pure silver strings. You should have the "VARENI" G string if you have a violin. Write for a sample. Address Dept. S. THE WILLIAMS & SONS CO. 143 YONGE ST., TORONTO

Westerford School

BUSINESS and SHORTHAND SUBJECTS. Registered last season upwards of 300 students and placed every graduate. Seven specially qualified regular teachers. One hundred and fifty London firms employ our trained help. College in session from Sept. 5 to June 30. Enter any time. Catalogue Free.

MENEELY & CO. WATERVILLE

The Old Reliable Money Foundry, CHURCH, BELLS, SCULPTURE, OTHER

O'KEEFE'S Liquid Extract

is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

W. LLOYD WOOD

General Agent Toronto :: Canada

Who Used the Towel Before You?

Using a towel that has been handled by many different people is an unclean habit. EDDY'S TISSUE TOWELS are the acme of cleanliness. A fresh towel for each person. Absorbent, Sanitary, Economical.

The E. B. EDDY CO., Ltd.

HULL, CANADA "Make Cleanliness a habit by using Eddy's Tissue Towels."

KANTKRACK COATED LINEN COLLARS. A LINEN COLLAR THAT DOESN'T NEED LAUNDRY. You clean it yourself in a few seconds with a damp cloth and sponge and it will look as if it had just come from the laundry.

A STYLE FOR EVERY WEARER. KANTKRACK Collars have the following special and exclusive features that will appeal to you: Waterproof, Pure Linen, Slip in back which makes it easy buttoning and no pressure on the neck, Flexible lips that prevent cracking at the front fold—(see illustration).

