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The Catholic Record.

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, MAY 27, 1911

1701

The Catholic Record

LONDON, SATURDAY, MAY 27, 1911

HEARD BEFORE

A short time ago we referred to certain lectures given in Halifax by the Rev. Dr. Paterson of Edinburgh University. We were surprised in reading them in the public prints to learn that the reverend gentleman is of the old school of controversy. One would expect to see a clear-brained Scotsman antagonistic to worn-out theories, to statements which, however pleasant to the ears of the prejudiced, are at variance with fact and logic. But the lectures contained nothing that is not in myriad books which are for the most part in controversial museums. It may be soothing to some people to hear honeyed phrases about the Bible. The fact is that veneration for the Bible without the Church is becoming a lost art. The higher critics have dimmed its lustre and shorn it of prestige. The poison of unbelief has stealthily insinuated itself into Protestant theology, into the ministry so extensively that the scholarship and popular habit of the Protestant church is no longer as a general thing distinctively Christian but rather religious and moral.

WHAT WE DO KNOW

Dr. Paterson said that "as regards the importance of oral tradition the more learned and thoughtful Roman Catholics are beginning to doubt as to whether it will bear the strain put upon it. We know that these learned Roman Catholics of whom the lecturer speaks. But we do know that every Catholic, learned or unlearned, believes that all the books, both of the Old and New Testament, as also traditions as having been dictated either by Christ's own word of mouth or by the Holy Ghost, are venerated by the Church with an equal affection of piety and reverence. The Catholic is in this matter of doctrine not beguiled by theories; he obeys the Church and is at peace and rest while the tide of religious anarchy flows on. Lecturers who talk about us should get their information from authentic sources.

NOT SO EVIDENT

To say that all the things to be taught according to the command of Christ are to be found in the Bible has a very ancient flavour. Truth to say, it is but a relic from the past of easy credulity. The Bible does not say that all these things are within its covers. It does not say that it contains the whole revelation of God. There is not a word in it to point out what is Scripture or what is not. When our Lord commanded His apostles to preach the New Testament did not exist. There is not a word anywhere to prove that the Apostles had to record Christ's teachings in writing. If we wish to learn all these things spoken of by Christ we must seek them from the apostles and from their successors. If we desire to be taught with certainty it follows that we must seek them from an infallible authority. Of all absurd notions which ever claimed, said a writer, large sway over the human mind, perhaps the most singular is that of a Supreme Being who for ages had spoken to men by direct communication or by ministers and prophets, having a special gift of His own spirit, who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation.

A REMINDER

In reply to a correspondent, we beg to say that the Holy Father's decree "Quam Singulari" settles the matter of the first communion of children. It is a mere waste of time and worse to indulge in fantastic imaginings about routine, mechanical devotion, etc. The Vicar of Christ has spoken and the Catholic will bow head and heart in submission and be grateful for the word of sure guidance. To go to Christ by the way of the Blessed Eucharist—to strengthen mind and heart with the Bread of the Altar—to make ourselves potent factors in the dissemination of truth, in the manifestation of every virtue—this is the policy that can reconquer the world for God. And among these factors for good, who will deny the child a place. Surely the snowy heart of a child is a good resting place for the Son of Mary. The order is not a new thing in the church but a return to a custom prevailing in the early days of Christianity, when even infants at their baptism were sanctified by communion. In an admirable letter the Archbishop of Boston says that the greatest remedy against all the deceptions of the world is the remedy

which Christ himself has provided. The Bread of Angels alone can give us the fortitude of spirit and clearness of spiritual vision by which all the schemes of the enemy will be openly revealed and our hearts be made strong in the fixeness of our faith and devotion. We all need the touch of God. For we are blind and inert in things spiritual. We plan to circumvent the forces of evil—to keep back the tide of indifference that washes out the old landmarks with its dreary, bitter waters, but we forget oftentimes that plans to be successful must be evolved out of hearts that are cleansed and invigorated by the Body and Blood of Christ. The touch of God will give us clearer vision of our responsibilities and will make us realize the objects of our faith. And the heart in union with God—the heart that prays and suffers—is in line with the Holy Father's policy to restore all things in Christ.

GIVE THEM THEIR RIGHTS

One thing certain is that we cannot draw water out of broken cisterns. In other words, the home that is not endowed with some of the spirit of the Home of Nazareth cannot give due assistance to either State or Church. And yet home-makers are not so numerous as they should be. True, indeed, that many dwellings are called homes, but they are homes in name only. For they lack the spirit of discipline, the sympathy, the appreciation of the things worth while—in one word, they are not educating the inmates to measure life's values by the standard of eternity. Of course we are not religious and have to do with a worldly world. But we are called to be saints, nevertheless, and eternity is a serious matter. And many an indifferent and disinterested Catholic would, perchance, be pious and happy had he been taught while young to always front the stars instead of looking ever at the earth. When the parents are poor workmen they turn out the wrong kind of boy and girl. When they use, in fashioning a soul, the tools of show and gossip and incessant prating about getting on in the world, they give us a product that is sometimes a cause of worry and always a source of disappointment. Children are defrauded by many parents of their right to enter, while they are easily influenced and impressionable, into the land of dreams and visions. We wish them to be "practical," but a sojourn in the region of ideals, a glimpse of paradise, a revelation of the world beyond the spheres that comes to us when there is never a shadow on the soul—all this is very practical, most real, and the source of the purest happiness this side of heaven. But these things are denied us when we are blinded with maxims and principles of this world. And children grow up hardly thinking of eternity because, under the direction of their wise parents, they learned that the next world is a far-off place that helps neither to peep nor to position.

THE REASON

If we remember right it was Bruniere who said the hatred of the Catholic Church in every land and age is a proof of her vitality. Were she not a living force she would be left undisturbed. This is a reason why some of our friends are unduly exercised over the "No Temere" decree. Some of them are using it as a pretext to repeat outworn cantinades: others look upon it as an assault upon their liberties. The former are beyond the reach of a cure, but the latter—many of them estimable citizens—should read the decree as it is and learn how dangerous is an undisciplined imagination.

CHILDISHNESS

Rumor has it that a Protestant organization has been formed to wage war against the "No Temere" decree. We are disposed to ascribe this to a journalist in need of sensational copy. For the average Canadian seeks peace and not war, and believes that bitterness born of irreligious antipathy should be banned. In our opinion the most pathetic spectacle on earth is a man hawking around his misconceptions of others, his prejudices, the while ringing the changes in the gamut of abuse and invective. The world is weary of the type. To a few he may be a veritable luminary of righteousness, but to the many who read and who have rid themselves of the bonds of environment and of early education he is but a dissonant note in the hymn of amity and mutual respect that finds a place on the lips of sensible Canadians. The talk about liberty being imperilled is but to terrify the groundlings. The wild declamation about Rome's interference is but a symptom of Catholicophobia.

AN IMPORTANT LETTER

In an official letter of the bishops of the Cincinnati province we read the following words in the Decree on the First Communion of children. The duty of deciding whether a child shall be permitted to make its First Holy Communion privately, rests, as the Decree states, with the father of the child or those representing him and the confessor. There is a grave obligation for them to see that when the child has arrived at the age of discretion, it receive Holy Communion at Easter and in time of serious illness. We deem it well to advise for the sake of good order that a confessor when he gives permission to his little penitent to receive First Communion privately should recommend that it inform the pastor of the favor granted. Regarding confirmation it says that it has been suggested, in order to keep the children in school, to defer their confirmation until they have finished the primary grades. However, we cannot sanction this suggestion because it is not in accord with the discipline of the Church. This is plain from a letter addressed by Leo XIII. on June 22, 1897, to the Bishop of Versailles. His Holiness lauds this practice for endeavoring to abrogate the custom of not confirming the children until after they have made their First Communion. In view of this action we would not be justified in refusing to confirm at least all who have made their First Communion. Therefore, when the Bishops visit the churches pastors must not fail to present for confirmation all the children who have approached the Sacred Table, no matter of what age they may be. As the decree of the Holy Father gives disciplinary prescriptions in a matter touching dogma, there can be no discussion about them. Moreover, the Pope, on account of his position as Vicar of Christ and Head of the Church, guided by the Holy Spirit, can best determine what is expedient for the welfare of souls.

THE SPIRITUAL TYRANNY OF ROME

Washington, Brookland, Sta., D. C. May 8, 1911. Editor The Freeman's Journal:—The Episcopal Church Congress sitting in Washington here had a good deal to say about the Spiritual Tyranny of Rome. Here is a reply to it all. (Very Rev.) A. P. DOYLE.

THE SPIRITUAL TYRANNY OF ROME

The thing that many religionists seem to dread nowadays, is the spiritual tyranny of Rome. It is current coin with them to present Rome as a huge medieval despotism overgirding and autocratic, demanding the blindest submission to its dictates, and entering into all the secret relationships of men's lives, and crushing any individuality; in fact a system not at all adapted to the free atmosphere of Twentieth Century America. And yet to us, within the Church, who are lovers of Liberty, which as Leo XIII. once said, is God's noblest gift to men, we know nothing of, and have never felt, these throttling bands of spiritual tyranny. On the contrary, Rome's authority, to us, is very paternal and as benign and loving as the rule of a kind Father over his own household. This strong and yet paternal care safeguards the peace and quiet, security and contentment of our great Church-home.

It is only in such a peaceful atmosphere as is created by well established Church authority that the garden of virtue may be cultivated. It is impossible to gather a harvest of rich religious fruitage where fierce quarrels prevail, any more than one can raise a harvest on the sides of a belching volcano. The high and shifting winds of changing and unstable doctrine kill the delicate plants as the storms prostrate the trees and uproot the flowers. Instability of doctrine is as pernicious to the growing grain as the shifting winds of heresy. Papal authority gives strength, productivity and growth in religious things. Its only office is so to establish Christ in the hearts of men, that all things may be restored in Him.

In financial matters, there is no condition of affairs that is more to be dreaded in this country, than an ever-changing character of the bases of value. Tariff tinkering always produces hard times, because no merchants will place advance orders when prices are going to tumble about his head. It is just as true in the religious world. Shifting dogmas, and creedless lives give no stability to religious faith and practices. It is not spiritual tyranny that the Catholic suffers from, but it is the blissful joy of a secure faith in which there is no wavering, no doubts, but solid securities. When values are uncertain, Capital flees away, for it is as shy as the birds, and they hide away when the storm wages. An undoubting and secure faith is necessary for salvation, for without faith it is impossible to please God, and this is Our Lord's sole reason for establishing an unerring teaching authority. This country would not be livable without the Supreme Court to establish the principles of law and settle contentions between citizens. Everything would be in a state of flux; property would lose its value; law would no longer be respected, and anarchy would prevail. And yet why should a state of affairs be desirable in the religious world, that we would

not countenance for a moment in civil life? Supremacy, infallibility, inflexibility, are all one. Each one postulates the other. There is no more beautiful religious and consoling reading in all the world than that of the Holy Bible. It is the supreme master of the lives of men, but an infallible Bible is not a safe guide without an interpreter. The Constitution needs a Supreme Court as well as its meaning. The Pope never has, nor never can, teach anything that is against the Bible. The Bible is his compass to guide men to Heaven, he but interprets for the world. He is the Captain of the ship, and the Bible is his means of reckoning, and by it, he lays out our course. It would be anarchy on board ship if every passenger would seek to determine the ship's place and to lay out its route, and insist that his way must be followed.

In religion, there is nothing more desirable than Christian unity. Hard-headed Americans see in the multiplicity of churches in our small towns, duplicating each other's efforts, thwarting each other's purposes, and destroying each other's aims, a waste of good money and good men. They say that nothing is more desirable than union and consolidation and co-ordination of churches. Nothing makes so much for unified efforts, as the intelligent direction of a central authority. Centrifugal forces in the religious world, have prevailed overmuch with the result that the land is strewn with isolated and etiolated churches, where if some mighty syndicate could gather them together, under a central bureau, eliminating the unnecessary, and the internal discord, and face them all against Christianity's common foe, the growing idleness and paganism of the day, then we could proudly defend our claim to be a Christian country. But religious syndicates must have a divine authority, be firmer in its teaching, and forceful in its authority. Christian unity would be a blessed thing, the Blessed Christ Himself prayed earnestly for it. The most noble souls in the Christian fields have consecrated their lives to bringing it about, but the greatest non-Catholic theologian of the day said to me once: "There is no effective road to Christian unity, except through the Old Mother Church of Christendom; she must open her arms and take them back." There is no attempt made to secure similarity by eliminating differences, but there is no unity where there is no head. There is no fold without a shepherd; there is no army without a general; there is no navy without an admiral; no ship without a captain; no state without a chief magistrate. And so in the religious world, there can be no order, harmony or effectual religious work without a supreme court. We have yet to see the American who speaks of the political tyranny of the United States, but who in the United States, and we have yet to meet the Catholic who complains of the spiritual tyranny of Rome.

