For The CATHOLIC RECORD Singing In Church

It may be sweet to listen to the song And feel it deep within the swelling

mine own lips, melodious move

e pure voice the many throated

As one part
throng.
Ab, then is music most a living art,
Lifting the soul to its celestial part
Amid adoring angels, singing strong,
The praises which the thirsting tongue praises which the thirsting tongue must tell. a, teach thy lips to sing the heart's

sweet praise, Let the voluminous voice in rapture

throne, He hears the songs of angels, with our

-EWYN BRUCE MACKINNON

## MARRIAGE AND EUGENICS

The "science of eugenics" is upon us, and the preachers have found a pre-text for a new sensation. The ethical culture folk, who as a rule do not have culture folk, who as a rule do not have nor care to have families of their own, have begun to legislate for the families of others, and forgetting the ethical portion of their cult, have been regarding the conjugal relations of rational beings from the viewpoint of the stock farm. The human soul, which is essentially the man, with all its marvelous potencies that dominate the flesh and often fashion herces and heroines and saints out man, with all its marvelous potencies that dominate the flesh and often fashion heroes and heroines and saints out of men and women who are weakly or diseased, is utterly disregarded, as if the sole purpose of procreation was to produce athletes, puglists, and other prize specimens of physical humanity. A Chicago preacher has got much newspaper space by annouacing that he will perform no marriages unless both parties are furnished with a medical certificate of physical soundness—a not very difficult acquirement—and other preachers have rushed in to fill the daily columns with similar views. He is an Episcopalian. Now the Episcopal Church has, we believe, a decree l'orbidding the remarriage of divorced persons—under certain conditions; and we have never heard of an Episcopalian being unfrocked for performing such a marriage, or of Episcopalians who so marry being excommunicated therefor. They had better observe the duties that are imposed on them before assuming others that are not.

The Catholic Church has long ago

posed on them before assuming others that are not.

The Catholic Church has long ago made laws which prescribe certain physical, mental and moral conditions and capacities as requisite and obligatory on the part of those who enter the matrimonial state. Holding marriage to be a solemn sacrament, ordained and blessed by God for the propagation and proper upbringing, physically, morally and mentally, of the human race, it hedges matrimony round about with such conditions as will prevent those who are incompetent from engaging in such conditions as will prevent those who are incompetent from engaging in it and retard those who are temporarily or conditionally disqualified until they shall become qualified. Authorized and empowered by God to confer the ascrament and determine the conditions in which it may be validly and licitly received, the Church will not delegate the newestern to medical prachitioners or received, the Church will not delegate its powers to medical practitioners or amateur dabblers in eugenics; nor will it permit these to direct the course of conjugal life in violation of the laws of conjugal life in violation of leave the law of the truly great and noble would have been ruled out of existence by the

There are cases which at first sight of the State, beyond those which it al-ready controls; but this would open up such a wide area for further interfersuch a wide area for further interference and consequent dangerous abuses that it is far wiser to leave the matter where it belongs—to parental and spiritual supervision and the consience of the individual. We have known a father who insitted that his daughters' suitors should have a certificate of physical and mental soundness from his own physician as a prerequisite to his consent. Parents have such a right, and it is sometimes well to exercise it, but moral qualities are the chief factor in the property of the consents. making marriages happy and permanent and even fruitful, and with these the Church has much, the State and physician have nothing, to do.—America.

## NEWMAN AND MANNING-THEIR UNWAVERING FAITH

The great name of Newman is just now very much in the thoughts and on the lips of Catholics in England in con-nection with the new Life of the illus-

and an eager longing and hope against hope that the many dear friends whom I have left in Protestantism may be partakers of my happiness.

"This being my state of mind, to add,

takers of my happiness.

"This being my state of mind, to add, as I hereby go on to do, that I have no intention, and never had any intention, of leaving the Catholic Church and becoming a Protestant, would be superfluous, except that Protestants are always on the lookout for some loophole or evasion in a Catholic's statement of fact. Therefore, in order to give them full satisfaction if I can, I do hereby profess 'ex animo,' with an absolute internal consent and assent, that Protestantism is the dreariest of possible religions; that the thought of the Anglican service makes me shiver, and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! 'The net is broken and we are delivered.' I should be a consummate fool (to use a mild term) if, in my old age, I left the land flowing with milk and honey for the city of confusion and the house of bondage.'

Another declaration, in language if

Another declaration, in language if possible stronger, is quoted from a public letter in which the Cardinal wrote:

"From the day I became a Catholic to this day, now close upon thirty years, I have never had a moment's misgiving that the Communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the 'adoption of sons and the glory and the covenants and the revealed law and the services of God and the promises,' and in which the Anglican Communion, whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such, no part. Nor have I ever for a moment hesitated in my conviction since 1845, that it was my clear duty to join that Catholic Church, as I did then join it, which, in my own conscience, I felt to be Divine."

Equally positive and unmistakable was the position of another distinguished convert, Cardinal Manning, impressed on one occasion in assertion of faith thus quoted by the Observer correspondent:

"It gives me the joy of saving that." Another declaration, in language is

respondent:

"It gives me the joy of saying that, from the hour I submitted to the Divite voice, which speaks through the one only Catholic and Roman Church, I have never known so much as a momentary shadow of doubt pass over my reason or my conscience. I could as soon believe that two and two make five as that the Catholic faith is false or Anglicanism true."

Needless to say, the Protestant zealots had to give up their "habit," so far, at least, as it concerned the two Cardinals, finding it a hopeless business to make any sensible people believe that either of them was "not happy in the Church of Rome."—N. Y. Freeman's Journal.

## A BAPTIST WRITES OF THE

Reviewing the Catholic Encyclopedis the Watchman (Baptist) of this city, after a statement of the aim and scope

after a statement of the aim and scope of the work, says:

Perhaps the most noticeable general feature of the work is the atmosphere of certainty and finality which pervades the whole. In this age of criticism and doubt and uncertainty we here have something which is fixed and definite and which claims to be sure and trustworthy. The Bible is fully accepted for what it claims to be and what it has been believed to be in all the evangelical portion of the Christian Church in all ages. On looking at the arricle on cal portion of the Christian Characa in all ages. On looking at the arricle on "Adam" in another encyclopedia, for example, we find the following statement "Adam and Eve, the first human pair, are represented in the well-known story "Adam and Eve, the first human pair, are represented in the well known story as having been created by God and placed in the garden of Eden, where they lived in a state of innocence until the fall. To obtain an adequate view of the relations and implications of this biblical story it must be subjected to literary analysis. It is now generally conceded that the narrative is a combination of two accounts." In contrast with this vague and unsettling beginning the Catholic Encyclopedia introduces its long and scholarly discussion thus: "Adam the first man and father of the human race" and in regard to the two accounts of creation in Gen. i and Gen. ii, it says: "The two accounts therefore, are practically one with regard to didactic purpose and illustration, and it is doubtless to this feature that we should attach their chief significance. It is hardly necessary to remark that the loftiness of the doctrinal and ethical truths here set forth place the biblical narrative immeasurably the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of antiquity." This is a fair illustration antiquity. This is a fair illustration of the more reverent treatment of biblical themes in the Catholic Encyclopedia as contrasted with the tone of the bulk of current literature on the same sub-

Paul, who speaks of bactism as a bath (Eph. v, 26; Rom. vi, 4, Tit. iii, 5): In the Latin Church immersion seems to have prevailed until the twelfth cen-

have prevailed until the twelfth century."

The Watchman's reviewer draws wrong conclusions from several of the articles, showing either that he did not read them attentively or that his original knowledge of Catholic doctrine is so faulty as to render his reading practically valueless; but he praises the great and voluminous work as a whole and says; "Enough has been said to show that with the larger portion of the articles, especially those on Biblical subjects, evangelical Christians would find themselves in substantial agreement."

find themselves in substantial agreement."

It is thus the Catholic Encyclopedia is enabling non-Catholics to see the true position of the Catholic Church with regard to the modern questionings and doubtings of the Bible, while it proves at the same time that the principles of the Church are no obstacles to scientific research by showing what Catholics, with the full sanction of the Church, have done to advance scientific discovery and knowledge. It is a great revelation also of the work done in literature and art and all other fields of human endeavor by faithful sons and human endeavor by faithful sons and daughters of the Church.—Sacred Heart Review.

## THE VIEWS OF A CONVERT MINISTER

In reply to the query with which your circular dated February 8 opens, and which query is, in effect, How soon do I think America will be dominantly Cathwhich query is, in effect, How soon do I think America will be dominantly Catholic? I can reply that in every true Christian sense, I think America is dominantly Catholic now. But in the broader sense, in which you doubtless desire to be taken, will say it depends, under God of course, solely on the Catholics. At the present ratio of Catholic gain, if maintained (and in my opinion, it will rapidly increase), it is simply a matter of figures to demonstrate that the time is short, perhaps very short, when Catholics will be dominant, not only in religion, but in civics. I said will be; perhaps we had better put it can be, for without a change in the drift of events Catholicism will certainly have the numbers, and I see no sign of such a change; but on the contrary, I look for the drift to intensify. As to what we can do to hasten the no sign of such a change; but on the contrary, I look for the drift to intensify. As to what we can do to hasten the coming of the day of the Lord, I know of nothing we can do but what you and your confreres are doing with success—that is, tell the people about it, or as Our dear Lord said it, "Go ye, etc., and preach the Gospel to every creature." I have little tolerance for the modern idea of improving on that plan and substituting chalk talks, moving-picture shows et id omne genus. A Protestant friend of mine, a preacher who was choke full of what they call "methods," under the use of which his flock was dwindling, asked me some years ago, after I had abandoned the Protestant ministry and before I had become reconciled to the Church, "What will we do to get the people to church and hold them?" I replied, "You might try preaching Christ a little. You know, He said, And I, if I be lifted up from the earth, will draw all men unto Me. Try it, brother." I don't know whether he ever tried it or not. I know he never bad. Try It, brother." I don't know whether he ever tried it or not. I know he never had, so far as I sould learn, before I gave the advice, and that was what was emptying his Church and is emptying hundreds of others. I can find you legions of Protestants—and I know them—who are hungry, starving for the bread of life, and they do not get it. As I remarked to our Right Rev. Bishop once: "I can find thousands of Protestants who want to be Catholica if they knew how." So it is Catholics if they knew how." So it is our duty to show them how. I think Father Handly's article in the Misour duty to show them how. I think Father Handly's article in the Missionary for December, 1910, touched two points which would effectually aid our work in spreading the gospel, i. e.: the encouragement of congregational singing (you Paulists are giving that) and the utilizing of the gifts and graces of men who come to us from the ranks of the Protestant ministry and are debarred by family ties or other circumstances from entering the priesthood. At present they are, and have to be, dumb. If by any method we could "loose him and let him go," we have many a man among such who could and would do yeoman service for the Church. Put him to work, open his mouth and let him tell the story in some way. Call him a licentiate or a lector, or, as the Methodists do, an exhorter; but put him to work.—I. L. Gamewell in the Missionary.