MADE IN CANADA BY The Parsons & Parsons Canadian Co. HAMILTON ONTARIO

FEBRUARY 10, 1912

CHATS WITH YOUNG MEN

WORK AND INCLINATION

It is a hard saying, that we usually do our best work in the things that come hardest to us, says the Angelus. But this is a truth that is being abundantly proved in every walk of life, with every passing year. It calls only for a fair facing of the facts to recognize it. It is as wrong to seek for difficulties as to seek for ease. It is not possible, but it is a positive duty, to enjoy our work. It is wrong to "hunt trouble," though readiness to meet difficulties is needful as commendable. It is true that one's best work is likely to be hard work, rather than easy; on this account, inclination and facility in a certain direction are likely to be barriers rather than helps to real success. God is likely to call one into the work within which he can be best; and God's call, not man's bent, should be the determining factor every time. We are not, as a rule, safe judges of our own fitness or unfitness in any line, and man is seldom to be trusted to pick out his own field of labor. Let God do this, and God's call, not personal inclination, should settle the matter for us all. If God's call be in accordance with our own inclination and liking, that does not alter the case. Duty is none the less duty because it is pleasant from the start. There is no need to recognize the ease in doing our best work is the exception rather than the rule. As for enjoying our God-ordained work, that is a duty to which divine ordinance summons everyone. And there is no joy that compares with the joy of overcoming. The joy that is found in hard work makes the joy of easy work pale and colorless. This vigorous, full-blooded joy is a growth and a result; it comes out of effort, in and by accomplishment. It is possible in every form of effort to which God calls—both in no other. There is no fore-gain, no gain in seeking out obstacles for obstacles' sake, of course; but there is tremendous gain in refusing to be deterred by obstacles if they lie between us and God's work and in recognizing that God's call is very likely to be in that direction. DO KINDNESS NOW Not long ago there was a broken-hearted man on the streets of a town in Kentucky. He came from the mining regions of Idaho, where he had been working for thirty years. He is known there as one of the most successful miners in that section. He was among the poorest when he reached Idaho, but now he owns a mine and has several well paying interests. His return to Kentucky was for the purpose of finding his niece and her mother, who had been in the business of a miner, were as poor as himself. In fact, they were scarcely able by their utmost exertions in sewing for the tailors of the town to provide the necessities of life. Before going to Idaho the man had promised them that he would provide for them, and being a bachelor with no near relatives, he resolved to make them his heiresses. But for all the thirteen years of his absence, he had not communicated with them. When he returned to Kentucky he took with him \$10,000 in cash and a package of letters. He pleased and entertained himself on his journey by imagining their surprise and delight when he would place it in their hands. But he could not find them at the house where they formerly lived, and when he made inquiries about them learned that they were dead. The man's grief was intense. The time to do good deeds to our fellowmen is right now, this very minute. The uncertainty of life makes present benevolence wise; we, or our neighbor, may be gone to-morrow, and with us our opportunity for the intense good we wish to do. How many harsh words would be unsaid and good resolves carried into execution if men could only know that death were coming to make a separation forever. It is a mistake to wait too long to render the physical and spiritual relief to our fellows which we intend. A single flower for the living breast is worth a wreath of them for the coffin. One single word or an act of love performed is worth a thousand intended and delayed.—Intermountain Catholic. I CAN'T Did you ever know a person who has a great many "I can't's" in his vocabulary to accomplish very much? Some people are always using the words, "Oh, I can't do that," "I can't afford this," "I can't afford to go there," "I can't undertake such a hard task, let somebody else do that." It is said that Napoleon hated the word "can't," and would never use it if he could help it. Did you ever think that every time you say "I can't," you weaken your confidence in yourself, and your power to do things? Confidence is the greatest factor in achievement. Self-faith is a powerful asset, better than money capital without it. Nobody believes in the youth who thinks he cannot do things, who has no confidence in himself, no faith in his ability, because everybody knows that he cannot do a thing until he thinks he can. He must first believe in himself, must be convinced that he can accomplish it. I know a young man who seems very ambitious in a general sort of way, but when the opportunity which, perhaps, he has been working a long time for comes, he wails, his stamens seem to ooze out, his ambition wavers, and he does not feel equal to it. He can see how somebody else can do it, but he does not feel equal to it himself. When the object of his ambition is a girl, who he believes he can do it, but who gets close to it he wavers. His courage fails him. He does not have faith in himself equal to his ambition. Of course his life is a disappointment. This is why men have been able to do great things which seemed impossible to other men because of their colossal faith in themselves, their undaunted confidence that they were equal to the thing they attempted.—Success. HIS FAITH REWARDED In this age of doubt and skepticism, it is sometimes a relief to read of a present day example of that faith which

OUR BOYS AND GIRLS

THE HOUSE OF THE PIN

In the southern part of France, near the Pyrenees and not far from Spain, lies a picturesque old-fashioned village, consisting of small farms and groups of cottages dotted here and there among the woods and fields. There is one attempt at a general store, but absolutely no street worthy of the name, and the most remarkable thing in the whole village is a very plain, white-washed cottage which the inhabitants proudly point out to you as "the house of the pin." Yes, of the pin. This house, of course, has a history, or, rather, one of those born and bred there had one. Jean Latitte, though the son of poor peasants, was a quiet, studious, remarkably intelligent young man, who, as a schoolmaster, who took great interest in him, not only persuaded his parents to allow the boy to pursue his education much longer than was the custom among his comrades, but gave him in his spare time a special course of study. When Jean was about eighteen, his folks, who were much interested with his school and learning, determined to send him to Paris to make his fortune. His kind friend, the schoolmaster, had had in his youth some acquaintance with a fellow student who had since become one of the richest bankers of Paris, and he gave his beloved pupil a letter of recommendation to this gentleman. But the capital was a long, long way off, and, in spite of the great sacrifices his parents had made, poor Jean's purse was of the slenderest, and it was only by dint of much walking, traveling in passing wagons and so forth, that, after many hardships, he finally arrived at Paris, weary, footsore, and well-nigh penniless. He lost no time, however, in finding out the great banker's address, and, after having made himself as presentable as his scanty wardrobe permitted, he called at the banker's house, which had been pointed out to him. With some difficulty he obtained an audience with the rich and very busy man. He presented his letter of introduction and stated as well as he could his qualifications and hopes of obtaining work, or at least a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he went to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room. The banker sat a minute in deep thought, then hastily ringing a bell told his servant to call back the young man who had just gone out. When Jean returned his patron, who was a man of few words, told him that he had changed his mind and that he would give him work worth a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he went to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room. The banker sat a minute in deep thought, then hastily ringing a bell told his servant to call back the young man who had just gone out. When Jean returned his patron, who was a man of few words, told him that he had changed his mind and that he would give him work worth a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him.