SENSATIONAL JOURNALISM

STRONGLY SCORED BY BISHOP MCFARLANE—SOME DEFECTS OF THE PRESS AND THEIR CORRECTION

The province of the newspaper and its moral agency was the subject of a strong sermon by Bishop McFarlane of Trenton, N. J., at the tenth anniversary of the inauguration of a Mass for night-workers in New York. The anniversary Mass was celebrated in St. Patrick's Cathedral at 2.45 a. m. recently by Archbishop Farley. He was assisted by Rev. Luke Evers, who inaugurated the night-workers' Mass ten years ago. The singing was by a male supplied choir and the male voices of the Cathedral choir. At the end of the Mass Archbishop Farley, entering the pulpit, made a short address congratulating the night workers on the success of the Mass, and concluded by giving the Papal benediction.

Bishop McFarlane's unqualified condemnation of yellow journalism aroused particular interest. Bishop McFarlane said that journalism must return to Christ and the Ten Commandments. "This is the real remedy for the defects of the daily newspaper," he said. He has little faith in the efficiency of drastic legislation, which he thought might unduly restrict the freedom of the press.

Bishop McFarlane preached from (Matthew, xvi, 26, 27) "For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

MISSION OF THE NEWSPAPER

Taking for his subject "The American Daily Newspaper—Its Mission, Its Defects, and Their Remedy," the speaker said in part: "I shall confine myself to a consideration of the main features of the great daily newspaper of the United States. Such a newspaper is a business institution, and like any other business, is managed mainly for pecuniary profit. Its province is to gather and publish facts. These facts will relate to what is important in news, and to the needs of the individuals, the public and the newspaper itself. Besides, it will be an advertising medium. The newspaper, then, obtains facts, reflects public opinion and advertises. It has a high and noble mission. It is a great and powerful educator and should endeavor to lead public opinion, not forgetting that all successful leadership implies a prudent, judicious following. If the newspaper sinks too high above the public mind its power to influence is nullified. It must be above the people yet it must reach down to their level in order to elevate and educate them.

"In all of its various functions the newspaper must be controlled by the laws of morality. It is no more allowable for the newspaper to transgress the Ten Commandments than it is for the individual; every human being, whether operating in an individual or a corporate capacity, is always subject to the laws of God.

MANY FINE PAPERS

"What are the defects of newspapers? They are to be found in the character of the news, in the manner of gathering it, in its presentation in misleading or malicious comment thereon, and in unscrupulous, deceptive, or salacious advertisements. After an extensive study of my subject, it gives me very great pleasure to state publicly that I have reached the conclusion that there are many American newspapers and newspaper men striving to observe a high moral standard in their publications. In the midst of so many temptations, and in the face of so many temptations, they have not swerved from the straight and narrow path, these papers and the men connected with them certainly deserve the highest commendation. The individual work of a life is never found perfect, and as corporations are made up of individuals, they will be inclined to similar defects. The most that we can reasonably expect of our newspapers is that they will strive after perfection.

THE BAD NEWSPAPERS

"It is true, of course, that there are some bad newspapers; they have a most baneful influence upon society. Among these it must be admitted are some of our great dailies. It is no overstatement to say that their advertising is commercial gain. They publish sensational news, pandering to the morbid desire of reading the demoralizing details of divorce, impurity, suicide, murder and theft; exaggerating the luxury and extravagance of the rich, as well as the privations and the misery of the poor; excite the classes against the masses, and ridicule and sneer at constituted authority, whether in the legislative, judicial, or executive branches of State and national government. To judge from their flaming headlines this world of ours is a seething volcano of iniquity. They are an incentive to crime.

"It is a dreadful thing to lower the standard of religion and morality in the community, from when men lose faith in God they despise His commandments. Convince men that this transitory life is bounded only by an eternal sleep; that they are mere creatures of a few years, and what will restrain them in the pursuit of sensual gratification? What regard will they have for the rights of their fellow-men? In the struggle for existence they will repudiate all law and selfishness will reign supreme. One of the most profound truths taught by history is that nations are founded and perpetuated on religion and morality.

A FALSE JUSTIFICATION

"Some newspapers endeavor to justify themselves by saying that they give the people what they want. It would be difficult to find a more untenable assertion. The men engaged in the publication of newspapers are presumably much above the average in intelligence, and they should therefore, consider the duties of their office rather than to play on the depraved passions of the multitude for the sake of financial success. Moreover, it can be reasonably maintained that most men and women prefer a clean, sane press. The mass of the people are not seeking the trivial, the vulgar, and the indecent."

"Another excuse is that it is only by sensational methods that a large circulation can be obtained which will secure abundant advertisements and guarantee large profits. The answer is evident; no man has a right to enrich himself or others by evil means.

THE ACTUAL REMEDY

"What is the remedy for the defects of the daily press? Pope Pius X, when he ascended the Papal throne, struck the keynote of the twentieth century. To re-establish the rights of Christ, Journalism, too, must return to Christ and the Ten Commandments. This is the real remedy for the defects of the daily newspaper. "The law of God suggested that a remedy might be found in drastic legislation that the law of God should be made stricter. Undoubtedly the press is just as amenable to the law as is the individual, still I should hesitate to recommend the enactment of severe laws, lest they might unduly restrict the freedom of the press. A free press in a free country is a necessity, and it would, therefore, be deplorable to encroach upon its legitimate freedom. It seems to me that newspaper men should get together and form a code of ethics, similar to those adopted by physicians and lawyers, and bind themselves to adhere to them, upon their honor as journalists.

"An experienced newspaper man has suggested that the province of the newspaper is the collection and publication of facts which are necessarily useful or legitimately interesting to the public. It is not being had for the rights of all parties concerned." Hence are deduced four principal rules by which newspaper men should be guided: 1. Publish the truth only. 2. All the truth that is necessary, neither abridged nor exaggerated in essentials. 3. All the truth that is secondarily useful or legitimately interesting without the invasion of private or public rights; 4. Present the truth in that manner which will most efficiently and accurately convey it to the public. These are the thoughts that have suggested themselves after a long and serious study of journalism.

A GREAT MISSION

"Let me add, in conclusion, that the editor and his associates have a great mission to which there is necessarily attached a proportionate responsibility. If society is to be God-fearing and

moral; if the rising generation is to be reared up and trained in the principles and moral truths which form our temporal as well as our everlasting happiness, we need the assistance of broad-minded, intelligent, honest, sane, conscientious and religious journalists, who will constantly keep before themselves and the public the text with which it began."

SOCIALISM IN THE SCHOOLS

There was a time, not so very long ago either, when it was an unwritten capital crime in this country to utter adversely honest criticism of our public system of education. For a long time the traitorous utterances emanated only from the circles of Catholicity. But things have changed in the last few years, and changed greatly. Catholicity no longer enjoys the field exclusively. Eminent men and eminent minds outside the Church are speaking daring condemnations to-day of the same system.

A notable instance of this is the recently issued brochure of Hon. B. S. Coler, long prominent in the affairs of New York City. Mr. Coler's contribution to the controversy is deserving of wide circulation, and must certainly arrest the attention even of those who may differ with his finding in the case. In his review of conditions he tells us that the old religion is being excluded from the Public Schools, but a new religion is rushing in to take its place. By some it is known as Agnosticism, by some as Atheism, by some as Socialism, and by others as Ethical Culture. It is affirmative, dogmatic, intolerant. This is the religion that is being taught in the schools. This is the faith that is being substituted for the old faith in a God and a God-given ethical system.

Furthermore he assures us if we look carefully we will find that in our schools, under the cloak of humanitarianism, Socialism is being translated from theory into practice. Appeal for a verification of his assertion to the schools of New York, he says they not only teach the child how to read and write and figure, but how to sew and cook—things that the mother was at one time supposed to teach. The State doctor now examines the child, looks at its teeth, its hair, its clothing; takes into his hands the matter of the health of the child, and, recently, has also taken up the question of feeding the child.

But Mr. Coler's objections to the system are not only against the things which have been admitted. He protests as vigorously against those which have been excluded. He also joins forces with Horace Mann in the latter's denunciation of religious teaching in the schools, and shows the dangers that threaten society from the spirit which rules them.

In this connection he pointedly inquires what are we to make of a system that seeks to establish a false thing by shutting out the light which shows it to be false? It may still deal with the faith of the Egyptians, with the Olympian deities of the Greeks, with the Manes of the Latins, but Christmas is tabooed, Easter is a subject that is prohibited. No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools. Everyone knows there was a Jesus of Nazareth, but that must not be mentioned. It is not hard to see whether all this tends. It means the exclusion ultimately from all the histories of the mention of Christ and the suggestion of God.

Against these things, and against the system that encourages and extends them, Mr. Coler enters a vigorous protest. His position in this respect is practically that of the Catholic critics. The vital objections of both to our system of public education are identical. Practically, too, his protest and ours have the same basis. Yet the injustice he suffers in his citizenship from the system is not to be compared with that which Catholics must bear. The millions of dollars we have expended, continue to expend, to sustain our parochial schools in order that our children may be saved from the dangers which he points to, partially explains the difference.

However, this is a secondary consideration. Our cause is now a common one—a better day for our public system of education along better lines than at present. A day when the whole people will realize the present dangers, and resolve on the substitution of a plan which will put God into the schools for those who want Him there, and a plan which will leave Him out for those who do not. But is this not paradoxical? No, the plan advocated by Catholics will do it, will distribute equal justice to all, believers and unbelievers alike.—Church Progress.

Presbyterian Minister Converted

"Considerable commotion," says a correspondent, "has been caused in Scotland by a notable conversion to the Catholic Church. The Rev. A. J. Graham, M. A. B. D., formerly minister of the Lochnan United Free Church, Arzan, was recently received into the Church by the Rev. Father Wildowson, S. J., in the Sacred Heart Church, Edinburgh. Mr. Graham, who is of middle age, is the first United Free Church minister in Scotland to become a Catholic, and the news has occasioned much talk among the Protestants all over the country. A noted scholar, Mr. Graham is a man of remarkable ability, and on retiring from the Lochnan Church about two years ago he was engaged in and around Edinburgh in doing pulpits supply work for the United Free Church. He is a fluent Gaelic speaker, and has held many important positions in Fort William, Inverness, and other parts of the Highlands, where he is well known and esteemed."

In The Country

Al! in the city I hardly missed you, For you had nothing to do with the city. You a countryman, bred and born; Now, in the hay and the springing corn, My heart's awake, and it's more's the pity, My heart cries for you night and morn.

Every grass-blade's a sword to hurt me, Because you are dead and my heart is grieving, When I walk in the pleasant weather Through the corn and over the heather, I'm thinking if you were only living, And you and I, as of old, together.

In the city I could forget you, I did not look for your face in the city. Now, in the country, at every turning, I look for you and my heart is yearning. The blackbird's singing his pleasant ditty, As in the days that have no returning.

No one knows how I'm dreaming of you, Under the moon when the birds are quiet, Before the larks spring out of the meadow, The day comes, the day with its shadow, I wake and remember with the birds' rise.

CATHOLIC NOTES

One-fourth of the Bishops in the United States were consecrated by Cardinal Gibbons and about two thousand have been ordained by him.

By the will of the late Edward J. Milan, of Chicago, \$70,000 goes to city charities. He left an estate worth \$237,000.

One hundred missionary priests and about the same number of Sisters are needed at present in the Philippines, according to Monsignor Agius, the Apostolic Delegate.

Charges of bribery and corruption against legislators in Ohio, have been seen in the papers recently. The Catholic Columbian says of this matter: "It is refreshing and encouraging to note that not one of the Catholic members of the Senate have been mentioned or implicated in any way in the charges filed."

A Western Catholic exchange says that acting on the advice of the Prefect, an Archdeacon Hazlett, given to his congregation on Good Friday evening, when his duties called him elsewhere, the entire congregation of the Protestant Episcopal church of Goldfield, Nev., attended the services at the Catholic Church on Easter Sunday.

Within the last two years, there is a Catholic mission movement in the German Empire, which is growing stronger and more productive from day to day. It is, says the Louisville Record, the most remarkable in the Church in recent years. The number of young men in Germany giving themselves to the work of Catholic missions is on the increase.

The Columbian for May prints a picture of the "Ryan boys" of Port Huron, Mich., which is decidedly interesting. There are nine young men in the group, seven of them being members of the Knights of Columbus, and two other candidates for admission. Nor are these all the Ryans. There are also two daughters in the family. The father and mother are living and enjoying excellent health.

The Portuguese Bishops recently decided that the law adopted by the provisional government for the separation of the Church and the State was not acceptable as it constituted an attack upon the dignity of the Church and the fundamental principles of the Catholic religion. The prelates determined to refuse the pensions proffered to the clergy.

The Rev. John O'Shea, curate of Ardmore, Ireland, with a number of helpers, put off in a boat in the face of a gale to rescue the crew of the Montrose schooner Teaser, which was wrecked off the Waterford coast recently. The party got alongside the wreck and found two men, who were, however, so exhausted that they died before reaching shore. Father O'Shea administered the last sacraments.