## THE PRIVILEGES OF ULSTER

medicon with the new Life of the Illustration Cardinal recently issued from the pen of Mr. Wilfrid Ward. One of the more reverent treatment of biblishing the pen of Mr. Wilfrid Ward. One of the more reverent treatment of biblishing and the pen of Mr. Wilfrid Ward. One of the more reverent treatment of biblishing and the pen of Mr. Wilfrid Ward. One of the more reverent treatment of biblishing and the pen of Mr. Wilfrid Ward. One of the more reverent treatment of the Charles in the story has reference to the habit of Protest-and and the pen of the Charles in the story has reference to the habit of Protest-and the correspondent of the Charles is the Word of God and of a single (arm of the Charles of Rome, and is a mattout to get out of it, and, indeed, is soon coming back to his former body."

Of course that was said of Newman as well as of many other converts, "and is soon coming back to his former body."

Of course that was said of Newman as well as of many other converts, "and is was a good thing (the correspondent remarks) that they did say it, for it gave the Cardinal more than our warreing developed the convergence of the so-called." Severe was made a profession and declaration quoted as follows from Mr. Ward's Life:

"I have not had," wrote the Cardinal more than our warvering developed that its, it constants the word of God that its, it contains the word of God that the Wilfridge of the so-called that its "the inspired record of the Marches and the excession of the more part in the Catholica Roman and declaration quoted as follows from Mr. Ward's Life:

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"I have not had," wrote the Cardinal more than our profession and declaration quoted as follows from Mr. Ward's Life:

"I have not had," wrote the Cardinal more than our profession and declaration quoted as follows from Mr

bers for Trinity College, Dublin. During this period of Tory rule every member for this stronghold of Episcopalian Toryism has been prevailed upon to accept the honor of a position with a fat salary. Can the Standard say that Nationalist Ireland has ever been treated in such a way? From the day in 1829 that the first Catholic member for Ireland came to the British House of Commons I do not know of one Irish Nationalist who has received a salaried position. True it is that Irish Liberals have accepted these positions, but Irish Liberals are now seldom seen in Parliament—they obtained one seat at the last election. Thus, the Irish members for the south of Ireland, the Nationalist members, knew not what it is, under either Liberal or Unionist rule, to accept the emoluments of office.

But during these years when the few members for Ulster were obtaining all the positions with salaries, what was this Government doing for the Irish Catholics? The Catholic of the south were asking for a Catholic university, and the Government of Mr. Balfour said they were willing to grant it; but, alas! the Orange leaders of Ulster threatened such a proposal, and a bill was never even proposed. Surely it would have been a great triumph for the Balfour Government to have granted this reasonable request of the Nationalist; but the intolerance of the Nationalist; but the intolerance of the Ulster Tories frightened the party leaders. Was not this class privilege, when a few men from the north were able to prevent the Catholics of the south from obtaining what was a fair and reasonable request, that they be allowed to have a Catholic university? I am a Protestant who believes in Home Rule.

Invince O. Vincent Cookships. One. April 8.

vho believes in Home Rule.

IRVING O. VINCENT Cookshire, Que., April 8.

## FIGURES THAT LIE

We have long and hopelessly protested against the twist that is given to statistics when Catholicity is concerned. The praiseworthy efforts of some of the Protestant churches to get their men interested in religion have led to the publication here and there of tables of figures showing the number of men that go to Church.

Why is it that so frequently the Catholic men are actually dacimated in these lists? Is it mere guesswork, or is it done with the purpose of seeking to equalize on paper the church attendance of the Catholic and non-Catholic map, and the seeking to the Catholic and non-Catholic map. We have long and hopelessly protested

The matter is given point by such a The matter is given point by such a censes, taken by Protestants, of course, in New Rochelle, N. Y. The attendance at the 10:30 o'clock Mass in one church was given as five hundred and fifty-nine, with the luminous addition, "of course there were earlier Masses." Of course there were! And some of them well attended, at an hour long before the census takers were thinking of getting up. The pastor of the church wrote to correct the figures, stating that he had at the Masses by actual count one thousand seven hundred and sixty-five!

one thousand seven hundred and sixtyfive!

The incident is but a sample of the
"facts" given by the tabulators who go
to High Masses and, because there may
be few men there, use it as an argument
that Catholic men neglect their religion.
It was not so long since that one of these
orthodox calamity-criers proved that
the Catholic Church is losing her hold
on her reconle because there were so few

the Catholic Church is losing her hold on her people because there were so few at Vespers!

To these compilers of statistics, if they really wish to know how many of our men go to church, we humbly suggest that they get up early, very early, on Sunday morning, come to a Catholic church and be prepared to be kept busy counting until dinner time. It is easy

## HEROIC MISSIONARY A VICTIM OF LEPROSY

FATHER DUPUY, S. J., CHEV. ALIER OF THE LEGION OF HONOR, CONTRACTS DREAD MALADY IN MADAGASCAR

"Jesuit-Knight of Legion of Honor —and Leper."

These are the titles which Father Isidore Dupuy, of the Betsileo Mission of Madagasoar could place on his visit-

of Madagascar could place on his visiting cards.

Only a few months ago word was received at the French headquarters of the Propagation of the Faith that a member of the Parls society had contracted leprosy in India. His name has not been given to the public as yet, and now Father Dupuy adds his to the long list of those heroic martyrs to charity. The history of Father Dupuy's ministry to the natives of Madagascar goes back to the days of its conquest by the French. Obliged to quit Tananarive at the opening of hostilities, Father Dupuy was sent as chaplain and interpreter to the corps of General Voyrou and soon became attached to the famous flying column. He left Maguringa with the soldiers and returned with them to Tananarive after the conquest. It was he who sang the Te Deum for the

disease picks up its victims where it pleases.

When the fact was known he was iso-

When the fact was known he was isolated, but he made no complaint, though it was hard to give up his beloved labors. The doctor, however, made great efforts on his behalf, and though the repugnant malady still continues the sores which it causes are closed and the particular precautions taken have removed all danger of contagion. Father Dupuy is thus enabled to go once more about his missionary duties and to visit occassionally his fellow-missionaries, while he has the happiness of celebrating Holy Mass daily. Meanwhile a little house is being built for him in the leper colony of Marena, for there he has decided to go, to carry what consolation he can to his fellow-sufferers and to die as he has lived, in the service of his Master, brave and uncomplaining.

## DO PROTESTANTS GO TO HEAVEN?

BISHOP FOLEY OF IRELAND WRITES A COMMUNICATION IN ANSWER TO THAT QUES-TION THAT IS WORTH PER.

Moved by a communication which he received from "A Poor Protestant," who asked whether the Church taught "that asked whether the Church taught "that Protestants would stand no chance of going to keaven, or that God created them to be damned," Bishop Foley, of the ancient Diocese of Kildare and Lieghtlin, Ireland, selected as the particular topic of a recent Lenten pastoral the doctrine which is summed up in the formuls: "Outside of the Church there is no salystion." Since there is hardly is no salvation." Since there is hardly any other dogma of the Catholic faith which lends itself so readily to misrepwhich lends itself so readily to misrep-resentation at the hands of outsiders, or which is so calculated to prejudice in-quiries against the claims of the Church, Bishop Foley's lucid explanation is of permanent value. He writes: "Looking out upon the world and real-izing the enormous number of human

"Looking out upon the world and realizing the enormous number of human beings who have never even heard of Christ, we cannot be surprised if many earnest inquiries are repelled by the apparent harshness and intolerance of this great truth of Catholic belief. Seeing that fully two-thirds of the human race are not even nominally Christians and that nearly one-half of the remaining third is outside the fold of Christ, we are asked by outsiders to believe that this dogma which, it is said, dooms five-sixth of the human race to everlasting damnation, is absolutely incredible in itself, as well as in hopeless conflict with the well known will of God that "all men should be saved and come to the knowledge of the truth."

"What obligations, then, do we conceive to be implied in the words of the catechism that 'no one can be saved out of the Catholic Church? Are we bound by this doctrine to believe that there can be no hope of salvation for these

of the Catholic Church? Are we bound by this doctrine to believe that there can be no hope of salvation for those who have not been baptized, have lived all their lives outside the Catholic Church? Every instructed Catholic knows that we are bound to believe nothing of the kind. We are all familiar with the axiom that God Almighty relieves His grace to no man who makes fuses His grace to no man who makes the best use he can to the faculties af-

forded him.
"'It is well known,' writes Pius IX, that those who labor under invincible ignorance with respect to our most holy religion, and who, carefully observing the natural law imprinted by God on their hearts, live an upright life, may, through the operation of divine grace attain eternal life, since God, of His attain eternal life, since God, of the outer allows great goodness and mercy, never allows anyone to be consigned to eternal punishment who has not been guilty of greatyious sin. But, the Pontiff adds, the vious sin. But, the vious sin. But can be saved.' In what sense, then, can it be truly said that some of those who are inculpably ignorant of her claims are to a certain extent inside the Church of Christ?

Church of Christ?

'In a real sense of the words and speaking of things as they are in the eyes of God, we truly say that all who are in the state of grace, whether they have been baptized or not, are inside the Church. Like her Divine Founder, the Church is composed of two elements the Church. Like her Divine Founder, the Church is composed of two elements—the one material, visible and of itself natural, and this we call the body; the other spiritual, invisible and supernatural, which we call the soul. We may belong to the soul of the Church and not belong to the body; and we may be a member of the body without belonging to the soul. All men are bound to belong to the soul of the Church as a matter of indispensible necessity, but membership of the body is a matter of divine precept, from the observance of

they all agree in declaring that our Divine Lord laid a divine precept upon men, obliging them to belong to His Church. There is no room for any disagreement upon this point, as we may see by looking to the sacred councils of

the Church.
"It is evident, then, that as a matter of plain fact our divine Lord has laid

"It is evident, then, that as a matter of plain fact our divine Lord has laid a grave obligation on men to become incorporated into His mystical body by baptism and to be faithful to the duties which Church membership involves.