STICK TO IT

Too many of the young people of today will begin a task, no matter what it may be, from the preparation of a Latin lesson to the wedding of an onion bed, and perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits. Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life. When you have a lesson to be learned, keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter!—The American Boy. A SLIGHTED TASK "Hurry up and get it done any way," said one girl to another. "No one is proud of a slighted task after it is done. The imperfections stand out glaringly, and rebuke us. The way it should have been done, the beauty that might have been, looms large on our mental vision. On the other hand, the well-done thing is a joy and a satisfaction to the doer. It bears inspection by himself or anyone else. One who has stood before a piece of his work well done is in less danger ever after of slighting any task.

VIEWS OF PROTESTANT UPON CATHOLIC VIRTUES

REV. FREDERICK LYNCH, EDITOR OF PROTESTANT ORGAN, SOUNDS HIS VIEW OF ERROR IN PROTESTANT CONDUCT

"How are American Protestants going to face the fact of the rapid increase in power of the Catholic Church? What is to be their attitude toward 'this universal neighbor?' Many Protestant journals are trying to answer against the Catholic Church practice, more scholastic and Jesuitism than is becoming in a democracy, and that she was more concerned in strengthening her own position than in forwarding the kingdom of God. But two priests, even two priests with a bishop added, do not present the whole Church. The criticism of the Catholic immigrant by many Protestants, that he puts allegiance to the Pope above allegiance to country, has been answered by Pope Leo XIII. himself. 'The Almighty has appointed the charge of the Roman race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its constitution.' As a matter of fact, the history of the Roman Catholics in the United States has been one of loyalty to the nation, and their good Christian does not put loyalty to the Kingdom of Christ first? From this point the writer gives 'his own position,' speaking as 'the optimist.' 'When he sees the paganism in our great cities, the utter indifference to religion of thousands of men, the world of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life. He had infinitely rather see her churches multiplying in Chicago than to see the low music halls, the gorgeous and the halls of pleasure, and theatres, given over to nastiness, multiplying on our side. He had a thousand times rather see her preachers of judgment and of the righteousness God demands of men preaching on every corner than to have the Roman Catholic Church in the hands of the ignorant and the ungodly. He gains increasing hold upon our people. This is what we Protestants have got to remember. 'We Christians have got a long, arduous and fierce task before us in this century of combating the all-prevalent materialism with idealism. We must spread the gospel of the Kingdom of God, and we must do so with our energy and our feelings in hating that which, in spite of some doctrines and practices, which we dislike, is with us, on our side, instead of welcoming any ally in the fight against the sin of the world? For, fundamentally, the Roman Catholic believes as we do God, the forgiveness of sin Christ the only Saviour of humanity, the unparted life of God, eternity in our hearts, the immortality of the soul. For our part, we have no time to waste in hating the Christian Church, while our gates are being despoiled before the thousand enemies of Christ. We count as our friend and fellow worker the great and good Cardinal Gibbons, when he says that for the purity, for the order, for the loyalty, for the devotion, for the obedience, and for the service to the government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic that hordes of immigrants, that come through our gates. By word that come through our gates, by word of justice and charity. . . . Striving to maintain the home, that unite of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage which is known as separation from bed and board, and we count that man our enemy to be overcome who recently said 'I am in this world simply to get all out of it I can for myself.' WHY MEN DO NOT GO TO CHURCH A great stir has been created in Episcopal circles on account of an article concerning the Church written by the Rev. Dr. Samuel D. McConnell, formerly of the Holy Trinity Church, Brooklyn. The article was published in the Churchman, an organ of the Protestant Episcopal Church. Dr. McConnell writes that for thirty-seven years he was in the active ministry of the Episcopal Church, but owing to a physical breakdown seven years ago, he became a "private" for the rest of his life. He says, "I have been learning the way things appear from the pew instead of the pulpit." "That men go to church at all is to the doctor a very marvelous thing. His experience of the last half-dozen years has led him to the conviction that as things are in the Protestant churches in the provision for the constitution is almost totally unfit to satisfy the elemental human need which has all the ages led men to say: 'I will go into the house of the Lord.' 'The sober fact is,' declares Dr. McConnell, 'that men are giving up church-going in