Mrs. Hutton, the world-famed Celtic scholar, has just been received into the Catholic Church, in Dublin, Ireland. Mrs. Hutton is one of the most intellectual Irish women living. She is profoundly learned in both Celtic and classical lore, and her translation of the great Irish epic "The Tain," from old Irish into English verse, is a monument to her work. She is the daughter of a noted Protestant divine and author, Rev. Dr. Drummond.

In New York, recently, Father Richard E. Ryan, passing the Battery at the time, saw a man jump from an excursion boat near the Bargi Ollice into the water with suicidal intent. Hastily diving himself from his boat and despite his sixty years, he plunged into the water and in doing so struck a submerged pipe, severely bruising his arm, seized the drowning man, and by treading water (for he could not use his injured arm), held the man above water until assistance reached him.

"A man has a better chance in a great city," he continued, half to himself. "Now my son—" (no one could have been unconscious of the love in his thin, colorless voice, as he lingered over the word) "my son has done well in St. Louis—wonderfully well. He has been there only five years, but he has lifted the mortgage of our little home. I tried for a lifetime and could not do it. And besides, each month he sends me what he calls 'our share' of his earnings. Mary and I are getting rich, aren't we, little girl?"

Poor Mary's face was crimson. It hurt her to hear her father speak so openly of their poverty and their poverty to a stranger and especially to one whose appearance bespoke wealth.

The father, in his pride in his son, had no such thought. He could not lose an opportunity of praising him. "You can't imagine how Mary and I hated to see the mortgage lifted. It was always so bright, so full of fun, and so good to us. The first month he was away we thought the evening would never pass. You see, we were accustomed to doing without him during the day," he exclaimed, and Elizabeth, somewhat to her own astonishment, was deeply interested in the glimpse she was getting of a sphere of life most remote from the extreme fashionable one which was the only world she knew.

"We three used to sit before the parlor fire every night, and John would tell the funniest stories you ever heard. I often laughed until I begged him to stop." The man smiled happily at the mere recollection of those happy evenings.

"He loved to use outrageous slang," he rattled on. "I never could understand it. He and Mary thought it a great joke when I could not make out what he was talking about. And sometimes Mary would pop corn and he would eat it as fast as she had it ready. Oh, we had such good times when John was at home!"

"And then, when it grew late—about 9 or 9:30—we always said the beads together. John didn't like to give them out, but he was willing to answer if I did. We're Catholics," he added, by way of explanation.

"So am I," Elizabeth said earnestly, and she thought she could not remember her pretty young mother, whose portrait hung in the place of honor at home. Her father had never had time for her. Often he was in the East for weeks together, and even when he was at home they never spent a whole evening alone. The gentle old man was giving her a glimpse of something that had no counterpart in her life, something that she had longed for without giving it a name, something sweeter than all other earthly blessings, because it holds more than a drop of heavenly peace—home life.

For some minutes they walked on in silence, until at last Elizabeth said, wistfully, "I must not go to have a brother." She had been on the point of saying "a father," but remembered in time. "My mother is dead, and so is yours, is she not?" she asked gently, turning to Mary.

"Oh, yes. She died when I was a tiny girl, only three years old; but John took such good care of me that I did not miss what I had hardly known. Then, when he died, from the court Judge Dennison's office, he made father rest. Father's not strong, and you never did like to practice law, did you?" she added, addressing him.

"No, no. It was uphill work, and all for so little. It may as well have gone to St. Louis I would have done better, but I lacked courage for the venture."

Again there was silence. Each was occupied with his own thoughts and for the moment forgot his companions. "Oh, father, we're nearly there! Don't you see the lights? Oh, won't John be glad to see us, and won't he be surprised?" she cried almost dancing in her glee.

The man's weary face brightened, and forgetting his fatigue, he quickened his steps until Elizabeth found it hard to keep pace with him. "Yes, it will be fine," he exclaimed, joyfully; turning to Elizabeth, he added in explanation. "John has often begged us to visit him and we decided to surprise him to-day. He'll be so glad to see us and so much excited that he'll act like the foolish boy he is for hours, and a vent for his feelings, as he would say. We shall not be able to get a sensible word from him this evening, Mary."

"I don't care," she answered, with a little skip of delight. "Oh, father, those lights seem just as far away as they did ten minutes ago."

Elizabeth had grown too excited to talk, the others were too much tired, and during the last half mile of their long walk few words were spoken. Mr. Morrison's automobile was at the station, where it had stood for two hours waiting for Elizabeth, and she insisted on taking her new friends to their destination before she parted from them with many expressions of gratitude.

A week passed, during which Elizabeth thought many times of the man, old before his time, whose narrow shoulders had bent wearily beneath the burden of work for which he was unfitted, whose head had whitened in the struggle inevitable when a highly strung nature is thrown into the strife made necessary by the fierce competition that is an integral part of modern business conditions. She recalled his meek face and courteous manner; his love for his daughter and his overbearing pride in his only son. Enviously, she thought of the bright, happy girl whose society her father and brother preferred to any other.

They were in her mind one evening as she stood before the great log fire in her father's library, dreamily watching the fitful blaze and the merry dance of countless truant sparks.

"Neither could I. I intended to, but something unforeseen kept me at home at the last moment. I was sorry, because I thought you would be there." After a second of hesitation he added, gaily, "My father and sister gave me a great surprise. To my astonishment, they appeared about 7 o'clock one evening, to stay with me for a couple of days. I didn't let them go until the first of the week, and, of course, spent every spare moment with them. The Goodridges had to suffer," he laughed. "And you were glad to see them?"

Elizabeth asked, feeling that she was expected to say something. A light had broken upon her, and it made her uncomfortable.

"Glad?" and his face fairly beamed. "Glad doesn't begin to express it! It was the finest thing that ever happened. I had not had a glimpse of them for three months."

Elizabeth said nothing, and after a pause, he continued: "They had a trying experience on the way, but they laughed about it, and insisted that, as they were so far from home, they had to walk to town from somewhere near the junction. A young girl who was the only other passenger in their car, who was sitting with a man who was with her, and even my father, who is so unobscuring that he seldom notices anything more about a stranger than that she is a human being, said more than once that she is 'a pretty child, with big, wistful eyes that look as if she had never had half enough affection.'"

Elizabeth's face was crimson. Persistently she watched the fire, thankful that John Shea was, like his father, unobscuring.

"Mary said that she had a pretty Southern accent—and that reminded me of you." He glanced toward Elizabeth, who was still intensely interested in the glowing logs. For an instant he studied her averted face, red to the roots of her dark hair, and an inspiration came to him. "Why, it was you—was it not?"

"Whether it was I, or some one else, I can assure you of two things: I have one of the kindest fathers in the world and the sweetest little sister; and—she felt a sudden desire to make reparation for the almost rude indifference she had often shown him and for the silly way she had rallied against him to her friends—and I believe you are the kind of a brother I'd like to have."

John Shea smiled happily. He saw a ray of hope, where all had been darkness. There was a long oppressive silence before he said, shyly: "Miss Morrison, don't you think you could—that as I am not your brother I might be—something else?"

Elizabeth hesitated, then looked up at him frankly without a trace of coquetry in her face or manner. "I like you very much. I am not so sure that I do not," she said. "I wish you could have the words 'loves you,' but John Shea heard them and was content.—Florence Gilmore in Extension.

RELICS IN EUROPE

Of no other character in history, whether secular or sacred, are there so many relics preserved in Europe as in the Holy Land. From the earliest times to the present day they have exercised the supreme influence on every thoughtful Christian. The sight of some part of His raiment, that which He himself once wore, and all for so little. It may as well have gone to St. Louis I would have done better, but I lacked courage for the venture."

In the Church of the Holy Sepulchre, in the old Benedictine Abbey at Treves, are preserved a pair of leather sandals, which were the footgear of our Lord. They consist of a fine, soft yellow-brown leather, and now have no resemblance to the former shape, having been gilded and encrusted with precious stones till beyond intrinsic value. They are kept in a rarely bejeweled casket of priceless worth.

The Cap of Chalice which was used by Him at the Last Supper, and known in medieval times as the Holy Grail, is in the possession of the Cathedral of Valencia in Spain. Like the other that was so treasured by the Genoese, but which was destroyed in 1812, it is of an antique kind of green glass, two-handled, and hexagonal in shape.

Unquestionably, however, one of the most famous relics is the Holy Coat of our Lord, which was brought from Jerusalem by the Empress Helena, mother of Constantine the Great. It is almost 5 feet 6 inches in length, the back a little longer than the front, while its width is twenty-seven inches. The stuff of it is dyed brown in color, is exceedingly unlike anything now known to be manufactured. Some experts have averred it to be fine wool, others a species of silk. Its outer surface appears to have been damaged, but in the passage of time the figuring has worn away, and only an indication of it now remains. Inside it there is a light brown silk lining, which was carefully stitched to it a considerable number of years ago to keep the relic from falling apart through sheer old age. It is kept in an airtight case, with a thick plate glass front, and is seldom removed in a century. On the occasion of the last pilgrimage to the Holy Coat, after railway travelling had become popular, in 1890, the numbers of pilgrims exceeded one and three-quarter millions.

Another relic of unquestioned origin is the Holy Robe of Argenteuil. It is said to have been purchased from the Roman soldier, to whose lot it fell when they parted His raiment among them; and was carried by one of the disciples to a city of Gaul, where it was carefully preserved. In turn it was taken to Jafa, Persia, Jerusalem, and then to Constantinople, and finally was gifted by the Empress Irene to Charlemagne, who presented it to the Church in Argenteuil. This garment, which is of camel-hair, very finely woven, is in a state of good preservation.

Many churches claim they possess nails which pierced His hands and His feet. The spear which pierced His side is that preserved in the Basilica of St. Peter's at Rome. Only the shaft of the weapon remains, its head having been lost during the troublous times.

Parts of the coat that was put into our Lord's hand as a mock sceptre are also existing at the present day and are to be seen in the Convent of Andechs in Bavaria; also in the Church of St. Julian at Lungarde, and in the Convent of Watopon on Mount Athos. Fragments of the sponge raised to our dying Saviour's lips are preserved in Rome at the Churches of St. Jacques de Compiegne, St. Sylvester, St. John de Lateran, St. Maria Maggiore, St. Mary in Transevere, St. Mary in Compitelli and St. Mary White, the Purple Robe in which He was arrayed is shown in the Cathedral of Moscow.

Of the Cross, that most sacred relic, there are numerous fragments usually enclosed in golden shrines and not exposed to the public gaze. In St. Patrick's in New York, though, there is a small portion of it so arranged that it can be seen plainly. When the Empress Helena discovered the Cross in A. D. 326 there was obtained with it a thin tablet, three feet six inches long by one foot wide, still bearing in letter cut deep into the wood and colored red, the inscription by Pilate. It may be seen at the Church of Santa Croce at Rome.

Perhaps one of the most world-wide known relics discussed of recent years is the Holy Winding Sheet at Turin. In this Winding Sheet was wrapped the body of Lord wrapped for the burial. It consists of an oblong piece of soft white material, stretched in a frame of gold, cunningly and splendidly wrought. The sheet obtained the sheet, and afterwards gave it to Gamaliel, his uncle, who ultimately bestowed it on the Christians at Jerusalem. What, however, not so long ago, brought this holy relic prominently into the public eye was the discovery on it being photographed, of the shape of a man—His outline—faintly outlined in its fabric. This fact came as a surprise to the ecclesiastical authorities; for hitherto no resemblance had been traced to the human form in the faint, reddish-brown stains running down the centre of the Winding Sheet. This outline is most unquestionably there.

Though the Crown of Thorns no longer remain as it whole many fragments of it have been preserved, no fewer than one hundred and three churches and many individuals claiming to possess such. A complete spike of the True Crown was also a century or two years ago in the British Museum. It is magnificently mounted in a locket, consisting of the leaves of a large amethyst hanging on a gold pin. Inside one lid of the locket are two other small pictures of the Crucifixion in gold enamel and a little golden crown surmounts the Thorn. The workmanship of the locket appears to date back to the early twelfth century.

But to describe every relic of our Saviour which is preserved in Europe alone would require not one thousand words, but one hundred thousand, together with numerous illustrations. A Register in the Young Catholic Messenger.

CATHOLIC PRACTICES

THE NEW MARRIAGE LAWS

Our Holy Church does not look upon Matrimony merely as a Sacrament. She regards it as a contract, and she considers it as the most important of all contracts. There is nothing in her code of laws that has received so much attention from her teachers and lawyers. The nature and beauty of marriage as a Sacrament are treated in the homilies of the Fathers; and the zeal of the Church for the validity and inviolability of the marriage contract is seen in the decrees of Councils and Popes.

A constantly growing body of legislation has come into force in the course of centuries, with an almost infinite number of details and exceptions, which apply uniformly in all parts of the world. Therefore it seemed advisable to our present Holy Father to simplify the code of laws concerning marriage. Accordingly a new decree, modifying all previous laws in many respects, was issued by the Holy See in August, 1907, and went into effect on Easter Sunday, 1908.