"Many are invincibly ignorant of the existence of any divine precept; their knowledge is confined to what is necessary to be believed, independently of every precept. Others, whilst recognizing this divine precept, finds it impossible to make out what it is that constitutes membership, or which of the various churches that claim their allegiance to the true Church of Christ. Many allow themselves to be persuaded that the fact of their having been born and reared in a certain religious denomination is sufficient evidence of the will of God in their regard. They will tell you that one religion is as good as another; that it makes little difference to what religion a man belongs if he lives an upright life; that Almighty God will not hold a man responsible for what he believes, but for what he does; that, besides Catholicism, there are other legitimate forms of Christian religion, and that separation from the Catholic Church is therefore no obstacle to salvation.

"It is not indeed for us Catholics to

de is not indeed for us Catholics to peremptorily prenounce sentence of damnation upon anyone who dies outside the body of the Church. The judgments of God are inscrutable to us, and as we are not to condemn even those who appear to us to have died in the very act of sin, so neither are we straightway to canonize every one who appears to us to have lived an upright life, notwithstanding his religious beliefs. We must leave these things to the infinitely just judgment of God.—Catholic Universe.

## A PROTESTANT MINISTER'S TESTIMONY

American Catholics, as a rule, are not

American Catholics, as a rule, are not aware of the great progress which the Church is making here, notwithstanding the millions who have been lost to the Faith through one or more of the causes that contribute to what has for years been known as the "leakage." Statistics which may be relied upon all the more as being authentic because they are compiled by one who is no friend of the Catholic Church, and who was formerly appropriate capacity in employed in an important capacity in the Census Bureau, the Rev. J. K. Car-roll, a prominent Methodist minister of New York, informs us that last year there were in the United States 12,556,612 were in the United States 12,556,612
"communicants" belonging to the
Catholic Church—that is to say, Catholics
aged over sixteen years. Twenty years
previously the number of such Catholics was, he tells us, 6,231,417—an increase of over 100 per cent. The
significance of this great increase is
deepened by a comparison with the
growth of the Protestant sects during
the same period. The Methodist bodies
increased from 4,252,843 to 6,294,726, or
less than 50 per cent. the Baptists
from 3,429,505 to 5315,412, or
about 34 per cent. The Presbyterians
and Eviscopalians make a better showing. The former have to their credit an
increase from 788,244 to 1,340,110; the
latter from 532,054 to 947,320. The increase in the membership of these two crease in the membership of these two denominations; as represented by perentage is : Presbyterians, about 70 pe cent.; Episcopalians, 78 per cent. Each of the other sects, with the exception o

membership of the body is a matter of divine precept, from the observance of which one may be excused, but only by impossibility or inculpable ignorance.

There is only one condition necessary in order to belong to the soul of the Church, and it is to be in the state of grace. Anyone who is outside the Church in the control of the church in the c handsome fellow he was, how pleasant his disposition and great his popularity with all classes. There are people now living in Unrichsville who will verify this statement. But Jake had a weakness, He learned to drink. He married a girl, the daughter of good people, against the wishes of her family. The drink habit grew upon him. He became quite dissipated. The hardships and privations of a drunkard's home broke his wife's heart and caused her death. A few years ago when the writer was hunting squirrels he found Jake in a thicket, lying by the side of a jug he had carried many miles from the railroad station where he had it filled. He was in bad shape from drink and fatigue—bloodshot eyes, bloated face, dirty clothing a ragged old wreek. And now he's dead. A wasted and miserable life ending in darkness and depair. A tragedy so fearful that no words can describe it. That's only one case.—Uhrichsville Chronicle.

When the trials and sorrows of this world burden you, pay a visit to our dear Lord in the Blessed Sacrament and you will experience untold consolation.

## CATHOLIC NOTES

Catholicity has increased in the ecclesiastical province of Calcutta, India, over 108 per cent. in ten years, and in Burma the increase is over 118 per cent.

The Rev. John J. Winne, S. J., at a recent conference of the Philadelphia priests made the statement that the cost of the Catholic Encyclopedia up to date was over \$600,000

The Catch-My-Pal Total Abstinence Society of Ireland now has 250,000 members. The Emerald Isle is experiencing the greatest temperance revival in all

Vido, the Superior-General of the Order of Cierks of St. Camillus de Lellis, to submit a report on the question of reform-ing the Calendar and making Easter a fixed date.

According to statistics just published, the Catholic population using the Ger-man tongue in the German Empire, its colonies and in Luxembourg, Switzer-land and Austria amounts to 41,450,385, with over 43,000 priests, secular and reg-

noble religious and convert, Mother Katherine Drexel, Superior-General of the Sisters of the Blessed Sacrament for Indians and Colored People, Cornwells, Pa., contributed personally \$73,260.27 to the Catholic Indian missions.

Bishop Colton, of Buffalo, has returned from the South, and, to all appearances, has completely recovered from his recent serious and well-nigh fatal illness. The Bishop has announced that Cardinal Farley has consented to come to Buffalo on June 9 to lay the corner-stone of the new cathedral.

The Board of Directors of the Knight The Board of Directors of the knights of Columbus announce that \$385,000 of a \$500,000 endownment fund for the Catholic University already is in hand. The income from this fund will be used to provide scholarships and board for fifty students at the University.

The Long Island Chapter of the Knights of Columbus has inaugurated a movement to raise \$50,000 for the exection of a Catholic Settlement House, in perpetuation of the memory of Very Rev. Mgr. William J. White, D.D. Some of the most enthusiastic supporters of the movement are non-Catholics.

The will of Louis Schlesinger, who died at 2100 Fifth avenue, sets aside a fund of \$500, out of which payments of \$5 and \$10 are to be paid for the relief of poor families, irrespective of religion, but preference to be shown to Hebrews and Irish Catholics. Another fund of \$150 was set aside to buy coal for poor families under the same conditions.

families under the same conditions.

The late Elizabeth Lady Herbert of Lea, mother of the Earl of Pembroke, left estate of the gross value of \$169,045. She left the Fitzwilliam plate, the ring of the Abbess of Old Witton Monastery and other articles to the Earl of Pembroke; \$25,000 to the Sisters of Charity of St. Vincent de Paul for the industrial school at Salisbury, and the furniture of her domestic chapel, with the marble altar, plate, vestments, etc., to the Foreign Missionary seminary at Mil Hill.

A writer in the Sheffield (England)
Telegraph says: "I hear that the
Vatican authorities are especially considering the claims of Abbot Gasquet to be promoted to the Cardinalate. It will be remembered that in 1903 many expected that the Abbot's claim, on in-tellectual merit alone, to be appointed successor to Cardinal Vaughan could not be overlooked, and it was credibly stated at the time that his name was the

church is 34 000,000 out of a population of 92,000,000 of these church goers nearly one-third are Catholics.

The largest dioceses of the Church in the United States are: New York, with 1,219,920 Catholics and 962 priests; Chicago, with 1,150,000 Catholics and 152 priests; Boston, with 900,000 Catholics and 680 priests; Brooklyn, with 700,000 Catholics and 485 priests; Priests and St. Louis, with 375,000 Catholics and 522 priests.

The recently-created archdiocese of Birmingham embraces 85,000 souls. The secular and regular clergy comprise 306 priests—an increase of 4 on last year's figures. The churches and chapels number 194, and there are 69 convents. Of choices and 680 priests; Brooklyn, with 700,000 Catholics and 487 priests; Pritsburg, with 475,000 Catholics and 522 priests.

In Italy, as in other Catholic countries are as a composite to the proposition of the proposit The recently-created archdiocese of

A Simple Case

Not long ago there died in one of the villages of an adjoining country a man who had reached the last stage of bestetedness, a miserable old wreck of mannood that once had brilliant promise. Those who knew Jake when he was a young man remembered what a brief scrutiny of the pastorals as a whole, one finds that the subject most generally touched upon by the Bishops of Italy is that of the absolute necessity of supporting the sound, honest press. of Italy is that of the absolute necessity of supporting the sound, honest press, both for priests and people. Perhaps the most practical support is that of the Bishop of S. Angelo dei Lombardi, who even goes the length of offering to meet half the cost of subscribers to one of a score of Catholic publications for the year 1912, and urges each priest in his diocese to do him the special favor of diocese to do him the special favor of finding five laymen to subscribe to a Catholic journal.

> The Catholics of Geneva in Switzer-The Catholics of Geneva in Switzerland, have appealed to their brethren in England for financial assistance to regain their onetime Church of the Immaculate Mother of God. The appeal brings to light a story of characteristic continental injustice to Catholics. This church was built by Genevan Catholics assisted by their brethren all over the world. It was begun in 1850 and completed in 1857. Some time after the Vatican' Council it was confiscated and handed over to the old Catholics. Now the original owners have a chance to regain this temple of their fathers, but they must pay for that which is by right gain this temple of their fathers, but they must pay for that which is by right theirs. The State will restore the church to them for an indemnity of two hundred thousand francs. Being too poor to raise the sum among themselves, the Genevans have appealed to the generosity of English Catholics.

## MILES, WALLINGFORD

BY JAMES FENIMORE COOPER CHAPTER XX

"Och ! botheration-'t is a beautiful

All made up of rocks and deep bays; Ye may sail up and down, a marvelous

host, And admire all its beautiful ways."

And admire all its peautiful ways.

Insh Song
Little did we, or could we, anticipate all that lay before us. The wind held at northwest until the ship had got within twenty miles of the Welsh coast; then it came out light again at the southward. We were now so near Liverpool that I expected every hour to make some American bound in. None was seen, notwithstanding, and we stood up channel, edging over toward the Irish coast at the same time, determined to work our way to the northward as well as we could. This sort of weather continued for two days and nights, during which we managed to get up as high as Whitehaven, when the wind came dead ahead, blowing a stiff breeze. I foresaw from the commencement of this new wind, that it would probably drive us down channel, and out into the Atlantic once more, unless we could anchor. I once more, unless we could anchor. I thought I would sttempt the last some-where under the Irish coast, in the hope where under the Irisa coast, in the hope of getting some assistance from among the children of St. Patrick. We all knew that Irish sallors, half the time, were not very well trained, but anything that could pull and haul would be inthat could pull and haul would be invaluable to us in heavy weather. We had now been more than a week, four of us in all, working the ship, and instead of being in the least fagged, we had rather got settled into our places, as it might be, getting along without much trouble; still there were moments when a little extra force would be of great moment to us, and I could see by the angry look of the skies that these moments were likely to increase in frequency and in the magnitude of their importance to us.

importance to us.