GILLETTS Gillett's goods. Useful for five hundred purposes. GILLETTS PERFUMED LIME Made in Canada

Catholic goes to church because he knows he is present at the Holy Sacrifice of the Mass, which is the highest act of worship that man can perform or in which he can take part. God should be honored by some act which will distinguish our worship of Him from the worship of our fellow beings. We pray to men, Catholics pray to saints and angels, but the act of Sacrifice is directed to God alone; it would be blasphemy to give it to another. There is no truth in the remark that there is no complete religion where God is denied the highest act of worship, namely, Sacrifice—not sacrifice in a metaphorical sense, but sacrifice in the full meaning of that word.—America. Acoust yourself in all that you do to act; and speak quietly and gently, and you will see that in a short time you will completely control that abrupt impulsiveness.

Asthma Catarrh WHOOPING COUGH CROUP BRONCHITIS COUGHS COLDS Vapo-Cresolene

ACETYLENE Is Daylight On Tap An analysis of Acetylene shows that it is to be almost identically the same as daylight—a pure white light. Oil lamps, ordinary kerosene lamps, gas jets and electric lamps give light that has too many red and yellow rays. Gas mantles give light that is too blue. For this reason an Acetylene light of 24 candle power is easier to read or work by than is an equally brilliant light of any other kind. Colors and shades seen by Acetylene light look the same as they do by daylight, and the eyes do not feel the strain caused by other artificial lights. Write us for full information about Acetylene lighting. We'll gladly give it, without any obligation on your part. ACETYLENE CONSTRUCTION CO., LIMITED 604 POWER BLDG., MONTREAL. Cor. McTavish and 6th Sts., Brandon, Man. 422 Richards St., Vancouver.