By command of the Sovereign Pontiff this new legislation was read and explained in all the churches of the world at the time when it came into force; but verbal explanations are easily misunderstood and more easily forgotten. It may be well, therefore, to print in this paper the most important details of the present marriage laws of our Church.

WHY THE DECREE WAS ISSUED

Before the making of these new laws the discipline of the Church regarding the contract of matrimony was based principally on the legislation of the famous Council of Trent, which laid down many rules affecting the lawfulness and the validity of marriage. But these laws of the Council were effective only where they had been promulgated or put into force; and as in a large part of the world this had not been done, there was a great difference in the marriage regulations and requirements between countries which were under these laws and those which were not, and explained in all the churches of the world at the time when it came into force; but verbal explanations are easily misunderstood and more easily forgotten. It may be well, therefore, to print in this paper the most important details of the present marriage laws of our Church.

ONE'S OWN PARISH

What is required that a person shall belong to a certain parish? If he or she has a real "domicile," a residence therein, and the consent of the pastor, he or she dwells within its limits for at least a month, the party is considered as belonging to that parish.

When the parties reside in different parishes the marriage is to take place in the parish of the bride, unless some good reason excuses from the rule. If the persons have no fixed abode, a parish priest must refer the matter to the Bishop, except in case of necessity, and receive permission to officiate at the ceremony. Any pastor in his parish or any Bishop in his diocese, may give permission to another to assist at a marriage.

of the party to whom the promise was made (a mother, sister, daughter, father, brother or son), the marriage is invalid. But what is a valid betrothal? Before the issuing of the new decree, it meant simply a mutual promise of marriage, whether before ecclesiastical authority or not, whether before witnesses or not, whether written or verbal; and hence followed many difficulties. It was not easy to determine what was a real promise and what was rather a conditional expression of future intention.

All this haziness has been cleared away by the recent law. It declares that no previous betrothal or promise of any kind whatever will have any effect on a marriage unless such betrothal be contracted in writing, signed by both parties and by the parish priest or Bishop, or at least two witnesses. And as, in our country, at least, few couples, without, however, any necessity of renewing their consent. They are also advised to receive the nuptial blessing at a marriage Mass; but their lawful marriage dates, not from the time of the nuptial prayers, but from the blessing given, but from the moment when they stood in the presence of witnesses and took each other as man and wife.

THE REGISTERING OF THE MARRIAGE The following provisions of the marriage law concern rather the priest than the layman, but they may be briefly mentioned inasmuch as they show how much care the Church demands in the recording of marriages, so that evidence of their existence and of their validity may be easily obtainable.

It is the strict duty of the parish priest to inscribe the record of the marriage immediately in the parish register, giving all essential details—place, date, names, witnesses, clergyman, etc. If the parties were baptized in the parish where the marriage takes place, an entry must be made also in the Register of Baptisms, testifying to the marriage, or if either or both parties were baptized elsewhere, a notification of their marriage must be sent to the parish or parishes where the baptisms occurred, that it may be registered beside the record of each baptism.

In a country like ours, where persons move about frequently from parish to parish and from State to State, and where many are immigrants from other lands, the requirements of the decree is not easy of fulfillment; but the difficulty does not exempt pastors from the obligation of complying with the law. Hence it is necessary in all cases for persons who intend to be married, to know positively where each of them was baptized, so that the parish priest who joins them in marriage may be able to forward the record to the proper place.

THE SUBJECTS OF THE LAW This recent decree concerning marriage binds all persons who have been baptized in the Catholic Church, and converts from heresy or schism. This includes even those who have fallen away from the Church and no longer call themselves.

It binds also all Catholics who wish to marry non-Catholics, whether baptized or unbaptized. The Church does not exact compliance with these laws from those who are not and have never been Catholics, in respect to marriages which they may contract among themselves.

There are many other details in the practical enforcement of the present marriage law which do not concern and interest the laity, and which are pointed to be remembered are, briefly, these:

1. No marriage is valid, in general, unless celebrated in the presence of the parish priest or Bishop of the place, or the delegate of either.

2. No previous engagement, unless made legally before Church authority or solemnly before witnesses, is any barrier to a lawful marriage with another party.

3. None but those who have been baptized Catholics are affected by the law. These are the essential features; and they reveal in a most eminent degree the wisdom of the Church's legislation, and the zeal and vigilance of the Holy Father for the safeguarding of the contract which joins a Catholic man and woman in sacramental union; if death do them part.—Providence Visitor.

THOUGHTS FOR ASCENSION DAY, MAY 25TH

The Apostles . . . to whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the Kingdom of God.

The Lord having risen from the dead did not forthwith ascend to Heaven. His work of salvation was now accomplished, that is true, but His apostles were not yet sufficiently equipped—He may so express ourselves—to go forth and herald the divine, the wonderful message that was to revolutionize the world. Jesus had said to them just before the agony, in Getisemane, and the crucifixion: "I have yet many things to say to you; but you cannot bear them now."

However, since they had witnessed the appalling ordeal on Calvary, and then the miraculous Resurrection, they had become able to bear what the Lord had still to say to them.

As this sanction and blessing are not essential to the Sacrament, they may be omitted altogether under certain conditions without affecting the validity or lawfulness of the marriage. This is indicated in a striking provision of the new law. If a couple wish to marry in a locality where for a month there has been no priest qualified to join them in matrimony, they may simply express their mutual consent to be man and wife in the presence of two witnesses, and they are thereby validly and lawfully united in Catholic marriage.

It is required that afterwards, if an opportunity presents itself, they shall see that the marriage is properly recorded by the Church authorities, and shall have the ritual prayers read over them, names, witnesses, clergyman, etc. of renewing their consent. They are also advised to receive the nuptial blessing at a marriage Mass; but their lawful marriage dates, not from the time of the nuptial prayers, but from the blessing given, but from the moment when they stood in the presence of witnesses and took each other as man and wife.

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the word, and they were afraid to ask Him." Now, at the end of these forty days the Apostles knew what it all meant; "they understood the word," they were fully prepared to preach the joyful message of the Saviour crucified, of the Saviour risen from the dead.

It is of supreme interest to us to know something about these last, ever memorable discourses of the Saviour with His chosen disciples. St. Luke describes them very plainly when he points to the fact that Jesus "expounded to them in all the scriptures the things that were concerning Him;" and again that the Lord laid much stress on showing "that all things must needs be fulfilled which are written in the law of Moses in the Prophets, and in the Psalms, concerning Him."

In short, the Saviour "opened their understanding, that they might understand the Scriptures." These appearances were of so transcendent moment that St. Paul, in his first epistle to the Corinthians, sets them down very circumstantially. . . . He was seen by Cephas, and after that by the eleven. Then He was seen by more than five hundred brethren at once of whom many remain until this present day, and some are fallen asleep. After that He was seen by James, then by all the Apostles.

Let us not either forget that Jesus had told his disciples, in His last discourse before the crucifixion, "It is expedient to you that I go for I do not, the Paraclete will not come to you."

Indeed, a few days after the Lord's Ascension, when the days of the Pentecost were accomplished, the Holy Ghost descended from Heaven and came upon the twelve Apostles, Matthias being now numbered with the eleven Apostles.—Providence Visitor.

EXAMPLE

Experience has taught that example is the best of all teachers; the practical school gives a deeper knowledge than the school of words only. Precept can point out the way to us, but example takes us by the hand and leads us on. Good counsels are valuable as far as they go, but if they are not accompanied by example they produce but little fruit.

Example is a better teacher than precept because it actually moulds the character. For this reason teachers and parents ought to be very careful not to make mistakes in their manner of action, to keep ever to the performance of those good deeds which they wish their pupils and children to imitate.

Example comes from above, that is, from the civil, ecclesiastical or domestic authority. If the higher regions are dry, a sterility will follow in the valleys that lie below. If the father gives good example he can teach nothing. To preach a doctrine already

preached by others, even if it may have been illustrated by another's example and personal sacrifice, will be useless if it be not confirmed by renewed example in the person of the parent or teacher, and, in fact, will only paralyze the beneficent action that the example of martyrs have sanctioned.

It is not enough to point out the way of virtue; it is necessary to take the child's hand and lead him to the practice of virtue. In the history of humanity there are many luminous examples of men and women who on the model of their own lives have confirmed the truth of the doctrines they taught; and the history of Christianity is rich with them. They have not always been followed, because side by side with them have walked the immense horde of those that teach virtue with their lips and practice evil in their conduct. Their words are useless because they are wanting in the efficacious influence of good example.—Pilot.

SOME STATISTICS

When Catholic statistics of other lands are placed before us we often get quite a surprise, so strong is the Church in places where American Catholics believe it to be weak. Thus, the notion prevails that nearly all Hollanders are Protestants. But let us see what the figures of religion in that country reveal. The hierarchy of Holland was established in 1852. To-day about 2,000,000 of Holland's population of 9,000,000 are Catholic. The kingdom has 2,400 secular priests; 140 religious houses; 518 convents; 105 Catholic newspapers; 730 private Catholic schools caring for 125,000 pupils; a great Caneus Society for defence of Catholic truth, and 28 mission houses supplying missionaries for the Indies, East Indies, Porto Rico, the Philippines, and the Dutch West Indies. The growth of Catholicity in Holland in a half century has been one of the marvels of the Church.—Catholic News.

The love grows stronger through suffering and trials, as our Lord did in the darkest moment on the cross.

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INTERNATIONAL HARVESTER COMPANY

CHICAGO U.S.A.

I'd like to stay in town, I have had so inconveniently of the year. Good-bye to you that forgive you that man again."

Morrison boarded eagerly for a familiar passenger were a girl whom she had. Disappointed, she of the rear seats at a succession of whose monotony really by a clump of ever miserably in Margaret were not so Mr. Shea and me," "I'm tired of you," she said. "Of course, he is not so blind that I should care for a mystery. Even I—" and her face r stopped far from conductor hurried the motorman talked out two or three toward them. The conductor said the curious passenger up here for at least four or five, "I'm tired of you," she said. "Of course, he is not so blind that I should care for a mystery. Even I—" and her face r stopped far from conductor hurried the motorman talked out two or three toward them. The conductor said the curious passenger up here for at least four or five, "I'm tired of you," she said. "Of course, he is not so blind that I should care for a mystery. Even I—" and her face r stopped far from conductor hurried the motorman talked out two or three toward them. 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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apollonia Delegation, Ottawa, June 13th, 1905.

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

It strenuously defends Catholic principles and rights, and stands firmly against the attacks and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as the influence of the Catholic Church grows.

I therefore, earnestly recommend it to Catholic families. With my kindest regards to your work, and best wishes for its continued success, I am, yours very sincerely in Christ, DONALD, Archbishop of St. Boniface.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 21st, 1906.

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.

The matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, V. D. FALCONE, Arch. of Laramie, Mont. Delag.

LONDON, SATURDAY, MAY 27, 1911

HAS THE CHURCH FAILED?

We have received a letter from a correspondent who, though frankly critical, is at heart friendly.

The tone of his present letter is somewhat of a surprise, indicating a too ready spirit to yield to vague rumor or to be the unrelieved victim of deep seated prejudice.

In paying attention to the subjects upon which he writes we express the hope that his future letters will be couched in more courteous terms.

Whatever intercourse we may have, or however widely we may differ, there are amenities which we all owe to one another. It is with reason that we preface our remarks, since our correspondent bluntly starts his letter thus: "You have utterly failed—the Catholic Church has utterly failed—to explain its utter failure to civilize and Christianize the nations it has controlled from their infancy."

This charge is too sweeping to be forceful, and too indefinite to be answered. Let us see what a little analysis will do. So far as our part in the charge is concerned we may plead guilty, for we admit our inability to do justice to our Mother Church. That we may have utterly failed to explain this pretended failure of the Church is due as much to the notion we have always had and which we still have, that the Church has not failed in her heavenly mission, as it was to the pressing demands made upon our space in less controversial subjects.