The waters we were in were so narrow that it was not long before we drew close in with the Irish coast. Here, to my great joy, we saw a large fishing-boat, well out in the offing, and under circumstances that rendered it easy for those in it to run close under our lee. We made a signal, therefore, and soon had the strangers lying-to, in the smooth water we made for them, with our own main-yard aback. It is scarcely necessary to say that we had with our own main-yard aback. It is scarcely necessary to say that we had gradually diminished our own canvas, as it became necessary, until the ship was under double-reefed topsails, the forecourse, jib, and spanker. We had brought the topsails down lower than was necessary, in order to anticipate the time when it might be indispens-

rerence O' something be born, it is not hereabouts? Is it know the coost, too?

Ah! we're ould acquaintances."

"And where do you intend to take the ship, Terence?"

"It's houlding-ground yer honor asked

for?"
"Certainly. A bottom on which an

"Och! is it that? Well, all the bottom in this counthry is of that same natur.'
None of it will drag, without pulling mighty hard. I'll swear to any part of it?"

"You surely would not think of anchoring a ship out here, a league from the
land, with nothing to break either wind
or sea, and a gale commencing?"

"I anchor! Divil the bit! ever anchor
a ship, or a big, or even a conther

the ship should be anchored if there nivver was a grain of goold in the wurr-r-ld. Would ye like a berth pratty well out, or would ye honor choose to go in among the rocks, and ile like a babby in its cradhle?"

"I should prefer a safe roadsted, to venture too far in, without a professed pilot. By the look of the land in-shore, I should think it would be easy to find a lee against this wind, provided we can get good holding-ground. That is the difficulty I most apprehend."

"Trust ould Ireland for that, yer honor; yes, put faith in us, for that same. Ye've only to fill your topsail, and stand in; ould Michael and ould Ireland together, will take care of yees."

same. Ye've only to fill your topsall, and stand in; ould Michael and ould Ireland together, will take care of yees."

I confess I greatly disliked the aspect of things in shore, with such a pilot; but the aspect of things outside was still worse. Short-handed as we were, it would be impossible to keep the ship in the channel, should the gale come on us heavily as it threatened; and a single experiment satisfied me, the four men in the boat would be of very little use in working her; for I never saw persons who knew anything of the water, more awkward than they turned out to be on our decks. Michael knew something, it is true; but he was too old to turn his knowledge to much practical account, for when I sent him to the wheel, Neb had to remain there to assist him in steering. There was no choice, therefore, and I determined to stand close in, when, should no suitable berth offer, it would be always in our power to wear off shore. The fishing-boat was dropped astern, accordingly, the men were all kept in the ship, and we stood in nearer to the coast; the Dawn bending to the blasts, under the sail we carried, in a way to render it difficult to stand erect on her decks.

The coast promised well as to formation, though there was much to apprehend on the subject of the bottom. Among rocks an anchor is a ticklish thing to confide in, and I feared it might be a difficult matter to find a proper bottom, as far out as I deemed it prudent to remain. But Michael, and Terence, and Pat, and Murphy, or whatever were the names of our protesting, confident friends, insisted that "ould I rever were the names of our protesting, confident friends, insisted that "ould I rever were the names of our protesting, confident friends, insisted that "ould I rever fail to the stand and trenece, and Pat, and Murphy, or whatever were the names of our protesting, confident friends, insisted that "ould I re-

ever were the names of our protesting, confident friends, insisted that "ould Ireland" would never fail us. Marble and I stood on the forecastle, watching the formation of the coast, and making our formation of the coast, and making our comments, as the ship drove through the short seas, buried to her figure-head. At length, we thought a head-land, that was discernible a little under our lee-bow, looked promising, and Michael was called from the wheel and the strength of the ship of the

ever, began to come gale-fashion, and I foresaw we should get it presently in a style that would require good looking to.

The ship soon drove within the extremity of the head-land, the lead giving us forty fathoms of water. I had previously asked Michael what water we might expect, but this he frankly owned he expect, but this he frankly owned he ships sometimes anchored there, but what water they found was more than aguessing might be dangerous, so he chose to say nothing about it. It was not of the question to think of it, situated as we were. I to only remained to ride out the gale in the best manner we could. Nothing occurred, for several hours, the wind was at that moment.

Marble and I now began to question our fisherman as to the precise point where he intended to fetch up, and the wind got more to the eastward about half an hour afterward. It was out of the question to think of getting under way gagin, with so strong getting under way gapin, with so strong awind and with our feeble crew. Had it twould have taken us a half a day, at least, to end the vector that

run," and down both our anchors wen run," and down both our anchors went, at the same instant, in twenty-two fathoms water. The ship took cable at a fearful rate; but Marble and Diogenses being at one bower, and Neb and I at the other, we succeeded in anubbing her, with something like twenty fathoms within the hawse-holes. There was a minute, when I thought the old bark would get away from us; and when by desperate efforts, we did succeed in checking the mass, it seemed as if she would shake the windiass out of her. No time was lost in stoppering the cables, and in rolling up the main-top-sail.

she would shake the windiass out of her. No time was lost in stoppering the cables, and in rolling up the main-topsail.

Michael and his companions now dame to wish us good luck, get the guineas, and to take their leave. The sex was already so rough that the only mode that remained of getting into their boat was by dropping from the end of the spanker-boom. I endeavored to persuade two or three of these fellows to atick by the ship, but in vain. They were all married, and they had a certain protection against impressment in their protection against impressment

CHAPTER XXI "The power of God is everywhere, Pervades all space and time;
The power of God can stir the air,
And rules in every elime;
Then bow the heart, and bend the knee
And worship o'er both land and sea.'

since smooth water we made for them, with our own main-yard aback. It is as it became necessary, ontil the ship was under double-reefed down tower than the same of the same o

minute only, or even a less time; but I could discern this expression in each face. Some looked up at our spars, as if to ascertain whether all were right; while others looked back at the headland they had just rounded, like those who examined the roadstead. Most shook their heads, as remarks passed from one to the other. The captain as I took him to be, spoke to us. "What are you doing here?" came to me through a trumpet, plainly enough; but answering was out of the question. Before I'could even get a trumpet in my mouth, the frigate had gone foaming by, and was already beyond the reach of the voice. Heads appeared over her taffrail for some time, and we fancied these manof-war's regarded us as the instructed are apt to regard the ignorant, whom they fancy to be in danger. Marble sneered a little at the curiosity betrayed by these two crafts; but as for myself, it caused great uneasiness. I fancied they acted like those who were acquainted with the coast, manifesting surprise at seeing a stranger anchored in the berth we occupied.

I alept little that night. Marble kept me company most of the time but Neb and Diogenes were as tranguil as if

one of the shop expressions so common among us.

There was a little relaxation in the force of the gale in the middle of the night; but, with the return of day, came the winds howling down upon us, in a way that announced a more than common storm. All hands of us were now up, and paying every attention to the vessel. My greatest concern had been lest some of the sails should get adrift, for they had been furled by few and fatigued men. This did not happen, however, our gaskets and lashings doing all of their duty. We got our breakfasts, therefore, in the ordinary way, and Marble and myself went and stood on the forecastle, to watch the signs of the times, like faithful guardians, who were anxious to get as near as possible to the danger.

the danger.

It was wonderful how the ship pitched! Frequently her Aurora was completely submerged, and tons of water would come in the upon forecastle, washing entirely aft at the next send, so that our only aft at the next send, so that our only means of keeping above water was to stand on the windlass-bitts, or to get upon the heart of the main-stay. Dry we were not, nor did we think of attempting to be so, but such expedients were necessary to enable us to remain stationary; often to enable us to breathe. I no longer wondered at the manner in which the cutter and frigate had examined one position. It was quite clear

no longer wondered at the manner in which the cutter and frigate had examined our position. It was quite clear the fishermen knew very little about finding a proper berth for a ship, and that we might pretty nearly as well have brought up in the middle of St. George's Channel, could our ground-tackle reach the bottom, as to have brought up where we were.

Just about 9 o'clock, Marble and I had got near each other on the fife-rail, and I held a consultation on the subject of our prospects. Although we both clung to the same top sail-sheet, we were obliged to hallow to make ourselves heard, the howling of the wind through the rigging converting the hamper into a sort of tremendous Eolian harp, while the roar of the water kept up a species of bass accompaniment to this music of the ocean. Marble was the one who had brought about this communication, and he was the first to speak.

"I say, Miles," he called out, his mouth within three feet of my ear, "she jumps about like a whale with a harpoon in it! I've been afraid she'd jerk the stem out of her."

"Not much fear of that, Moses—my great concern is that starboard bower-cable; it has a good deal more strain on

as one may say. S'pose we clap the helm a-port, and try the effects of a sheer?"

"I've thought of that; as there is a strong tide going, it may possibly an-

strong tide going, it may possibly answer—"

These words were scarcely out of my mouth, when three seas of enormous height came rolling down upon us, like three great roistering companions in a crowd of sullen men, the first of which raised the Dawn's bows so high in the air, as to cause us both to watch the result in breathless silence. The plunge into the trough was in a just proportion to the toss into the air; and I felt a surge, as if something gave way under the violent strain that succeeded. The torrent of water that came on the forecastle prevented anything from being seen; but again the bows rose, again they sank, and then the ship seemed easier.

"We are all adrift, Miles!" Marble shouted, leaning forward to be heard.

a choose-house wont also, at the last of these terrife soes, and nothing eared these terrife soes, and nothing eared the choose lessel, but its seeight, added the control of the power of the part of the cover the vessel's side, on the most of the power law was a trained or present of the power of the power

of the land's trending again to the westward.

Long, long hours did Marble and I watch the progress of our ship that day and the succeeding night, each of us taking our tricks at the wheel, and doing seaman's duty, as well as that of mate and master. All this time, the vessel was dashing furiously out toward the Atlantic, which she reached ere the morning of the succeeding day. Just before the light returned we were whirled past a large ship that was lyingto, under a single storm-stayasil, and which I recognized as the frigate that had taken a look at us at our anchorage. The cutter was close at hand, and the fearful manner in which these two stronghanded vessels pitched and lurched, gave me some idea of what mast be our situation, should we be compalled to luft to the wind. I supposed they had done so, in order to keep as long as possible on their cruising ground, near the chops of the Irish Channel.

A wild scene lay around us, at the re-

obliged to hallow to make ourselves heard, the howling of the wind through the rigging converting the hamper into a sort of tremendous Eolian harp, while the roar of the water kept up a species of bass accompaniment to this music of the coean. Marble was the one who had brought about this communication, and he was the first to speak.