FAMILY READING

At the risk of being considered too insistent in repeating advice to parents, we again make an earnest plea for family reading. Nothing can take its place as a means of instruction in the home, and it inculcates a habit that will be a life-long gratification to its possessor. We do not advise the father of a family to attempt a radical change in the domestic routine by fixing an hour when all must be present to listen to him read what may suit his taste, though it may be incomprehensible or distasteful to his audience. This is an efficient way of leading children to dislike reading aloud. The wise father will find out what interests the children. He will not ask gruffly "What book is that you have?" Now, when he sees his boy absorbed in a book, his chin on his breast, his whole mind intent on what he is reading, he will say incidentally: "What is it all about, John?" Suppose you read a chapter or so to me." Read to father! The boy is pleased and honored by the request, and does his best to give satisfaction. At the close of the reading father and son drop into a friendly discussion of the subject, and the parent learns the end of the matter. Father improves his opportunity to censure wisely, to praise, and to suggest. The younger children listen, and when another opportunity offers they too are ready to read to father and are very proud of being allowed to do so. Little by little the influence spreads. Father and mother give thought to the selection of reading matter; and more careful in excluding papers filled with reports of crime and teaching contempt for authority; they consult together to be ready for the children's questions when the now anxiously expected family reading hour arrives. Father, mother, and children draw lessons and children together, and are learning lessons of meanness, value. When the children grow older, home still keeps its attraction for them, and the keen delight of intellectual intercourse excludes all undue desire for the social frivolities that absorb the leisure of so many young people who have been given no mental equipment. By a very simple, gradual process the father has led his boys and girls to a fount of true knowledge. He has accustomed them to read and know the best of literature and surround the world with a circle of friends whose company is an unending joy and edification. How can the ordinary father or mother do this? We hear some one ask. Any father with a genuine interest in the real welfare of his children can do it. The mother may pick a book of time, but where there is a will there is a way. The baby may be fractious, but even fractious babies sleep, and while the mother is sewing she can listen to little Mary or Margaret read from her school reader or history and talk to her about the characters. She can take up the Catholic papers and read the advice about books that it gives, or she can make a note of an interesting story to tell the children, or of a description of beautiful Catholic customs in other countries that she will bring to their attention, perhaps while they are standing beside her showing her the geography lesson they must prepare. A good mother will not fail to find time for such home instruction. She will stimulate the children's efforts to please and surprise father with the progress they are making, and father in turn will find home a pleasant place to stay in, in the evenings, with his little circle all eager to get his assistance and approval. In inculcating a love of good reading, as in every other lesson he teaches, the father must be wise and patient. "Your father will be pleased to hear you recite this so nicely, George," said a teacher to a retiring child, who had recited a poem faultlessly: "Oh, don't ask my mother to come," exclaimed the boy, "I'll thought he helped you to learn it," said the teacher, and the boy made answer, "He made me say it over, but I was frightened and forgot and he yelled at me." "You'll never learn it, you block-head!" And yet he was called a model father! There are others like him. They need the discipline of coming down day after day to the level of the children's needs

WHISKEY HOLDS ITS VICTIMS

Until Released by Wonderful Samaria Prescription Liquor sets up inflammation and irritation of the stomach and weakens the nerves. It is a general medical (greek) medicine is often forced to drink even against his will by his unnatural physical condition. Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink act as a tonic and restorative. It can be given with or without the knowledge of the patient. Thousands of Canadian homes have been saved from misery and disgrace by this wonderful, waste in remedy. The money formerly wasted in drink has restored happiness, home comforts education and respect to the families formerly in want and despair. Read the following one of the numerous unsolicited testimonials received. "I can never repay you for your remedy. It is worth a million times more than I could have offered for several times, but would not touch it. He said it had no charm for him now. May God's blessing be on you. I can't say enough for your prayer's ever. No one knows it but those who have tried it. I can't say I will see other that I know would give anything to stop their husbands from drink. I will give you my address. Mrs. S. A. (Name withheld on request). Now, if you know of any family needing this Remedy, tell them of it. If you have any friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches. Samaria Prescription, is used by Physicians and Hospitals. A free trial package of Samaria Prescription with booklet giving full particulars, testimonials, price etc. has been sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co. Dept. 11, 49 Colborne St. Toronto, Canada.

Na-Dru-Co Headache Wafers

Sick headaches—neuralgic headaches—splitting, blinding headaches—all vanish when you take Na-Dru-Co Headache Wafers. They do not contain phenacetin, acetanilid, morphine, opium or any other dangerous drug. 25c. a box at your Druggist's. NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED.