To our mind the very struggle of the Catholic Church through all these centuries, her patient life in the catacombs, her combats with imperial Constantinople, her peaceful victory over the northern barbarians, her withstanding Mohammedan floods, her formation of national Europe upon Christian principles, contain an answer to the unjust charge made against the Church. Had it not been for the Catholic Church, Europe to-day would be overrun with Mohammedan hordes. There would not be a vestige of ancient Greek or Roman civilization saved from the wreck were it not for the life-saving crew of Peter. Ingratitude is forgetful of past favors. Ignorance does not recognize the legacy of the ages. What was the condition of Europe when the Church started from Jerusalem to face the Roman Empire? Polytheism ruled the whole world, although here and there a philosopher taught a confused theory of monotheism. Slavery reigned everywhere. At Athens there were 20,000 citizens and 40,000 slaves. At Rome the number became a source of terror. The thing reached such a pass that, according to Pliny, the cortege resembled an army. The condition of woman was, if anything, inferior to that of a slave. Against this shapeless mass of darkness, immorality and degradation, the Church set out not only with her heavenly truth but with her regenerative power. She was not contented with diffusing her general doctrines by scattering them abroad hap-hazard in the hope that they would fructify. She developed them, applied them, realized them in institutions which afforded silent but eloquent instruction for future generations. In the three points of polytheism, slavery, and the dignity of woman the world owes the civilization it possesses to the Catholic Church. The Church is charged with utter failure to civilize and christianize the nations it has controlled from their infancy. There is no nation in Europe at whose eradic the Catholic Church did not watch and of which she was not foster-mother. Her principles are inter-

woven into their laws. She withstood their semi-barbarous monarchs and was sponsor for their fidelity to their oaths and for the charters of their subjects' liberties. If our correspondent refers to the present time and the condition of the Latin countries of Europe, he is again wrong. Surely he could not blot out from France or any other of these countries the memorials of Catholic civilization if he tried. Why then deny them? Why charge the Church with failure? There is no evidence that the Church is losing its hold upon the people. After the French revolution the Church regained much that she had lost. In number and zeal of clergy, in magnitude of works the French Church was most fruitful in good. To-day she is starting again, impoverished but undaunted, confident in her cause and the promise of her divine Founder. The reason of present conditions is not far to seek. Rebellion against the Catholic Church is the cause of most of the difficulties we meet with in modern history. When a few centuries ago Northern Europe left her reeled from the shock. She reeled but she rallied. What about the present? Not so discouraging. Exclude from the argument the shocking amount of irreligion encouraged by lax Protestantism [and intensified by false Modernism, it was admitted that the Catholic Church is the only unflinching witness of God's revelation and the only safe protection for morality and society. The Catholic Church has failed? What is failure? What is success? The unconquered struggle of the Church is no failure. It is the only success history has ever witnessed. She does not look for triumph in this world, nor has she so far enjoyed any but very brief ones. The nations may withdraw from her; but she was before them, and she will still be in undiminished vigor long after them. They may sever her purpose though they cannot crush her. What the Church has done for the world has been along higher lines than national or temporal interests. The Catholic Church founded and endowed nearly all the Universities of Europe. Her saints were patterns of virtue and patrons of learning. There is no suffering which her devout religious do not go forth to relieve, no want they do not succor. We repudiate the charge that the Church of God has been, or is, a failure. Our correspondent assigns as the reason for this failure a most peculiar one, that Catholics are too devout to the Blessed Virgin. He writes: "My explanation, in one respect, would be, they pray to, and depend too much upon the Virgin and the saints. I've no authority to pray to or depend on any being but God Almighty and I find Him all sufficient." As a reason for the Church's failure nothing could be given more unworthy of a thoughtful man. There is no sense in it. It is prejudice and ignorance. If our correspondent has not the faith to admit the position due the Blessed Virgin in the great works of the Incarnation, the Redemption and the Church, he might at least have the courtesy to give Catholics credit for their devotion to our dear Lady and the Saints. To say the least our correspondent forgets a great deal which he should remember. In the natural and the supernatural order there is a misinterpretation which cannot be neglected. Our correspondent is not so awfully independent of creatures that he is a law unto himself, or that he can get along without the service of inferior creation. If the Eternal Son of God in becoming Man chose Mary of Nazareth to be His Mother He placed her so near Himself that no other creature can come between them. Our Lord may have countless friends. He has but one Mother. He was dependent upon this Mother. This relationship never interfered with His transcendental independence of all creatures. So neither does our devotion to the Blessed Virgin interfere with our dependence upon God. That all nations should call her Blessed was her own prophecy. Yet her immaculate soul magnifies the Lord. We, her children, bless her, and praise her, and along with her we lay all glory and prayer at the feet of God, knowing full well that we are all dependent upon Him, Who is the principle and end of all. Our correspondent has no appreciation of Catholic doctrine or history in writing as he does. He may charge us with excess of honor to the Mother of God. We accept the odium and take the consequence. Our last word to him is au revoir.

THE "NE TEMERE" DECREE

We have been asked why an exception of this celebrated decree was made for Germany and not for English-speaking countries. The two points should be kept distinct and will be treated so in brief. What the Church aims at in all her legislation is to have uniformity in her laws. A grave difficulty is found in countries like Germany, where there is a close and increasing intercourse between Catholics and Protestants. In some parts of the Empire they exist side by side, while in other portions the pop-

ulation is largely either Catholic or Protestant. Grave difficulties arose of rightly applying the law of the Church concerning matrimony. Doubts arose as to where the provisions of the Council of Trent were promulgated and where they were enforced only as a matter of discipline. In order to have uniformity through the Empire the German Bishops appealed to the Holy See to promulgate a uniform law for all Germany. This was granted by the Bull Provida sapientique on January 28, 1906, two years, it will be noted, before the law contained in the "Ne Temere" decree. By this decree special to Germany it was enacted that all purely Catholic marriages in the Empire must, to be valid, be solemnized before the parish priests of one of the contracting parties and two witnesses. Mixed marriages and Protestant marriages were recognized as valid, wherever celebrated in Germany, provided the parties were domiciled in the German Empire. Here was a decree local in its character and not removing all the difficulties which cluster about the condition of domicile. It can readily be understood that the Holy See would be reluctant to change in 1908 the legislation which it had adopted in 1906. As a consequence of the new decree coming so soon after the decree for Germany, that country was excepted. It was thought that representations were made to Rome by Germany and that for this reason the "Ne Temere" decree was made not to apply to the Empire. There is no evidence to that effect. On the other hand, there was ample reason not to undo so soon what had been passed two years before. The second point to which we have called attention is the reason why the "Ne Temere" decree is applied to English speaking countries. In promulgating a law the presumption is against exceptions. And in the present case there were the strongest reasons for allowing no further departure from the "Ne Temere" decree. There is no law which will not press more or less heavily in some quarters. Uniformity was the greatest desideratum. This uniformity could be obtained either by the laxity of affairs before the Tridentine legislation, or by the introduction of a new measure which would be the same for all the children of the Church, which in the majority of cases would be less onerous than the decree of the Council of Trent, but which would in some countries weigh more heavily. England and the English-speaking countries, which were free from the ordinances of the Council of Trent, at least in most districts, would necessarily suffer some inconvenience. This is the price of the general good. What these countries need is a uniform marriage law. So complicated and so varied is the marriage legislation in different parts of the world that it is a confusion and a scandal. The London Times noticed this state of affairs last February: "It is not very creditable, as one sees when one takes a large view of things, that we are in these days of enlightenment in a condition of greater confusion in regard to the fundamental social institution than was the world five centuries ago. The endlessly diverse marriage laws of the States of America, the variety to be found on the Continent, and even in the same country, the differences which exist in the United Kingdom and in our Colonies—these divisions are a reproach to our time, whether they indicate ethical anarchy, or perplexity, or indifference in matters that which none are of more consequence." It was precisely to promote uniformity, as far as possible, that the "Ne Temere" decree was issued. The best way to secure this result was to make no more exceptions. What confusion it has so far caused, as also the excitement it has aroused, is due to ignorance and prejudice. Not the least good it will effect will be that it will call the attention of thoughtful people that it is high time a brake was put upon the down-rushing train of the most sacred and lasting relation between two human beings. Its simplicity is another strong recommendation. It has nothing whatever to do with the marriages of Protestants. It lays down the law for all baptized Catholics that if they wish to marry, whether the other party be Catholic or Protestant, they must be married before the parish priest or Ordinary, and two witnesses. If the marriage is not solemnized in the presence of the parish priest or Ordinary the marriage is regarded as null and void. There may be in one country or another a plea for departing from the general law, but their cogency is insignificant when we look from the higher point of view. Every derogation from a general law is the curtailment of its usefulness, the admission of its weakness and a precedent for further exceptions.

They who have loved together have been drawn very close; they who have struggled together are forever linked; they who have suffered together have known the most sacred bond of all.

Yesterday I plucked up some plants and flung them on the dunghoap. I found them this morning blossoming and smiling. Thus do beautiful souls flourish under humiliation.—Abbe Roux.

HON. JUSTICE RIDDELL ON THE MARRIAGE LAW

In an address to an association in connection with Cooke's Church (Presbyterian), Toronto, the Hon. Justice Rid-

dell delivered some opinions concerning the question of marriage. It may be difficult for a judge to find subjects for addresses. Many of them might have to be treated by him afterwards officially. We think with double reason therefore that he should have chosen for his discourse something less litigious than the marriage law. In making any remarks upon the Justice's views we do so with all respect. Nevertheless we are surprised at the sweeping proposition he maintains and the certainty under which he labors regarding the supremacy of the State in the matter. "Whatever," the Hon. Justice is reported to have said, "the Legislature says is a marriage, and no Church, Roman Catholic or any other, has anything whatever to do with it." It is a pity that the Legislature was not specified, for Ontario differs from Quebec. Nor do we see why the Roman Catholic Church was singled out to be named unless it is the only Church possessing a law upon the subject. There is an acknowledged partnership between Church and State although the State assumes complete independence and claims that there is perfect separation. The Legislature admits as valid marriages those performed by recognized clergymen. This places the responsibility upon the officiating clergyman, so that his evidence is the decisive point of the validity. From this very point of legislation it is clear that the Church has the first word to say about the validity or invalidity of a marriage. Nor can the learned Justice be unmindful that the priests of the Church which he singles out receive their power of marrying people not from the State but from a higher source. It is just that it should be so in a Christian country, where marriage is a sacred rite and not a mere civil contract. If only the State has as good laws, or were as careful of its marriage laws, as the Roman Catholic Church, there would be less confusion and scandal in society.

THE APOSTOLATE OF THE LAITY

A few evenings ago I was present at an inspiring function in the parish of Norwood, diocese of Peterborough. Crosses and diplomas were being presented to eight new promoters of the Apostleship of Prayer. Before the ceremony there was a sermon, and before the sermon the preacher read a three line extract from the handbook of the League: "How many souls are lost? There are still a thousand million idolaters and infidels. There are millions of heretics and schismatics. Of the two hundred and fifty million Catholics how many are lost?" And then he asked the congregation a question: "Why are they lost—these infidels, heretics, and Catholics?" It is not God's fault; He wishes all men to be saved. It is not Christ's fault; He died for all men. After God and Christ there remain only ourselves. Then they are lost because of our indifference.

Two hundred and fifty million Catholics! Of that number how small a proportion belong to the priesthood of the Church? Someone has said that Almighty God must be very fond of ordinary common-place people. He made so many of them. So might we say that He is likewise very fond of the laity. He made so many of them in proportion to the few He called to the holy priesthood. And bearing this in mind, and remembering at the same time that He will have all men to be saved, it is pretty obvious that in His plan for the evangelization of the world the laity fill an important place.

Now do not hold up your hands in pious horror. I am not advocating Modernist doctrine. Neither do I subscribe to the theory of a universal priesthood. It is no very novel doctrine, seeing that St. Paul could write to the Christians of Thessalonica: "From you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith, which is toward God, is gone forth." If it could be said of us, as St. Paul could say of the Thessalonians, that from us "was spread abroad the word of the Lord in every place," what a different world this would be. But unfortunately we are too apt to leave this spreading abroad of the word to the priests of the Church. They are commissioned to preach, we say, as if preaching ever yet saved anybody. If the reader objects that Our Divine Lord told the Apostles to go into the whole world and preach the gospel to every creature, I answer that it was not their preaching alone, but their preaching plus the splendid example of their lives, that led men to God. It is practice, not precept, that counts. It was because, like their Divine Master, they could point to their works, that the preaching of the Apostles bore fruit. If you will not hear my word believe the works that I do.

Bearing this in mind, it is evident that although none can preach unless he

be sent, yet all can and should preach by example. The Gospel of good deeds is the only Gospel men will listen to. Words are cheap and worthless as everything cheap is worthless. Hence St. Peter, the chief of those who were "sent" to preach, and who certainly is above suspicion of harboring the thought of an universal priesthood, writes to the Christians of his times to have "their conversation good among the Gentiles, that whereas they speak of you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation." We grieve and lament when we read of the misrepresentations and slanders that are circulated against the Church from pulpit, platform and press. And we are fired with a holy zeal to be apologists for the faith. The means are ready to our hands. It is no new-fangled theory to calumny and slander is the purity of our lives. Let the scribbler defame and the pulpiteer screech for "great is truth and it will prevail." In the long run people will judge of our religion as they see it exemplified in our lives.