"I say, Miles," he called out, his mouth within three feet of my ear, "she jumps about like a whale with a harpoon in it I 've been afraid she'd jerk the stem out of her."

"Not much fear of that, Moses—my great concern is that starboard bowercable; it has a good deal more strain on it than the larboard and you can see how the strands are stretched."

"Ay, ay,'t is generalizing its strength, as one may say. S'pose we clap the helm a-nort, and try the effects of a sandden, this brig gave a plunge, and luffing-to, in order to hold our own. Of a sudden, this brig gave a plunge, and she went down like a porpoise diving. What caused this disaster I never knew; What caused this disaster I never knew; but in five minutes we passed as near as possible over the spot, and not a trace of her was to be seen. I could not discover so much as a handspike floating, though I looked with intense anxiety, in the hope of picking up some fellow-creature clinging to a spar. As for stopping to examine, one who did not understand the language might as well hope to read the German character on a mile-stone, while flying past it in a railroad car.

ing a ship out here, a league from the coast, under such a coast, to complete the coast, under such as the coast, under such as the coast, and the two coast as two coast as

water isst, every time tag ise guiwale went under. I gave up my sugars and coffees from the first, bringing my hopes down as low as the saving of the ship, the instant I saw the state of the upper

works.

Marble and I had not been educated in a school that is apt to despair. As for my mate, had he found himself on a plank in the middle of the Atlantic, I do believe he would have set about rigging a jury-mast, by splitting off a piece of the hull of his craft and spreading his shirt by way of sall. I never knew a more in-and-in-bred seaman, who, when one resource, failed, invariably set about the next best visible expedient. We were at a loss, however, whether to one resource, failed, invariably set about the next best visible expedient. We were at a loss, however, whether to make an effort to get rid of the foremast or not. With the exception of the damages it did on the forecastle, it was of use to us, keeping the ship's bow up to the wind, and making better weather for us, on deck. The aftermasts standing, while those forward were gone, had the effect to press the stern of the vessel to leeward, while this support in the water prevented her bows from falling off, and we rode much nearer to the wind than is usual with a ship that is lying-to. It is true, the outer end of the fallen spars began to drive to leeward; and acting as a long lever, they were gradually working the borken end of the foremast athwart the forecastle, ripping and tearing away ening the foot of the main-stay. This made it desirable to be rid of the wreck, while on the other hand, there was the danger of the ship's bottom beating against the end of the mast. did the while on the other hand, there was the danger of the ship's bottom beating against the end of the mast, did the latter get overboard. Under all these circumstances, however, we determined to cut as much of the gear as possible, and let the fallen spars work themselves clear of us, if they could.

Our job was by no means easy. It was difficult to stand even on the deck of the Dawn in a time like that, and this diffi-

Dawn in a time like that, and this difficulty was greatly increased forward by having so little hold on by. But work we did, and in a way that cleared most of the rigging from the ship in the course of the next half hour. We were encouraged by the appearance of the weather too, the gale having broken and promising to abate. The ship grew a little easier, I thought, and we moved about with more confidence of not being washed away by the seas that came on board us. After a time, we took some refreshments, eating the remains of a former meal, and cheered our hearts a little with a glass or two of good sherry. Temperance may be very useful, but so is a glass of good wine, when properly used. Then we went at it again, working with a will and with spirit. The wreck aft wanted very little to carry it over the side, and going aloft with a wreck aft wanted very little to carry it over the side, and going aloft with an axe, I watched my opportunity, cut one or two of the shrouds and stays, just as the ship lurched heavily to leeward, and got rid of the whole in the sea handsomely, without further injury to the ship. This was a good deliverance, the manner in which the spars had threshed about having menaged our lives before. about having menaced our lives before. We now attacked the wreck forward, for the last time, feeling certain we should the last time, feeling certain we should get it adrift, could we sever the connection formed by one or two of the larger ropes. The lee shrouds in particular gave us trouble, it being impossible to get at them in-board, the foreshannels being half the time under the water, and the bulwarks in their wake being all gone. It was, in fact, impossible to stand there to work, long enough to clear or cut all the lanyards. Marble was an adventurous fellow aloft, on all occasions, and seeing good footing about the top, without saying a word to me, he seized an axe, and literally ran out on the mast, where he began to cut the

the best berth he could find, the instant he regained the main mass of the wreck. As he rose on the creat of the sea, the poor fellow made a gesture of adieu to me, the leave-taking of the mariner!

In this manner did it please divine Providence to separate us four, who had already gone through so much in company! With what moody melancholy did I watch the wreck, as it slowly drifted from the ship. I no longer thought of making further efforts to save the Dawn, and I can truly say, that scarce a thought in connection with my own life, crossed my mind. There I stood for quite an hour, leaning against the foot of the mizzen-mast, with folded arms and riveted eyes, regardless of the pitches and lurches, and rolling of the ship, with all my faculties and thoughts ship, with all my faculties and thoughts fastened on the form of Marble, expecting each time that the top rose to view, to find it empty. He was too securely lashed, however, to strike adrift, though he was nearly half the time under water. spars and rigging, so long as any por-tion of it could be seen. Then I set it by compass, in order to know its bearing, and an hour before the sun went down, or as soon as the diminished power of the wind would permit, I showed an en-sign aloft, as a signal that I bore my mate in mind.

"He knows I will not desert him as long as there is hope—so long as I have life!" I muttered to myself, and this thought was a relief to my mind, in that

oitter moment.
TO BE CONTINUED

Advice about books is conveyed Advice about books is conveyed through many mediums. An unobtrusive little blotter, lying on the desk, has printed on the upper face this test of the quality of a book: "If, when you drop it, it drops you down in the same old spot, "ith no finer outlook, no clearer vision, no stimulated desires for that which is better and higher, it is in no sense a good book." The majority of the "best sellers" would fall under this test.

## **Muscles Useless** Without Nerve Force

Perhaps you are not quite clear no the relation of the nerves to the rest of the body. Through the nerve fibres which extend through countless branches to every nook and corner of the human system is conveyed the motive power which operates the various organs.

There could be no breathing, no beating of the heart, no flow of the digestive fluids, no action of any muscle or organ of the body without nerve force. Consequently, when the nervous system becomes exhausted there is complete collapse of the body, the different stages of which are described as nervous prostration, locomotor ataxia and paralysis.

alysis.

The time to use such restorative The time to use such restorative treatment as Dr. Chase's Nerve Food is when the headaches, sleeplessness, indigestion and other warning symptoms first appear. A few weeks' persistent treatment is then sufficient to revitalize the wasted nerve cells and restorehealth and vigor.

umphs.

Galway, the "City of the Tribes," has the bonor of having been the birthplace of Father Burke. He was born on the 8th of September, 1830, and a few days later he received the name of Nicholas Anthony in baptism. He used sometimes to say laughingly, that if he lived to be old people might speak of him as "Old Nick." It was when he got the habit of 8t. Dominic that, according to the custom of some religious got the naut of St. Dominic cast, ac-cording to the custom of some religious. Orders, he took the name he is so well known by, that of Thomas, after the great Aquinas, the prince of theolo-

gians.

His early years were, like those of most Irish boys of that period, full of frolic and escapades. Over and over again he was severely chastised, not only for his own wild deeds but very often also for those of others, which were wrongly charged to him on the principle that once a dog has a bad name you may safely suppose him guilty even though you have no proof, of the delinquencies of others.

He used to tell many droll stories of those days; amongst others how on one

He used to tell many droll stories of those days; amongst others how on one occasion he managed with great difficulty to get astride a pig, which, no doubt resenting its unusual burden, ran wildly through the streets. Great was his loonsternation whilst in this ludicular resident was a pricet who know his consternation whilst in this ludic-rous position to see a priest who knew him coming in his direction. I don't re-member whether his descent from the animal's back was voluntary or other-wise. I rather think it was the latter.

he Dominican Order is equivalent to that of Doctor in Sacred Theology. We held upon the back of one of the older and when young subrised was, "hoisted "aupon the back of one of the older and when young subrised was preparing for the deal he contrived, without being seen, to put a big pin between his teeth. Scarcely had a few strokes fallen upon the back of one of the older and when he stuck it into the neck of the boy on whose back he was, with the result, as he used to say, that the poor fellow, yelling with pain, dropped his burden "like a hot potato." Quick as lichtains the vanue of the park, and demanded an explanation. He got the son for the spinster, got furies the vanue of the Scarcely had a few strokes fallen upon, yelling with pain, dropped his burden "like a hot potato." Quick as lichtains the vanue culpting the sevens contact the protect of the spinster, got furies the vanue culpting in the search of the Scarcely had a few strokes fallen upon the back of one of the potato." Quick as lichtains the vanue culpting inclined in the place. "It was as if a thunderfollow, yelling with pain, dropped his burden "like a hot potato." Quick as lichtains the vanue culpting inclined in the place is party, who happened to be a brother of the spinster, got furious and demanded an explanation. He got the story of the clear and measured to say. Father Burke is at ponce at the first the wond of Doctor in Sacred Theology. We the for Doctor in Sacred Theology. We then the first when the first difficulty to so called Reformation, many non-Cather to see in the solic visited it, anxious no doubt to see what manner of men the friers were. It happened one day that a party of three or four called. Father Burke was subcritions to value the form the said provided by th result, as he used to say, that he poor fellow, yelling with pain, dropped his burden "like a hot potato." Quick as lightning the young culprit picked up his coat and vest and flung out of the room, followed by the master and boys his coat and vest and flung out of the room, followed by the master and boys in quick pursuit. He would graphically describe in after years how, as he headed for home, and the master now and again gained on him, he was incited to greater speed by feeling the lash descending on his back. Arrived at home he was quickly followed by his pursuer—and got another flogging from his mother when she heard the master's complaint! Mrs. Burke appears to have been very foud of administering corp—al punishment to her son. She one day came on him unawares at the brink of the river which flows behind the house where they lived just as, forgetful of the prohibitions put upon him of bathing in that same place, he was preparing to dive. As his face was turned towards the water he was ignorant of her presence till a stinging cut of the whip with which she was armed made him jump headlong into the tide to escape further punishment.