IHC SPREADER RESULTS IHC SPREADER RESULTS How Do YOU Spread Manure THE above illustration shows the difference in crops, between the IHC way of spreading manure—and the pitchfork method. The pitchfork way is slow, hard, and disagreeable, wastes much of the value of the manure, and the results hardly justify the labor and time invested. The IHC Spreader cuts the manure into fine shreds, spreads it evenly, and makes the work easy. Spreading manure the IHC way is bound to result in better soil, bigger crops, and more profits. IHC Manure Spreaders Corn King—Cloverleaf are simple, strong, and durable. They have many advantages that make them superior to other spreaders. All working parts are extremely simple and wonderfully strong. The better driving gear is held in a single casting, so that there is no binding—no cutting of parts caused by the gears springing out of alignment. The roller-bearing support for the apron reduces the draft. The levers are conveniently placed. The feeding changing device can be shifted quickly and easily. The wide range of adjustment allows you to spread manure heavy, medium, or light, as your judgment tells you is best for the soil. Whether you have a large or small farm, or want a spreader for orchard use or truck gardening—there is an IHC that will suit your requirements. Why not see the IHC local agent at once? Get a catalogue from him, or, write nearest branch house. CANADIAN BRANCHES—International Harvester Company of America at Brandon, Calgary, Edmonton, Hamilton, Lebride, London, Montreal, St. Catharines, Regina, Saskatoon, Winnipeg, Yorkton. INTERNATIONAL HARVESTER COMPANY OF AMERICA Chicago (Incorporated) U.S.A. IHC Service Bureau The purpose of this bureau is to furnish farmers with information on better farming. If you have any worthy question concerning soils, crops, pests, fertilizers, etc., write to the IHC Service Bureau, and learn what our experts have to say. We have found out concerning these subjects.

CATHOLIC TEACHING AND PRACTICES NOT AGAINST "LOCAL OPTION"

Editor RECORD:—Dear Sir,—Father Oline's letters, which appeared during the past few weeks in several issues of the RECORD, are deserving of more than a passing notice.

In his onslaught against Local Option, which seems to loom over his horizon of vision as something to be dreaded, Father Oline mixes things up a little.

But ethical conduct is something very different. There the light of conscience may have more to do with the morality of our acts.

Surely, Father Oline must know that if any indifferent act is ever the cause of scandal it is the act which is begotten of the open bar, whether by high license or low.

Father Oline argues that man has a right to that which he can legitimately and properly use.

Father Oline forgets himself when he says that the Church would not willingly surrender the individual right of her children to legislation by the majority.

To say that Christ did not join any of the Total Abstinence societies of the day, is putting it very mildly, to speak thoughtlessly.

As to the community's right to local option, or prohibition, if you will, who can deny it?

The Egyptians of old were commanded by the voice of authority to hand over one fifth of the fruits of the land, and

SANOL

The new discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure.

SANOL'S BOOKLET SENT FREE FROM THE THE SANOL MANUFACTURING CO.

all the care to Pharo's keeping; and that command was just because the good of the community called for it to provide against the seven years of famine.

If people could be made to see less use in spirituous liquors, which the greatest lights of medical science in the world to-day condemn as a deleterious drug.

Men cannot be made sober by acts of Parliament; it is an unworthy excuse for the sale of liquor behind the open bar.

THROUGH DENSE SMOKE PRIEST PLUNGES TO SAVE THE BLESSED SACRAMENT

New York, January 20.—Nearly a century old, the Church of the Nativity, in Second Avenue, was so swept by flames to-day that it will probably be abandoned, and one of the oldest landmarks on the East Side will pass away.

Cruel Piles Delay Often Means Surgery—Write to-day for Dr. Van Vleck's Remedy which is healing Thousands

Since Dr. Van Vleck found his Genuine Relief (3-fold Absorption Method) many thousands have already been restored by it to health and comfort.

FREE \$1 Coupon Good for \$1 Package of Dr. Van Vleck's Complete 3-fold Absorption Method to be sent Free on Approval, as explained above.

Do not suffer another day with Itching, Bleeding, or Protruding Piles. No children to cure you. No operation required.

THIS MONEY-MAKING BOOK IS FREE

Tells of an Investment Safer and More Profitable than Bank or Railroad Stock

Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity

A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of The Catholic Record who has \$20 or more to invest.