When we look back upon the history of God's Church, and remember all she has suffered and endured for two thousand years, we are struck with astonishment that she should have outlived it all, and should be now fresh and young and as full of vigor as in the first years of her divine mission. The world has ever hated her because she was not of the world. But she goes on her way triumphant because her children are loyal. Kings may persecute her; parliaments may pass penal laws against her, but kings and parliaments cannot tear out the faith from the peoples' hearts. The Church has triumphed because the children remembered the mother. To-day it may seem as if defeat is dogging her footsteps. Everywhere she is attacked; her every act is called in question. Her enemies are not only the open and avowed enemies of Christianity, but many professing followers of the Master are leagued with the atheist and free-thinker to put Caesar in the place of Christ. Even within her fold there are some who would stab her in the back. We have "liberal" Catholics who think she is too far behind the times and would bring her into touch with modern advancement. We are promised a "great forward movement" of Protestantism to combat the aggressiveness of Rome. What we need is a great forward movement of the Catholic laity—a drawing closer of Pope, priest, and people in a heavenly triple alliance. Given that we can look forward to the future with confidence. We are bound to succeed for God is with us. The careless, indifferent Catholic episcopate is the greatest hindrance to the work of conversion. An enlightened and zealous laity is now, more than at any previous epoch in her history, the supreme need of the Church. Vocations to the priesthood are indeed the marks of God's special predilection for a community, and not the least noteworthy utterance in Bishop Fallon's eloquent and touching tribute to the late Archbishop MacEvay was the fact of which he reminded us, that when Bishop of London the deceased Archbishop made it a rule that no vocation in his diocese should fail for want of means. But the call to the sanctuary is not the privilege of a few, whereas, as the preacher reminded the congregation at Norwood, there is room for all in the ranks of the lay apostles. COLUMBA.

A HOUSE DIVIDED

The little parliaments of the sects are now in full swing. Once a year they meet to discuss all manner of subjects. Church Union is presently the theme and the discussions are quite interesting. In some form or another it may be brought about, but even if the union is patched up, how long it will last is entirely problematical. So far as doctrinal standards are concerned the new combination will have to be but a skeleton, so that all may be brought into the fondly-hoped for union tent. While the average Presbyterian will not be in favor of doing away entirely with the manufacture and sale of intoxicating drinks, as he does not see any harm in taking a little nip once in a while, the average Methodist would go so far even as to prevent the growing of grapes, barley and other things which serve to produce the cup that inebriates. While a few of the sects are in favor of a sane Sabbath observance, which would render the Sunday not entirely a day of gloom and mourning and uplifting of the eyes towards the blue above us, others there are who would hang a cat on Monday for killing a mouse on Sunday.

A generation ago the sects were a unit in favor of the establishment and glorification of the little red school house, from which God and the things of God were to be almost entirely excluded, so that all shades of religious thought might be mollified. To-day these people are groaning in spirit because of the evidence of immorality which has been demonstrated by the investigations of Mrs. May-R. Thornley, a lady evangelist who deserves

credit for the time and attention she gives to the promotion of morality. Her revelations as to the immorality amongst school children are now being considered with closed doors in the hall attached to St. Andrew's Presbyterian Church in this city. A generation ago the Catholic Church was dubbed behind the age because it did not swing into line with those who proposed to establish a system of education which she claimed would give us sooner or later a paganism which sought but the dollar.

While the sects are irreconcilably divided on every other topic they always present a bold and united front against what they are pleased to call "Romanism," or the "aggressions of Rome." At all the conferences of our separated brethren the attitude of the Catholic Church in regard to marriage receives a doughty clubbing. Not a note of dissent. Rome is the common enemy that must be fought to a finish. We wish our friends would give this matter cool, thoughtful consideration instead of a frantic Lady Teetzelism. In Ottawa the district meeting of the Methodist Church sympathized strongly, we are told by a press despatch, with the Roman Catholic Church and her insistence upon the sacredness of marriage, and decreed that many mixed marriages had tended to irreligion, but "the papal decree does violence to the sanctity of family life and is in the interest of sectarianism." What a charming inconsistency! The Catholic Church is right. The Catholic Church is wrong. The conference commands the Church for its anxiety to sanctify the marriage tie and then proceeds to condemn the Church for issuing the Ne Temere decree which serves to promote the sanctity of marriage. In the same paper in which this statement appears we have a long account of an outrageous occurrence which exhibits in strong light the terrible evils which result from loose marriage laws. Many of the clergymen of the sects, notably in Windsor, Ont., in performing marriages, pay little attention to anything save the possession of a license by the contracting parties. We need not be surprised then to find that a man named Nathaniel Self had been sent to penitentiary for bigamy. He was married no less than five times. He was allowed out on parole, and wanted his wife to live with him again, but being refused, he shot her five times and then blew out his own brains. Another case. A clergyman in Midland married his young daughter to a wealthy old man over eighty years of age and now the judges are busily employed testing the sanity of Mr. Fraser, the bridegroom. We need not continue citing incidents. Almost every day the papers tell of marital escapades of one kind or another on the part of the young, the middle aged and the old; and in the majority of cases the result is separation or divorce. To correct these abuses, the Ne Temere decree was promulgated and the old church comes in for a fusillade of shot and shell because of her anxiety to promote healthier conditions in family life. Truly, the deliberations of our separated brethren form a combination of contradictions. As for church union let us say a word to them: "There is only one way out of your difficulty: Come back to Rome. You are now, and always will be, in the wilderness, so long as you remain from out the fold. To make the change easy for you, first become Low Church Episcopalians, the next step Broad Church Episcopalians, then High Church Episcopalians. Then take a good jump and you will find yourselves in the arms of the old Mother Church who is praying for your return to the centre of Christian unity."

THE YELLOW PAPER

We ask a careful study of a sermon published in this issue of the CATHOLIC RECORD, delivered by Bishop McFaul of Trenton, N. J. It deals with the manner of conducting certain daily papers in the United States. His remarks have a bearing too upon some of our Canadian publications, especially those of the larger cities. Those who, like ourselves, have a distinct recollection of the old style of journalism, must acknowledge, and with pain, that taken as a whole, in the last generation the daily papers have degenerated to a lamentable degree. Dignity of expression in the editorial columns and sane reports of the world's doings in the news department gave us a press in the old days which proved an educative influence for the higher and nobler things of life. True, we find at the present day many journals still conducted on these lines, but there are others, and the majority, which are produced solely for mercenary purposes and pander to the vulgar and sensational phases of life. This is a most unfortunate condition and bodes ill for the future. When we see a young man carrying home on a Saturday the Sunday abominations of the large cities of the United States, we take it that he is on the down grade, that his mind will sooner or later become imbued with the vulgarisms of life. He will become saturated with the most horrible doings of the criminal world, and with the most de-

testable phases of degeneracy in the moral order. The illustrated supplements, and more especially what is called the Juvenile comic supplements, tending to bring parental control into ridicule, the free use of the slang of the slums, the covert sneer at religion and all belonging thereto, the printing of the pictures of the most notorious male and female degenerates, with sketches of their lives, form a plague spot on our present day life. All this is condoned in the mind of some publishers because the paper "sells." It may be, and we hope the time will soon come, when the responsible and respectable portion of the community will cease giving support and countenance to the cowboy journalism of today. Fathers of families have a great responsibility in this respect. If the literature in the homes consists in large part of vulgar journals the children will be vulgar—if it consists largely in the retailing of happenings in the criminal world—many a boy will be turned to criminality. It is time for a crusade against the yellow press on the part of all respectable people. Who will take the initiative? We might start by forbidding the sale of the literary smilgax that comes to us from New York each week end.

NOTES AND COMMENTS

THE INVERNESS COURIER, in recording the opening of a chapel which, under the auspices of the Scottish Episcopalians, has been formed within the ruins of the ancient Abbey of Kinloss, furnishes us with an interesting resume of the later history of this monument of pre-Reformation Scotland. It was founded by King David I. about the year 1150, and from that time on until the tragedy of the Reformation, bore an honorable part in the ecclesiastical life of the ancient kingdom. It had, during the course of its history, been visited by Edwards I. and III., Kings of England and also by Mary Queen of Scots, on her memorable expedition to Inverness and the North. It had been placed by David I. under the charge of the Cistercian Order, then at the height of its renown, and under the fostering care of these holy men it was destined to become the parent house of many other religious establishments, such as Culross in 1217, founded by Malcolm, Earl of Fife, and the Abbey of Deer, founded in 1219, by William, Earl of Buchan. For over four hundred years these houses of prayer continued their beneficent work, succoring the poor and downtrodden, spreading the light of Faith and of learning, and contributing in other ways to the advancement of the Kingdom. Then the great blow fell.

AFTER the Reformation, we are told Kinloss, like other religious houses, fell rapidly into decay. For some time it was used as the parish church under the new regime, but in 1650, the laird, Brodie of Lethen, into whose possession it had fallen, sold the stones to one of Cromwell's officers, for the erection of Cromwell's Fort at Inverness. This, and the ravages of the inhabitants who by that time had been weaned from their ancient spiritual allegiance, soon reduced the magnificent pile to a heap of ruins. Only a portion of the crypt, choir and cloister remained, and in the further course of time, these too melted away. That they proved a valuable quarry, the field dykes and buildings of the neighborhood, says the Courier, testify to this day.

THE ABBEY in its ruins passed some years ago into the possession of the late Rev. I. A. Dunbar, of Seapark, who, being an enthusiastic antiquarian and ecclesiologist, took measures to preserve it from further destruction. He had the walls cleared of rubbish and buttressed; he traced out the lines of the old walls and revealed the entire plan of the buildings; he cared for the long-hidden graves of the monks, and forbade further tampering with their earthly resting places. For these acts of piety, even if he realized not their full import, the Catholic Scotland, that is, let us hope, again to be, will honor and bless his name. What he left undone he passed on as a legacy to his family, and Mrs. Dunbar has, according to her lights, taken further steps in the long-delayed restoration.

THE ONLY portion of the ancient fabric which had retained a roof was what had been a crypt or chapter house. This chamber, about 45 feet long, and covered by a plain barrel vault with groined roof at the east end, had long been used as a storehouse and receptacle for rubbish. This was cleaned out and converted into a beautiful chapel, and in doing this pains were taken not to disturb the original features of the building. Simple triplet lancet windows were introduced at the sides, an entrance doorway formed at the west end, a good floor laid, and chancel steps ingeniously formed out of the carved fragments lying about. The work being completed, an opening service after the Episcopalian order was held under the direction of the Bishop of Moray and Ross.

ALL THIS cannot be to Catholics. Kinloss from its original design, but having no waste of years idly prey to the incoherent misguided people, has at least been spared despoiling hands. As regards to the ever in regard to the old Faith the Church of England, the extent in the Scottish Catholics will be lectured by which has done Abbey of Kinloss, was inspired by its past minds of men generation round of sacrifice after the great tragic hallows walls. The time Kinloss may co-

THE CHRISTIAN Gleaned over the membership which has experienced many years. That this is very fast by statistics Methodist Record year, it seems, the 3,120 members, and occurring during year. British Wesleyans, 1911, to face that it has 13,120 members. "This," says naturally a matter of interest to the church is receiving closest

IN CANVASSING a depressing state of out that the decrease parallel to a decrease or to a movement to the contrary, it is triets where the p creased rapidly, t holds good, and the dual centres of day Methodism is decline. "Among erally," remarks t is manifest a langu mon, speaking ge political, social, re rather than religio speak of the minist laity." And the G young Wesleyanisms pray continued their beneficent work, succoring the poor and downtrodden, spreading the light of Faith and of learning, and contributing in other ways to the advancement of the Kingdom. Then the great blow fell.

WE DO NOT feel patiate at length heart-searching an friends. It is the and we do not w their morning. T however, with m ada as to the mero the Methodist m it does seem as if ence had a very on plexing problem up lently so, at Jay little humility in it policy of non-inter lie portions of th more care as to clergy, and some great material res questionable chan are at present p prodigally, might a for the time being, handwriting is upo

THAT METHODISM a letter in the Catholicism's New editor's comment evident. Its corr upon the perennial and the activities in Catholic circles English speaking "The defensive po employed since th been cast aside fo There can be no visible everywhere ment is along the Catholic Church is telling us that we always fail, becau And there have be have been just a l to what has been in some way our ch commanding voice quite marvellous ection retains."

OUR CONTEMPOR nail on the head, which so impress in his Oxford day the Church's adv age, is no less t ed for three cent get even yet for ev ny and abuse wh bition can sugges calmy on her way same voice of aut days of the much or the majestic l are on the head o

FIVE-MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

HYPOCRISY

"The hour cometh, that whosoever killeth you will think he doth a service to God." (John xvi, 2)

The Jews, under pretense of zeal for the service of God, drove the disciples from the temple, persecuted them and endeavored to put them to death.

Our Saviour censured the Scribes and Pharisees more severely for their hypocrisy than for any other of their faults.

He warned His disciples repeatedly: "Beware of the leaven of the Pharisees, which is hypocrisy." (St. Luke xi, 1)

"Woe to you, Pharisees, because you tithe mint and rue every herb, and pass over judgment and the charity of God." (St. Luke xi, 42, 44)

"Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchers, which outwardly appear to be beautiful, but within are full of dead men's bones and of all filthiness."