Like most wild boys, he had little malice. He had some, however, as the following incident will show: Once while "flogging" a top on the flags before a grocer's store, the grocer himself came out and, in a fit of rage, drew a surrect will and the second of the while was a for the content of the store, as the following incident will show: Once while "flogging" a top on the flags before a grocer's store, the grocer himself came out and, in a fit of rage, drew a surrect was a surrect will have a surrect was a surrect will have a surrect will have a surrect was a s

while nogging a top of the large de-fore a grocer's store, the grocer himself came out and, in a fit of rage, drew a switch viciously across the poor boy's neck and cheek. Young Nick deter-mined to be even with him. The grocer was that day having his store front and hall door painted. Nicholas went down hall door painted. Nicholas went down town and accosted a countryman who was peddling turf; told him that his father wanted a creel; piloted him carefully to the grocers store front, and ordered him to tumble his creel right against the hall door; then directed him to go into the office and ask "his father "for payment. The grocer came out, and to his amazement and rage saw his newly painted hall door and store front beautifully shaded with turf mould. Needless to say, Nicholas Authony was at a safe distance, watching to see whether the merchant's face was as highly colored as it had been a few hours previous, when he drew his switch across his cheek and neck. Young Nick had his inuings and won.

SOME MEMORIES OF
FATHER TOM BURKE

A MISCHIEVOUS BOY, A WIT OF EXCEPTIONAL BRILLIANOY, A PULPIT ORATOR OF THE HIGHEST ORDER, WAS THE GREAT DOMINICAN

More than a quarter of a century ago, on the morning of the 2nd of July, 1883; there died in the historic village of Tallaght, County Dablin, fresland, as the comparatively early age of fity-two, one whose name was at the time a household word wherever men and women were to be found. Father Tom Burke, the great Dominican, who by his eloquence in the pulpits and on the platform had in various parks of the two continents enthrailed, as few had done, sudleuces differing in nationality, in social position and in mental culture, was no more. Great were the lamentations of the Irish race all the world over when the news of his death became known. And no wonder, for Father Burke. He was not only a great preacher, one of whom on that account, if for no other, we might well be proud, but, moreover, he had been the champion of our people when an unsorupulous emissary of Engiand endeavored to beamirch their fair fame.

Id not intend in the limited space at my disposal to write a life of Father Burke. Even had I the opportunity of doing so, I should be slow to take up yound a work, for it would be hard to dhim justice. The world knew him as the great orator, the with, the reconteur, but comparatively few knew the wonderful patience of the man under exeruciating sufferings arising from an incurable disease from which he suffered for many years. Few knew his spirit of childlike obdelence to superiors, and his profound humility which was a safeguard in the midst of his great triumphs.

Galway, the "City of the Tribes," has the honor of having been the birthplace of Father Burke. He was born on the 8th honor of having been the birthplace of Father Burke. He was born on the 8th honor of having been the birthplace of Father Burke. He was born on the 8th honor of having been the birthplace of Father Burke. He was born on the 8th honor of having been the birthplace of Father Burke. H

About this time Burke met Cardinal Wiseman, who, when speaking of him to others said, "That young man has a wondrous power of inspiring affection; he will be a great priest some day." So great was the opinion entertained by his superiors of his piety and talents that whilst still a young man, and not yet ordained priest, he was sent in 1851 to England to fill a post of great responsibility, that of training the young aspirants to the Order.

On his way to Woodchester, which was to be his home till 1855, he arrived in London "attired more like a smugler than a friar," and without a penny in his pocket. He had to borrow money from a priest he had known in Rome in order to continue his journey. It was during his stay in Woodchester that he was ordained priest on Holy Saturday, March 26, 1853, and stood an examination for his degree of Lector, which in the Dominian Order is convalent to March 26, 1853, and stood an examina-tion for his degree of Lector, which in the Dominican Order is equivalent to that of Doctor in Sacred Theology. He had some rare experiences at this

Another time there turned up in Woodchester an itinerant preachen, who railed in the usual style against popery. Crowds of people attended his lectures and were greatly moved by the stories he told about the abominations of Rome. Father Burke, hearing what was going on, and recognizing the necessity of contradicting the false statements of the man, got permission from his superior to attend one of the lectures. He did so, and was amused at what he heard as well as amazed at the gullibility of the andience. Amongst other statements of and was amused at what he heard as well as amazed at the gullibility of the audience. Amongst other statements of the lecturer was one that he had on more than one occoasion, "taken tea" with Pius IX., in a villa on the Tiber. That settled the matter. Father Burke saw the fellow was a mountebank and, rising from his seat, he at once denounced him as such. "My friends," he said," "I have lived amongst you for some time. I think you will believe my word. That man is an impostor. Allow me to put him a few questions in Italian and you will see he does not know a word of the language." There was great commotion. Sides were taken. At last one man cried out, "Give the long fellow (meaning Father Burke) a hearing." This appeal was granted, and the priest was invited to the platform. Needless to say when he put a few questions to the preacher the latter was unable to answer them. He narrowly escaped being lynched, and fled ignominiously from the town.

Father Burke had another curious ex

it." Without a murmur the obedient priest ascended the pulpit and presched as he had been ordered. He considered it one of his best sermons.

He was ordered to Ireland in 1855 to begin a work similar to that which he had so ably accomplished in Woodehester. It was in September, 1859, that he presched his first famous sermon. It was the opening of the Church of the Star of the Sea in Sandymount, County Dublin.

Star of the Sea in Sandymount, County Dublin.

In 1834 he was appointed rector of San Clemente, in Rome. In the following year he was called upon to take up the course of sermons begun by the Cardinal, then Dr. Manning, in the Church of Sta Maria del Populo, as the latter was hastily summoned to England to the deathbed of Cardinal Wiseman. Later on he preached the Lenten Conferences of Santa Maria degli Angeli.

He returned to Ireland at the end of 1867, and in May, 1869, when at the height of his fame, he delivered an oration which occupied two hours in delivery in presence of some fifty theusand spectators, on the occasion of the removal of the remains of O'Connell to the crypt beneath the round tower in Glasnevin.

When Dr. Leaby, O. P. Rishon of

nevin.

When Dr. Leahy, O. P., Bishop of Dromoze, was setting forth for the Vatican Council in 1870, he selected Father Barke as theologian to accompany him in the journey. During the sitting of the Council they lived in San Clemente, as did also the late Dr. Moriarty, Bishop of Kerry, and Dr. Errington, formerly coadjutor to the Archbishop of West-

as did also the late Dr. Moriarty, Bishop of Kerry, and Dr. Erriagion, formerly coadjutor to the Archbishop of Westminster.

A certain English gentleman held brilliant receptions in Rome during the Council. These were attended by many of the Bishops, and priests. Amongst those who visited the house from time to time was Father Burke. He discovered that a special room had been fitted up in Oriental style for the Eastern Bishops, many of whom would sit there and smoke their hookahs with the exchange of scarcely a word. The quiet of the place appealed to him rather than, the talk and laughter of the salon. He often retired to it, sitting down in Eastern style like his companions; would enjoy a quiet smoke. What was his horror one day when the door was suddenly thrown open and he heard the voice of the host saying: "This way, my lord, if you please. I will have the pleasure of introducing you to some of the Eastern Bishops."

"Oh! oh! is this a smoking room?" replied his lordship, Dr. McEvilly, the Bishop of Galway."

There was nothing for it but to brazen it out. Father Barke hoped that as the room was filled with smoke, and he sat like the Easterns, he might escape observation. But it was not to be. On came the host and his guest, the former making the introductions: "Your lordship, this the Patriarch of So-and-So. Allow me to introduce you," etc., etc. When the two came opposite to Father Burke, the gentleman of the house knew not what to say. Father Burke was sitting like a statue. Dr. McEvilly was bewildered. He peered through the thickening smoke. He could scarcely believe his eyes.

"Is that you?" he oried.

"Who else could it be. my lord?" replied

the thickening smoke. He could starcely believe his eyes.

"Is that you?" he cried.

"Who else could it be, my lord?" replied
Father Burke.

"What in the name of goodness are you doing here?" asked his lordship.
"Oh, my lord, I come here occasionally to have a smoke and a few words with the Patriarch of—"
"You are joking," said Dr. McEvilly.
"Let me here you talking to Pile.

"Let me hear you talking to His Grace." Now Father Burke was gifted with Now Father Burke was gifted with an acute musical ear, and years before he had readily acquired, through intercourse with a Chinese Dominican novice in Rome, and other Orientals, a knowledge of Eastern phonetics. Taking up the challenge of Dr. McEvilly, he turned towards the Eastern Bishop and addressed him in what appeared to be articulate language. The Eastern turned round, looked at Father Burke, uttered some words—very probably it was, some words—very probably it was, "What are you saying?" then relapsed

ous and demanded an explanation. He got it. Speaking in clear and measured tones, Father Burke said: "That woman says it is impossible to observe celibacy. She is unmarried. Therefore—" It was a crushing syllogism. It was unaswerable. The brother was forced to admit the truth.

Another time there turned up in Woodchester an itinerant preachen, who railed in the usual style against popery. Crowds of people attended his lectures and were greatly moved by the stories he told about the abominations of Rome. Father Burke, hearing what was going on, and recognizing the necessity of contradicting the false statements of the man, got permission from his superior to was his astonishment, however, when the dinner Father Burke entered into conversation with the Chinese missionary in what sounded like Chinese. After five or six minutes of what appeared like intelligible conversation to those listening, the Chinese missionary, turning to Father Burke said: "Father, it is evident to me that you speak the language of the educated Chinese. I am only a humble missionary. I mixed with the poor and uneducated and speak only their language." The effect was wonderful. The old priest could say nothing. Though beaten, he was, I think, unconvinced.

In 1871, the year after the Vatican

In 1871, the year after the Vatican Council, Father Burko was extremely busy. He preached at least seven hundred and sixty sermons at the lowest computation during that year, considering he preached sometimes four times each day during the twenty-one retreats he gave. It was about this time he had

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to you, because only Catholics will be permitted to hold stock in this partic permitted to hol ular institution.

being one of a commission of five appointed for the revision of the Rules and Constitution of his Order, a work involving no little trouble as many of them, dating back to medieval times, needed amendment and adaptation to modern

And now comes the crowning part of Father Burke's life, his visit to America. Father Burke's life, his visit to America. He was sent in 1871 to the United States as representative of the General of his Order. He expected to be absent only a few weeks, but did not return to Ireland for eighteen months.