From the fact that so many eminent performers and sociologists neglect to pay attention to the drink curve, one is often moved to infer that a majority of educated people are so liquor blind that they cannot see the most gigantic evils in the modern world.

Favors Received A subscriber wishes to publish thanks for a favor received after prayer to St. Anthony.

THE ONLY STANDARD THE SAFEGUARD OF EVERY NATION

What is more pathetic, than the sight of a blind man sitting beside some chaise where the Swiss mountain scenery is at its best?

TEACHER WANTED WANTED A TEACHER FOR SEPARATE SCHOOL No. 28 Tyendinaga. Small school. Duties to begin at once.

REGULATION BADGE PRICE 25c.

REGULATION BADGE PRICE 25c.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

THE HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

AMATEUR THEATRICALS

BAZAAR, FISH POND, PARTY FAVORS, BAZAAR, FISH POND, PARTY FAVORS, BAZAAR, FISH POND, PARTY FAVORS.

REPRESENTATIVES WANTED TO SELL R. P. HAZELTON, the fastest growing new city in British Columbia, Canada, most promising young city on the main line of the Grand Trunk Pacific.

Wanted at Once One good man in each Farming District throughout Canada to introduce our DAIRY SUPPLIES that sell to almost every owner of a Cow on sight.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

The HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

The HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

THIS MONEY-MAKING BOOK IS FREE

Tells of an Investment Safer and More Profitable than Bank or Railroad Stock

Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity

A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of The Catholic Record who has \$20 or more to invest.

From the fact that so many eminent performers and sociologists neglect to pay attention to the drink curve, one is often moved to infer that a majority of educated people are so liquor blind that they cannot see the most gigantic evils in the modern world.

Favors Received A subscriber wishes to publish thanks for a favor received after prayer to St. Anthony.

THE ONLY STANDARD THE SAFEGUARD OF EVERY NATION

What is more pathetic, than the sight of a blind man sitting beside some chaise where the Swiss mountain scenery is at its best?

TEACHER WANTED WANTED A TEACHER FOR SEPARATE SCHOOL No. 28 Tyendinaga. Small school. Duties to begin at once.

REGULATION BADGE PRICE 25c.

REGULATION BADGE PRICE 25c.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

THE HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

AMATEUR THEATRICALS

BAZAAR, FISH POND, PARTY FAVORS, BAZAAR, FISH POND, PARTY FAVORS, BAZAAR, FISH POND, PARTY FAVORS.

REPRESENTATIVES WANTED TO SELL R. P. HAZELTON, the fastest growing new city in British Columbia, Canada, most promising young city on the main line of the Grand Trunk Pacific.

Wanted at Once One good man in each Farming District throughout Canada to introduce our DAIRY SUPPLIES that sell to almost every owner of a Cow on sight.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

The HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.

The HOME BANK 1864 of CANADA

Quarterly Dividend Notice

Notice is hereby given that a dividend at the rate of SIX PER CENT. per annum upon the paid-up Capital Stock of this Bank has been declared for the three months ending the 29th February, 1912.

Ne Temere THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. O., member of the Anglican Synod of Huron.

of Holy Week 25 Cents postpaid according to the Roman Missal and Breviary

SALARY AND COMMISSIONS Subscription representative wanted immediately in nearly every city and town. Energetic young man or woman. Extra or entire time. Salary, commissions and special prizes.

FURS Trappers, Hunters and Dealers in any kind of Raw Furs cannot afford to dispose of their collections without first obtaining our quotations.

Holy Name Society St. Francis Church TORONTO

Holy Name Society St. Francis Church TORONTO

Have you a Holy Name Society in your Parish? ORDER YOUR BADGES AND BUTTONS FROM US.

T. P. TANSEY 14 Drummond St. MONTREAL, QUE.

Church Furniture and Seating Write for Free Suggestions and Plans. The Valley City Seating Co., 103 DUNDAS ST. W. TORONTO.