But, besides the children of the household of faith, countless numbers outside of them, in every age, have revered and respected the Pope and have honored him for his great and grand personality, and the great good he was to all as a promoter of all that was good for the human family and the exemplar of all that was noble and beautiful in Christian life.

As much as the faithful laity of the Church love the Holy Father, the clergy, the shepherds of the people, love him still more.

The bishops and priests are associated with the Pope in his charge of souls. All are directly or indirectly his aids.

The bishops are his vicars general, the priests his assistants, and they reverently receive his commands and faithfully carry out his orders.

The bishops are brought into closer relations with the Supreme Pontiff, and as pastors of the flock, acclaim him as the Supreme Pastor, chosen over all bishops, priests and people by the intervention of the Holy Ghost.

The history of the Popes may be summed up as the history of the world in all that is greatest and best since the coming of the Christian era.

Another man of this sort was King Herod who asked the Lord to be buried in his tomb when the Holy Child was found, so that he might go and adore, while his real purpose was to murder.

My dear friends! Are there not many Christians who follow in the footsteps of these hypocrites, who conceal a corrupt heart under the mantle of justice and virtue?

Some of us have lived under three Popes—all have lived under two. Some of us knew Pius IX, and were charmed with his eloquence and edited by his sanctity.

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It is Simply Invaluable

That is Mr. Stewart's Opinion of Douglas' Egyptian Liniment

Mr. Israel Stewart, of Desmond, Ont., has given Douglas' Egyptian Liniment a very thorough test, and this is what he says about it:

"After using and making some remarkable and speedy cures with Douglas' Egyptian Liniment, I must say that I believe it to be the most wonderful remedy for man and beast I have ever used."

We had a horse badly injured in the pasture field and before we were aware of it the wound was in a very bad condition, but Egyptian Liniment soon dislodged everything nasty and a rapid cure was made."

In the house it is simply invaluable in all cases of rheumatism, sciatica, neuralgia, burns, sprains or bruises. It is a boon to humanity."

You owe it to your family, and your stock to keep a bottle of Douglas' Egyptian Liniment always on hand, ready for instant use."

It stops bleeding at once. It heals cuts and wounds without inflammation or proud flesh. It quickly takes the pain and swelling out of sprains and bruises of all kinds. In fact it is simply splendid for every trouble of man or beast which a liniment can cure."

25c. at all dealers. Free sample on request. Douglas & Co., Napanee, Ont.

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ANTI-CHRISTIANISM

The Christian world has been shocked at the open expressions of hostility to Christianity in the press of the Anglo-Saxon countries.

American Christians, too, must be very careful of the newspapers which fall into their hands. A Sunday paper in Boston prints a long article, the first sentence of which contains the phrase: "I believe that Christianity has no real civilization as opposed and irreconcilable."

It is true the writer, an Indian, Dr. Charles A. Eastman, a graduate of Knox College in Illinois, only blurted out explicitly the sentiment that so many have been teaching elsewhere in euphemistic terms and under the cover of a rationalistic parody of religion.

Still the fact remains that these open and concealed attacks upon Christianity are growing more and more frequent and bold from day to day, and it is fast becoming evident that a protest more than a mere general reproach will have to be made.

It is indeed desolating to reflect that these articles are instilled into the minds of young men and intellects unformed, and sensitive.

The boldness of the idea is furthered by the utter absence of fact in its discussion. The Indian is declared the superior in moral and religion of the civilized Christian.

Recently the inspector of a school in Lugano, in Italian Switzerland, introduced into his classes a certain text-book containing a highly colored eulogy of Ferrer, the Barcelona anarchist.

Some of the pupils refused to accept the book, and eleven of the young men of the Faido school declared firmly that they would never accept the sectarian imposition.

As a result the inspector of schools sentenced them to one day in jail.

The following day being Sunday the young men demanded permission to assist at Mass, a request that was grudgingly granted.

The church strongly guarded, but amid the manifestations of popular sympathy. In the evening they were liberated, and, invited to the home of Dr. Emmanuel Cattaneo, a deputy to the Grand Council of State, they were tendered a banquet together with their parents and friends, where the sentiment of the evening was a pledge of fidelity to Catholic principles and a call upon all good men for liberty of conscience.

It is courage like this which counts in the great affairs of life. The timidity of the religiously minded young men often destroys their best efforts in the work of their own personal improvement.

Our young men—and our young women make a mistake that they have always the courage of their convictions, they would not only display character, but would at the same time command respect for themselves and for their convictions.

Confidential compromising and yielding to doctrines that they know are wrong, and to persons who they know are hostile to the Catholic religion

These two booklets tell you just what you want to know about heating your home—let us send you the one you want.

One tells chiefly about warm air systems, the other about hot water heating and steam heating.

Just write a post-card and mail to-day. It will pay you.

PEASE FOUNDRY COMPANY TORONTO WINNIPEG Showrooms: 32-36 Queen St. East Toronto

PEASE FURNACES and BOILERS

Advertisement for Kellogg's Toasted Corn Flakes. Features a map of North America and the text: 'Be sure to look for the Signature'. Includes an image of the product box and the Kellogg's logo.

principle though it has not rejected, and cannot altogether reject, the practice for there are Protestant Hierarchies. The Catholic Church retains and firmly upholds principle and practice, and in doing so has preserved unchanged the doctrines and all the essential forms of primitive Christianity.

Recently a degenerate attempted murder in St. Peter's in Rome, and after being apprehended, declared boastfully that he was a reader of the Anglo-Saxon countries.

Advertisement for RHEUMATISM. Includes a portrait of Frederick Dyer and the text: 'To Get You to Try My Drafts NOW I'll Send Them on Free Trial—Just Sign and Mail My Coupon'.

A coupon form for requesting a free trial of Drafts for Rheumatism. Fields include Name, Address, and a section for mailing the coupon to the Magic Foot Draft Company.

Advertisement for BOILER INFORMATION. Features two booklets titled 'The Question of HEATING' and 'BOILER INFORMATION'.

Advertisement for PEASE FURNACES and BOILERS. Includes the company name and address: 'PEASE FOUNDRY COMPANY TORONTO WINNIPEG Showrooms: 32-36 Queen St. East Toronto'.

Advertisement for North American Life Assurance Company. Features a map of North America and the text: 'Why Insure Your Life?'. Includes the slogan 'SOLID AS THE CONTINENT'.

Advertisement for ABSORBINE JR. and MENDEL'S. Includes the text: 'The one remedy that positively cures VARICOSE VEINS'.

Table showing high-class securities in which the funds of Mutual Life of Canada are invested. Columns include 1908, 1909, and 1910, with sub-columns for p.c. and p.p.

Advertisement for EDDY'S 'SILENT' MATCHES. Includes the text: 'EDDY'S WASH-BOARDS are acknowledged to be the BEST on the market'.

Advertisement for EDDY'S 'SILENT' MATCHES. Includes the text: 'There's not a Flaw in a Box of Eddy's Fibre-Ware'.

Advertisement for Canadian Independent Telephone Company, Limited. Includes the text: 'Install Canadian Independent Telephone Equipment and Improve your service'.

Advertisement for Canadian Independent Telephone Company, Limited. Includes the text: 'If you are continually having trouble on your Telephone line it is because of inferior equipment'.

Partial view of another page from the newspaper, showing the start of a 'MAY CHATS' section.

CHATS WITH YOUNG MEN

BE DEPENDABLE

Young man, are you dependable? Is your employer's reliance misplaced, or his confidence justified by your every-day conduct? Are you delivering day by day with all the might that is in you? In the absence of supervision, are you shirking and "sloddering," or are you working at the same high head of pressure and cheerfulness that greets the foreman's or employer's eye?

There is no trait of character that more surely makes for genuine success than thorough dependability. That implies a degree of capacity, a full measure of integrity and a will to do the thing that lies before you.

The swift-flying passenger train, with its burden of human life, illustrates the point exactly. It is essential that you keep on a straight track. The fewer curves you encounter the less danger you will be in. The train reaches its destination because it follows a track, and so you will reach a desired goal by doing likewise.

And so with you, young man. If you would succeed, inspect yourself regularly and keep your mind and body at that high state of efficiency, willingness and dependability that characterizes every detail of modern transportation.—Cincinnati Enquirer.

GOOD MANNERS

Good manners are within the reach of all, and good manners mean a gentleman. Parents should impress upon the minds of their children the necessity of being always nice. An exchange puts it this way: The chivalry our medieval forefathers was the doing of great deeds for others. Nowadays there is no need of the strength-taxing deeds of long ago; little things do for another count as much.

Good manners are chivalry for they come from the heart and are the same everywhere. They are the distinctive marks of a true gentleman. Cardinal Newman describes a gentleman as "one who never inflicts pain," which is another way of quoting our Saviour's words: "Do unto others as you would wish them to do unto you." A true gentleman then possesses a gentle heart, that prompts to treat all the same.

True gentlemen are not rare. We fall in with them frequently. Their cheery "good morning" lightens many of our gloomy days. Their smile or the word or two dropped by them in passing is like balm to the soul. Their hearts are so trained that they can, if there is need, be sympathetic, encouraging, forgetful of injuries, magnanimous. Why, the very conferring of a sought-for favor gives them pleasure. It seems to be a wise dispensation of Providence that there are such choicest souls to be sunbeams of happiness to their fellow-men. And no one can say he is above or below good manners. All that is required is a certain forgetfulness of self.

FEIGNED INABILITY

More energy is wasted by feigned inability than is utilized by genius. More time is spent in feigning inability than it would take to acquire the fortune of a Rockefeller. The reason why fortune does not smile on more is not because they lack brains but because they lack the will and energy to use their brains.

Feigned inability is dodging Success. Feigned inability shuts the eyes of Opportunity. Feigned inability lives with Failure. Wherever there is grumbling, murmuring, discontent, there are the warbles of "I can't."

Will is warm and cheerful in the teeth of the bitterest blast. Will, like a mighty searchlight, dispels all obscurity, all hopelessness, all timidity, even though the tempest roars and the ocean foams. It never misses its aim but always hits true. If bars of unusual and unexpected height rise before the will, it leaps over them like a strong and experienced athlete.

Feigned inability is the foolhardy craft that, with compass or tiller, drifts out on the sea of life, the playing of the wind and wave, liable to be upset and submerged at any moment. The man who feigns inability holds the keys of the vault of wealth in his hands but has not the strength of will to use them. The man who feigns inability is praying for success, with the knife of the murderer at the throat of success. It is more absurd, more ridiculous, to say "I can't," and expect to see results than to sit in the woods with pole in hand and expect to catch fish.

NO ABSOLUTE FAILURE

All of us at times are afflicted more or less with the feeling that we have accomplished much less in the world than we might have accomplished had we tried harder. We have done nothing to attract the attention of mankind; we are filling, day by day, positions as humble as they are unappreciated; and, in the absence of any special opportunity, daily, hourly for some great work or noble opportunity for brilliant service, and it has not come; we feel that we are almost failures. And yet if we have no attracted the attention of the world, we have at least, by our care in doing our duty, led the man who had the desk next to us to do his, when otherwise he would probably have failed. Our positions may be humble, but in them we are like pieces of the mechanism of a great machine. If we were not there and did not do our part, then the work of the machine would be imperfect. No man need be termed an absolute failure this side of the grave.

OUR BOYS AND GIRLS

MARGIE'S CHARM

"What is it that makes everybody love Margie Fitch so?" said Jennie Howard. "She isn't pretty nor stylish. Now, what is it, do you suppose?" "I think I know the charm. Perhaps you would better set yourself the task this week to discover it," answered her mother, busily putting the sitting-room to rights.

The next day at school Jennie followed her like a detective. The first thing she noticed was Margie's kindness to Alice Jones, a shy, new scholar, who stood quite alone, looking wistfully at the others at their gay sports. Margie went over and made her acquaintance; and after a little urging the girl joined the merry group, and was soon laughing with the rest.

When school was called, Margie laid a rose on the teacher's desk as she passed, and smiled a cherry "Good morning," and received an appreciative smile in return.

About an hour later, while busily studying, a smothered sob caught her ear. Looking about, she saw the new scholar sitting with head bent forward regarding her slate with a hopeless expression. Up went Margie's hand for permission to leave her seat; it was granted, as were all her requests, for they were rare, and the teacher knew they were never of a trifling nature.

"What is the matter, Alice?" asked Margie, sitting down beside her. "I can't do one of those examples," she replied, dashing away a tear.

Margie took the slate, read over an example and soon had it down correctly. With a little help at the right place the others were conquered, and the girl lifted a grateful face to hers as she thanked her.

On their way home a troop of girls were working off their animal spirits in a wild romp. Margie, in whirling suddenly, came in collision with a gentleman, knocking his cane from his hand.

"Oh, I beg your pardon, sir," said Margie, covered with confusion as she returned the cane to him. "I'm afraid I have hurt you, sir," and she looked up with frank solicitude in her eyes.