When his work as "Visitor" of the bosses of his Order in the States was

When his work as "Visitor" of the houses of his Order in the States was finished and he was about to return to Ireland, it may be truly said a crisis arose with regard to the Irish race. James Anthony Froude, historian (?), chartered liar, and calumniator of the Irish race had appeared upon the spane James Anthony Froude, historian (?), chartered liar, and calumniator of the Irish race had appeared upon the scene. He told the Americans that the "mere Irish" got what they deserved. He had come, he said, "to appear to an American jury for a verdict of justification of England's occupation of Ireland, and of her administration of the affairs of that country." Froude had his lectures prepared. He had a brilliant reputation. All were afraid to meet him, not that they had not a good case, but that the time was short. Father Burke was asked to take up the work. He retired for a few days to the residence of a friend, who is now an illustrious member of the American hierarchy, and there in a well stocked library prepared himself for the fray.

The sequel is well known. Froude's arguments were shattered, and the cause of Ireland was vindicated. Thenceforth Father Burke's short oareer in the

of Ireland was vindicated. Inelectors father Burke's short career in the States was that of which the most exalted might be proud. A sumptuous banquet was given to him at Delmonico's in New York, at which all that was repre-"You are a wonderful man!" was the remark of Dr. McEvilly to Father Burke.

Something similar to this happened a Something similar to the happened a leading to the similar to the same to

in New York. That barber—shrewd business man—was selling Father Burke's hair (?) long after the Reverend Father had bid good-bye to the land of the Stars and Stripes.

Banqueting, hewever, occupied only a small portion of Father Burke's time. He preached and lectured constantly. The net proceeds of his sermons and lectures amounted to at least £40 000.

—I have seen it stated it was £80,000. Of all the money his lectures and sermons in the States realized, not more than £4,000 came into the hands of his Order. The remainder of the big sum was handed over to churches, orphanages, and con-

The remainder of the big sum was handed over to churches, orphanages, and convents in the United States.

Amongst pleasant memories he had of his visit to America were those of the meetings he had with Longfellow and Jefferson Davis, formerly President of the Confederate States during the Civil War. It was in Memphis at a private dinner that he met the latter, who happened to be seated near him at table and with whom he was greatly impressed.

It was Father Burke's great privilege to receive an invitation to speak on the

It was Father Burke's great privilege to receive an invitation to speak on the floor of the House of Representatives. I believe only one Cathelic ecclesiastic had previously had that honor conferred upon him—Bishop O'Carroll, S. J. Parnell also got the invitation and accepted it. Father Burke intended to appear in the House in the habit of his Order; but it was ordained otherwise. Eng-

it. Father Burke intended to appear in the House in the habit of his Order; but it was ordained otherwise. England's faithful garrison in Ireland, many of whom were and are what we call "Cawtholies," got alarmed at the impetus given by his lectures to the cause of Irlsh nationality. A complaint was made to his superior, and he was ordered to return immediately to Europe.

Before the order reached him the superior, who was in his last illness when he issued it, had died, and the news reached Father Burke by cablegram. Many a person might have said to himself in like circumstances, "I am no longer bound to obey this order now that he who issued it is dead." Father Burke did not argue in this way; but,

good religious man that he was, he re-solved to make the sacrifice, though doubtless the temptation was strong to address the cream of American intelli-gence and worth. He did not, there-fore, wait to address Congress, but re-turned home by the first steamer. On the 7th of March, 1873, he reached Queenstown. Crowds were waiting at the quay, and he received a most en-thusiastic welcome.

the quay, and he received a most enthusiastic welcome.

He lived for ten years after his return, and during that time, most of which was spent at Tallaght, near Dublin, where he is buried, his life was one of hard work and almost constant suffering. He preached often in Dublin and Cork, and in many parts of England, as well as at the dedication of Armagh Cathedral. He was some time in the middle of this decade member of a committee formed in Dublin for the purpose of presenting a testimonial to John Mitchel, who had returned to Ireland for the first time since his transportation in 1848, and having had a checkered career in the United States. The two met at dinner at the house of a mutual friend. Father Burke was very much pleased by the manner of the old rebel, who, alas, soon after was laid to rest amongst the friends of his youth.

About this time Father Burke was

About this time Father Burke was offered the Archbishopric of Trinidad. The same offer was made to him years The same offer was made to him years before during the sitting of the Vatican Council. I have good reason to believe—indeed, I may say I am certain—that the mitre of at least one See in Ireland, and that of either Toronto or London, in Canada (I forget which one). were offered him. He pleaded his bad health, and so escaped the burden. Indeed, had he been in robust health I am sure he would have done his best to escape te dignity, for he was accustomed to say that only a madman or a bad man would wish to be a Bishop.

These are but a few of many reminis-

wish to be a Bishop.

These are but a few of many reminiscences, gay and sad, which I have of Father Burke. They are only sidelights. A full, complete life, one that will do justice to the qualities of head and heart of the great orator, has yet to be written. Let us hope that some one competent for the task, may undertake it at no distant date. These pages are a very humble tribute to the memory of one whom I loved and revered, and whom I

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brave heart wastes about the irremediable the faith that " the best can be, may be, shall be, i Mrs. Honor Walsh.

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LONDON, SATURDAY, APRIL 27, 1912

## A TOUCHING ADDRESS

Shortly after the terrible accident the Titanie His Lordship the Bishop of London, Right Rev. Dr. Fallon, in the course of an address in St. Mary's Hall this city, made reference to the sad event. His Lordship's words made a most profound impression upon the large audience. "I feel," he said as I am sure you all do, that hadowed by the appalling tragedy that has within the past few days marred the homes of this continent and of For all these hundreds of our beings we may breathe at least in private a heartfelt prayer, and may add supplication that we ourselves may be spared from the horrors of the sea, against which the science of man has proven so unavailing. I am confident that I may express also the sorrow of that great apostolic father, who, as he heard the stery unfolded to him, felt the deepest pity for those alone, helpless and hopeless, in the mighty grasp of the

## . THE HOME RULE BILL

The struggle for Home Rule for Ireland has entered upon its final stage A thrill of exultation stirs every Irish heart at the culmination of this magnif icent struggle. The mighty and infin itely varied forces at the command o England have yielded to the persistent unconquerable demand of the unquench able spirit of Irish nationality. Coer cion, persecution, slander, obloquy all pere enlisted on the side of might and England, and all failed to kill the deathless cause of Ireland's right to govern herself. The old device "divide and govern," was never forgotten, but despite the fact that all hope of personal advancement, of position, place, power or emolument had to be abandoned, Ireland through succeeding generations always found, amongst her patriotic sons, men tried and true to carry on the apparently hopeless and thankless fight for the cause which now is crowne

Verily Peace hath her victories What parallel in the history of the nations can be found for this unselfish, dis interested and marvellous singleness of purpose and unity of action? What an wer to the stale calumny that the Irish can never agree! Divisions there were, differences of opinion there have been and will be; that is natural, it is human, and it is, moreover, wholesome But the essential unity of Ireland's demand for Home Rule, and its organized expression, remain unique in history.

The first clause of the Bill that has just passed the House of Commons establishes unequivocally the suprem acy of the British Parliament, which may veto any act of the Irish Parliament. The army and navy remain under the control of the Imperial Parliament. Thus the old cry of dismember-ment or disruption of the Empire is very effectively given its quietus. John Bull may be panicky at times, but no sane Englishman will believe, with the unconditional supremacy of the British Parliament, backed by the army and navy, that an Irish Parliament in Dub lin is a menace to the integrity of the

On the people of Great Britain depends the fate of the measure. There was no doubt in the world that it would pass the House of Commons, and there is no doubt, either, that it will be rejected by the House of Lords in it must be passed practically un changed by the Commons at two succeeding sessions to become law in spite of the Lord's opposition. Late in 1913 or early in 1914 is the earliest possible date of its receiving the royal assent. The whole success of the measure then depends on the opinion of the man in the street, for no British Government can withstand for two years strong popular disapproval. It is this phase of

the question which we shall examine, The first clause, then, as we have fear on the part of sane Englishmen and no sane Irishman, at home abroad, desires absolute separation.

There are two rocks shead, however on which the Bill and the government may founder. One is the financial provisions, the other is Ulsteria. The British taxpaper is not an enthusiastic Home Ruler, neither is he an enthusiastic taxpayer. The bill provides that the tion of Irish taxes shall remain in the Imperial service and be paid into perial exchequer, which is to pay over to the Irish executive a sum equivalent to the cost of Irish governmen at the time of the passage of the act. 000 the first year, this sum to be de-

ased by \$250,000, annually until re

The actual expenditure for gover ment services in Ireland for the year ending March 1911, was \$56,000,000, and Ireland's contribution to the general ing a deficit of about \$6,000,000. These figures include Land Purchase, Old Age ions and National Assurance which remain under Imperial control. Old age sions alone amounted to nearly

In both of Gladstone's Home Rule bills Ireland was to contribute to the Im perial Exchequer. This is something the man in the street can understand and it is not likely to make him enthus lastic. However, the deficit is there Home Rule is not responsible for it. It is rather a proof of the failure of Eng-land's attempt to govern Ireland. This passage from an article by John Rednond in McClure's Magazine is illuminating and to the point:

"The total civil government of Scot "The total civil government of Scot-land (with practically the same popula-tion) was in 1806 £2,477,000, or \$12,385,-000. The cost of similar government in the same year in Ireland was £4,547,000, or \$22,735,000. Ireland's judicial system costs £200,000, or \$1,000,000 a year more than the Scotch. The Irish police costs exactly three times what the police of Scotland costs. The number of officials in Scotland is 963, with salaries amountn Scotland is 963, with salaries amounting to £311,000, or \$1,555,000. The number of officials in Ireland is 4539 with salaries amounting to £1,412,520, or \$7,662,600. Per head of the population, the cost of the present govern-ment of Ireland is twice that of England and is far higher than that of Norway and is far higher than that of Norway, Holland, France, Denmark, Portugal, Sweden, Italy, Spain, Roumania, Bulgaria, Greece, Belgium, Switzerland, Austria-Hungary, Germany or Russia. In other words Ireland, probably the poorest country in Europe, pays more for her government than any other nation. The secret of the inefficiency and extravagance is identical, namely, the fact that it is a government not based upon the consent, but maintained in actual opposition to the will of the

It will only need time and full di ussion to bring home to the rank and fyle of the British people that the pres ent system is not only a failure but a costly failure. "Ireland," says a writer in the Ninteenth Century, "is being reated with a generosity unparalleled in the history of Federal finance throughout the world." Yes, to quote John Redmond again: Ireland has 4,589 official with salaries amounting to \$7,062,000, while Scotland with the same population has 963 officials whose salaries amount to \$1 555,000. This looks more like costly failure than unparelleled generosity.