"Not at all, my dear," he responded heartily, pleased by her courteous manner. "Go on with your play, and be happy. I am proud to doff my hat to so polite a young lady." Which he did, with a stately bow, and passed on.

"How did you dare? I should have been too much frightened to have said a thing," exclaimed one of the girls. "So should I," chorused the others.

There was a social in the local town hall that week, Jennie still hovered near Margie, learning a sweet lesson every day from her. As they sat turning the leaves of a music album, finding their favorite songs, a lady paused to speak to them. Margie instantly arose, and proffered her chair, which was accepted with a pleased smile, after Margie had insisted upon it.

The two girls started for the other room, where the young people were preparing for games. Just then Margie espied a solitary figure sitting in the corner. She was an old woman, and was somewhat deaf. After a handshake and a sentence through the ear-trumpet, people usually left her to herself, as if she were a deaf mute, or spoke too rapidly to be readily understood through the trumpet.

Margie crossed the room to her, and taking the trumpet in her hand, being careful to articulate so as not to make her affliction more conspicuous, she sat and chatted half an hour away, amusing the dear old lady by repeating the pleasant and jokes that were flying from lip to lip of those around them.

"You have been a comfort to me, my bonnie lass," said the old lady, patting the hand that held the trumpet. "Now go and play with the rest, I thank you, my dear, for your thoughtfulness to an old woman like me." And Margie went away quite happy.

"I think I found out Margie's charm," said Jennie to her mother the next morning. "It is because she is good to everybody."

"Yes, that is it," answered her mother. "She is thoughtful, kind, polite, obliging. I think she must carry the Golden Rule very near to her heart."

LYING

Lying in elders is a most humiliating and contemptible and vicious practice. It shows a coward, a sneak, a traitor, a thief. A liar is despised in shunning is not wanted even among criminals. He is of no use in any position, because his word is unreliable. His employers are in fear as long as he is with them, and he is a let-go. A liar is his own greatest enemy—the blocks his way to happiness and success. Avoid all lies, even jocose. No matter what you do, no matter how guilty, confess and say "I'm sorry, mother, teacher, I cannot tell you the truth."

A truthful boy or girl, a man or woman, is a hero. They are ever respected, honored, trusted. Their word is as good as an oath, as a bond. Truthfulness is inseparable from greatness. It is the gold, more glittering than a diamond, stronger than adamant.—Catholic Bulletin.

GRATEFUL TO OUR PARENTS

Do you ever stop to think how much trouble is taken for you by your father and mother, and how constantly they are planning and working for your happiness? Boys and girls often take their parents for granted, and imagine that their own tasks are much harder than those of grown people.

"My mother never works," remarked a boy with an accent of decision. "She is always at leisure and has a much easier time than I. As soon as school is over she has errands for me to run to the postoffice or the store, or I must carry messages to my grandmother, that half my playtime is used up, and as soon as the lamps are lighted I have my lessons to study for the next day. When father comes home he has no errands to send him out, and he may do whatever he pleases."

The boy spoke of his parents almost with envy, yet they were both, had he known it, hard-working people who were making sacrifices that he might have the best education in their power to give him.

After all the boy was not more unthankful than we too often are apt to be to our heavenly Father. Night and day God is watching over us. The stars in the sky, the sun and the moon, the waves of the ocean, the trees and the grass, the air we breathe and the beauty of the whole world are tokens of His constant love. We take our heavenly Father for granted, as we do our earthly parents, and we forget to praise Him for all His goodness.

May we not learn how to thank our heavenly Father by thinking more about what is done for us every day by the dear ones at home? Just as we have learned to read by studying the alphabet, we may learn how to thank God as we should by being grateful to father and mother.—Pilot.

MAY

Heine, in one of his sweetest strains, sings in words that everywhere gleam as a string of pearls on a silver cord—"Sweet May has come to love us, Flowers, trees, their blossoms don, And through the blue heavens above us The very clouds move, with their feet."

How beautiful is May with its fall of gleaming trees, with its thousand songs thrilling from fluttering and nervous wings, with its streams that looked sullen under their frozen banks, now silvery in contrast to the green things that stoop to drink of their laughing waters.

The spirit of mystery is felt everywhere, though none of us dare define it; the skies are the color of the heavenly virgin's mantle; the flowers, with their varied hues, remind us of her many-colored and exquisite gifts; the smiling mornings of her waking, as she slept at the foot of the sphinx,—true expression of a mystifying world,—or opened her gentle eyes to the quiet sleep of Nazareth; the cheer and joy of the month halt our thought in contemplation of that delightful brightness that the scorn of Caiaphas could not blight nor the crimson horrors of Golgotha grimly shade.

May tells us in a particular manner of hope. With buds everywhere and groves orchestral, our longings soar to clear skies and far beyond, and in our hearts there grows, maybe in the violets of comfort, even as they mysteriously spring from the dark elod we might kick from our pathway.

May and Mary teach charity. There is an overflowing of love in physical nature; tender, kindly thought, then, should give us a sursum corda. Murder jars with May; slander is out of tune with its music; and only kindness gets its keynote from the majestic Te Deum that all living things chorus and to which the groves of spring sing credo. The gentle sweetness of Mary, the sinless and the immaculate, gives a royal color to all of nature's beauties and to Catholic thought, and nature in gratitude weaves her crown of odorous charms and sets them on the brow of her who is by excellence Queen of the May.

We should not stand alone as the only thing that will not join the voice with the many that acknowledge God. May is an act of faith. Well, then, does the Church when she appoints May as Mary's month, for her hope and charity and faith are first of all the children of Adam. No shadows flitted across her hope; no unguarded impulse, that would naturally be excused because of indignation for cruelty, weakened for a moment her charity; no helplessness of the Heavenly Father in the beginning, and no subjection of the God-Man in the end diminished for one moment the ardor of her adoring spirit. A queen does Mary descend the ages, all generations enthroning her, May when Elizabeth lies in her grave, but in the beginning and end her reverence. An archangel saluted her in the beginning and to the end

THE POPE'S PRAYER FOR A SICK CHILD

From the French journal, Noel, date of March 16, the London Catholic Times translates the following: On the occasion of the feast of St. Joseph, the name day of His Holiness Pius X., we are happy to give an account of a cure, inexplicable according to science, which the family of a sick child who was treated without hesitation to the blessing of the Sovereign Pontiff. We are authorized to give the names of the parents and witnesses.

In the beginning of April, 1909, a family named Monloup, Robert, Lyons, consisting of father, mother and two children, Andrew and Claude, aged nine and seven years, respectively, went to Rome for the celebrations in connection with the beatification of Joan of Arc. During their stay in Rome the family were entertained at the residence of the Marchioness Barbi (nee Ranglasi-Brancalione), on the Pincian Hill. The two children took ill of measles. Andrew recovered, but complications supervened in the case of Claude. In a fortnight from his arrival, besides the measles, he was suffering from meningitis, infectious diarrhoea and pneumonia.

The boy spoke of his parents almost with envy, yet they were both, had he known it, hard-working people who were making sacrifices that he might have the best education in their power to give him.

After all the boy was not more unthankful than we too often are apt to be to our heavenly Father. Night and day God is watching over us. The stars in the sky, the sun and the moon, the waves of the ocean, the trees and the grass, the air we breathe and the beauty of the whole world are tokens of His constant love. We take our heavenly Father for granted, as we do our earthly parents, and we forget to praise Him for all His goodness.

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Right opposite the window of the sick room could be seen the light from the sanctuary lamp, in the oratory of the Holy Father, who, to pass the hours of the night, was reading in an adjoining room.

"If the Holy Father knew that a French child who had come to see him was in such agony so close to the Vatican, don't you think he would pray for him? Go quickly. Obtain an audience. My child will be cured." "I shall go at daybreak, madame. I promise you the Holy Father will be informed." By daylight all hope was gone, and it seemed that death must soon occur.

Suddenly the child, who had not spoken for the past three days, calls his mother, he smiles and says that he is hungry. At that precise moment the Holy Father had prayed and given the blessing that was requested for the little child. The mother, standing near the window, observed this little light, and it seemed to suggest an idea. "Madame Monloup," said Madame Monloup, "if the Holy Father knew that a French child who had come to see him was in such agony so close to the Vatican, don't you think he would pray for him? Go quickly. Obtain an audience. My child will be cured." "I shall go at daybreak, madame. I promise you the Holy Father will be informed." By daylight all hope was gone, and it seemed that death must soon occur.

"No, my dear daughter, it is not to me you owe it; it is to your own faith." Then he blessed them all once again. On his departure Claude, only a few hours previously so weak, ran down the steps of the Vatican, and in the efficacy of the Holy Father's blessing.

On their return to Lyons Claude and his brother, Andrew, made their First Communion on the feast of the Epiphany without not having informed the Pope, for whom they offered it. That evening they received the following telegram: "On the occasion of your First Communion and that of your brother, Andrew, the Holy Father sends you from his heart the apostolic benediction both for yourselves, your parents and those recommended.—Cardinal Merry del Val."

The two children, especially the fortunate and grateful Claude, now think only of becoming valiant champions of the Pope.

Fated not to Die "The great faculty to my mind in Catholicism lies in its power of recuperation," said Father Robert Hugh Benson the famous English convert priest, in a recent interview. "Once Gnosticism trampled on the ancient Faith every-thing was lost, not one man in a hundred could write five lines on what was the Gnostics believed. Nero thought he had killed Christianity when he killed St. Peter; but St. Peter sits on Nero's throne to-day. Once Elizabeth died, the Heavenly Father's seminary priest, the could lay hands on, and established Protestantism in Ireland. Now Westminster Cathedral draws immeasurably larger congregations than Westminster Abbey, while, in the British Isles, and Irish Catholicism is an irresistible influence in an English Parliament."

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ANOTHER "NEW RELIGION"

Behold another professor prophet! He hails from no less a place than the University of Pennsylvania, and he speaks most dogmatically on the new dogmatic religion. He is Professor Simon Patten, and he does not hesitate to claim knowledge of what Christ would say and do were He on earth to-day. We recall the consternation with which the dogma of Papal infallibility was received by shocked moralists like "Argus" and "Quirinus" in The Times and theologians like Bismarck. "Infallibility" never claimed, at all events, to know beforehand what names Christ would apply to things of the present. We lie with us now, or things of the future. It never claimed more than authority to declare the truth on matters of controversy in the domain of faith and morals, in the name of Christ. Yet we listen in vain for any expressions of consternation over the assertion of mind-leading power never before claimed by the boldest of religious impostors. Moses and the other great prophets always commenced their prophetic admonitions with the claim, "Thus saith the Lord," but Professor Patten scorns any such avowal of dependence on authority. He says (according to reports in the daily press), "If Christ were up on earth to-day the terminology which He used would be changed, and what He calls the holy spirit within us He would now call the social spirit. It is this spirit which to-day makes new men of us, which gives us religious stimulus, which drives us forward to a higher and better life."

Positivism never went so far as this in insisting on adherence to "the religion of humanity." It made no claim to be supernatural in its origin, but followed the dictum of Napoleon, that if human society had not a God to look up to and revere, it would be necessary to society's existence to invent one. This Pennsylvania University prophet says, in effect, that the Christ (in whom he pretends he has some belief) said He would send the Holy Ghost, the Paraclete, upon His disciples to strengthen them and equip them within their terrible conflict with ancient and entrenched triple-riveted Paganism. He was a liar! It was to students of the University who are members of the Christian Association, he it noted, that this "super-man" professor (as one who claims to know more than Mrs. Eddy, or any "Mahatma," or "Yogi," may not improperly be called) addressed these startling new dogmas.

When John Calvin was cross-examining his victim, Servetus, as to the beliefs of Pantheism, of which Servetus was a high priest, he asked him, "Did he believe, as he asserted that God is everything—that the bench on which he was seated was God." "Certainly I do," stoutly answered the prisoner. The Rev. Mr. Campbell, of the London Temple, maintains that sin itself is a form of religion. Professor Patten's theory is not so sweeping as this, but it comes pretty close to it. He said:

Religion is not a matter of belief, but of experience. Any uplifting ex-

perience is a religious experience. In this sense there is just as much religion to be obtained from listening to an opera, from reading a poem, from hearing an inspiring lecture, as from attending church.

Professor Eliot, of Harvard, may be regarded as the inventor of this old-fashioned idea of wit faculties, which is called a new religion. There was a belief in the Middle Ages in an institution that was called "the Witches Sabbath." In the prescriptions which are now being dispensed as substitutes for true religion there are ingredients quite in keeping with the needs of a "Witches Sabbath." The "secret, black and midnight bags" whom Maebeth consulted in the "Pit of Acheron" had nothing more untheatrical to ideas of religion than the blasphemous nostrums and precepts that those college misfits are gravely putting forward in the name of social philosophy.—Philadelphia Catholic Standard and Times.

Go where thou wilt, seek what thou wilt, and thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.

Behold, if all could be said against thee which the malice of men can invent, what harm could it do thee, if thou wouldst let it pass, and make no account of it?

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