Ulster, or Ulsteria, is also a serious stumbling block. No one in Ireland be lieves Ulster Orangemen will fight, but no one can say that they have no chance of creating the impression mongst certain classes of Englishmen that Home Rule will cause serious disturbance if not civil war. But this impression will wear away as the facts become known. The fact that Ulster sends sixteen Home Rule members to Westminster as against seventeen Unionists will already have come as shock to those who labored under the delusion that Ulster is exclusively Protestant and Unionist. The fact that Ulater was just as disturbed and menbefore the disestablishment of the Irish Church in 1869 will help Englishmen to set a true value on Ulsteria. The Irish Church was disestablished and the threat to kic Queen's crown into the Boyne was

carried out. The fact that the apprehension of serious trouble on the occasion of Winston Churchill's speech in Belfast turned out to be groundless has already discounted Carson and Carsonite tactics The melodramatic antics of the make shift unionist leader Bonar Law are not likely to impress serious men.

The appeal to religious prejudice will not stand calm discussion. Lord Dunraven, himself a Protestant Irishman says that under a microscopic examina tion. Irish history fails to show a trace of intolerance on the part of the Roman Catholic majority. "It is an accepted historical fact that the Roman Catholics of Ireland are free from the vice of inolerance." As the knowledge of this fact percolates, the appeal to English Protestant prejudice will be futile.

The fact that Lord Pirrie, the head o the great Belfast ship-building firm of Harland and Wolf, is a convert to Home Rule, is of immense significance. That the Unionists recognize this is evidenced by their quoting an anti-Home Rule director of the same firm, stating with a flourish that this is "the greatest ship-building firm in the world." Well, what spout the head of the firm ?

An English correspondent puts th case thus :

"The bogey men of the press, the preachers of Ulsteria and Hysteria, about to deaf ears. The passion and high-wrought emotion, which wrecked Gladstone's bill, have burnt out their

The criticisms of more serious Unionist papers are significant; it would appear that they wish to leave the way open for coalition with the Nationalists hould some untoward event cause the defeat of the present Government before Home Rule is finally passed.

We may take it that Home assured. Though, party and party warfare are enough in England as party is so bankrupt in statesmanshi to perpetuate a condition that the world concedes is an injustice to Ireland, a costly and useless drag on Great Britain, and a serious weakness to the

An editorial in the Ottawa Citizen nder the above caption has been called o our attention. Commenting on Archbishop Bruchesi's ples for sinking racial differences in Canada, The Citizen says : "This country has outgrown the racial bugaboo. From being a menace it has become a bore." heless the writer finds it "particularly pleasing" to hear that the Archbish of Montreal has no sympathy with any country over which there is no Britisl

"It is not surprising either. Under the British flag the Roman Catholic Church has privileges that it enjoys neither in Rome, nor in old France, nor in any other known country."

The tone is one of top lofty toleran quite usual with a certain type of Candian newspaper, but " from being : nenace it has become a bore." Cath lics have just the same rights in Canada as others, with no debt of gratitude due to the Citizen type of Protestant flag-

"Within the past three years there has been a racial and religious demon-stration in Canada which would scarcely have been as quietly tolerated in any other known state."

" Tolerated," " tolerance," the writer does not even suspect how utterly incompatible this superior "tolerance" is with any genuine conception of liberty and respect for the rights of others.

He goes on to enumerate some of th dreadful trials to which his broad tolerance was subjected.

"We have had an acting Governor

The Citizen is either very ignore or malicious. The acting governorgeneral very paturally presented his pects to the papal legate. Ignorance of the French language is not a sin, but bearing false witness is. Moreover, the legate was not a prince of a foreign

"We have had His Majesty's ministers likewise paying homage."

His Majesty's Protestant ministers

may take any part they choose in the religious ceremonies of their respective churches without a single Catholic objection. Protestant objection to Catholic ministers' taking part in a Catholic religious ceremony is dicative of regrettable religious prejudice; misrepresentation of such action or political purposes is contemptible.

Majesty the King of Great Britain and far from admitting, it is of the British Empire taking part in re- that the Catholic Church had Canada have stood for it all.'

Now if it were simply a regiment of Canadian militis, or even Canadian oldiers, it would not be so bad; but soldiers of His Majesty the King of

As a matter of fact the Catholic soldiers of Montreal have taken part in do so. What difference is there between this action and an ordinary church narada?

How different things are in the short while ago, the President, his cabinet, the Supreme Court judges, the leading senators, all were proud to honor in the most signal manner Cardinal Gibbons. The reputable press of cure sheets which make a business of hat sort of thing.

"The ecclesiastical dignitary who now makes a plea for harmony in this Dominion, undertook to dissolve a marriage solemnized by one of the most prominent clergymen of the Methodist Church in Canada, because the contracting parties were Roman Catholics, and the Church of Rome, as its affairs are administered in this country, did not see fit to recognize as legal a ceremony performed under the law by a representative of the Methodist Church. The unfortunate wife, on behalf of her illegitimatized family, had to carry the case into the courts and obtain a ruling in her favor and that of her children. "The ecclesiastical dignitary who into the courts and obtain a ruing in her favor and that of her children. This is not the sort of procedure that makes for harmony in a British and Protestant country."

A lie that is part truth is ever the plackest of lies.

Archbishop Bruchesi did not under take to dissolve a marriage. That was done by the civil court.

The "unfortunate wife" did not appeal to the courts from the Archbishop's decision. One judge decided that according to the Civil Law of Quebe there was no legal marriage; anothe judge gave a contrary decision. But judges were interpreting the Civil Law of the Province of Quebec. It is not yet decided whether a Methodist minister may legally marry two Catholics in the Province of Quebec.

ucation, that is the business neither of he State nor of the Citizen.

Here we believe the Citizen does grave injustice to the electorate of Canada. We cannot believe that any large number were influenced by malicious or ignorant mistranslation a French word, nor by the contemptible appeal to religious bigotry on account of the presence of Catholic ministers and Catholic soldiers at a Catholic re ligious ceremony.

GOOD CANADIANS AND OTHERS In the Christian Guardian, of Toronto lated April 10th, the editor makes the

following reference to a portion of a speech delivered by Senator Coffey in the Senate, on the Manitoba boundary bill. The Senator spoke in favor of amending the bill in such a way as to protect the rights of Catholics in regard to education in the territory proposed to be annexed to Manitoba :

'The following quotation from a recen 'The following quotation from a recent speech by Hon. Senator Coffey is worth reading. He says: "We are all Canadians. Would that a kindlier spirit were abroad. Would that there were fewer rancour-mongers plying their unlovely trade in our midst. Would that we had amongst us more really great Canadians whose noble purpose is to build up a united Canada, united in heart and soul, dealing out measure for measure of kindly dealing out measure for measure of kindly consideration, each for each, irrespective of race, or class, or creed. With such men or race, or class, or creed. With such men Canada will become truly great. Such men are a benediction amongst us. May they be multiplied over and over again, until it may come to pass that we are as one people, under one and the same old flag, loving our country with a great love and our neighbor as ourselyes." This is the anists which as ourselves." This is the spirit which should animate all true Canadians, and our Roman Catholic friend will find that

our Roman Catholic friend will find that Protestants believe just as he does in this matter. For this reason we de-precate priestly interference in the home in cases of mixed marriages, and priestly interference in the state to se-cure special privileges for Roman Cath-olics."

Where, may we ask, is there any evidence of such a thing? No doubt the editor has in mind a certain case in this province which occurred about two years ago, and which was given much prominence in the press, especially of Toronto. Of the merits of this case we are absolutely convinced that the public has not received a true and complete version. But, even on the admission of the non-Catholic party, the question of religion did not in any sense tirely a matter of personal antipathy, and on the assumption of the truth of And we have had "soldiers of His this view, which we are very ligious processions without the author- absolutely no responsibility whatever. ty of the State. And the people of It is pitiable indeed to note how little the editor of the Christian Guardian knows of the Catholic Church in the matter of mixed marriages. Before the marriage takes place she uses every influence possible to dissuade union where so great dangers cord must inevitably be faced. If he efforts to prevent the union fail, and pus Christi processions every year the marriage takes place under her aus contracting parties with the same maternal kindness which characterizes her ections towards her own children. Now. however, suppose the case where a mixed United States, says the Citizen. Yes, a marriage occurs outside the jurisdiction of the Catholic Church, and her attention is in any way drawn to the fact, it is in such a case that the vivid imagination of the non-Catholic writer is given full play. Indignant reader the States applauded; comment of the are furnished with the harrowing de tails of almost blood - thirsty priests rushing into such a home to separate husband and wife and throw helpless children upon the mercy of a cruel and careless world. Such a case has never occurred. To make such a statement is but the effort of fancy, tinctured with ingrained prejudice against Catholicity. What are the facts? In every such case the unvarying method of the Catholic Church is to endeavor in the most private, personal and friendly way to regularize a condition which she cannot approve, and which does violence to the religious convictions of the Cath-

> With regard to "priestly inte in the state to secure special privileges for Roman Catholics," we shall say no more than this charge is the old calumny in the old form. That both pricets and lay Catholics have a right and duty to insist upon the protection of their conscience from the possible inroads of logical Christian can successfully oppose. That Catholics, as such, whether lay or

olic party, and in ninety-nine cases

out of every hundred her Christ-like

methods meet with complete success.

most unbecoming conduct on the part of

a paper calling itself the Christian

Guardian, to deal in generalities for

which no specific case can be offered in

It is a crying injustice, therefore, and

slerical, seek for more, is us with the particular instances upor which it bases its general accusation?

## THE RIGHT AGAINST VESTED

The strenuous battle for Home Rule till goes on from day to day in the English House of Commons. The descendants of those who in the old days pposed the Reform Bill, having for obect the betterment of the mass of the people, are to be found in the ranks of hose who are fighting the bill inch by inch. Mr. Balfour describes it as an unsymmetrical and botched federal scheme utterly unworthy of British statesmanship. The Postmaster General Mr. Samuel, truly said that Mr. Balfour's arguments against the bill might with equal justice be advanced against any eminded the leader of the opposition that exactly the same opposition was offered to local self-government for South Africa. Andrew Bonar Law savagely assailed both the bill and the government. The people of Ulster, he declared, were ready, in what they believed to be the cause of liberty and justice, to lay down their lives. It is astonishing with what a light heart the English Tories give vent to expressions which, coming from Irish members a generation ago, would and them behind prison bars. Mr. T. P. O'Connor declared that in Ireland they believed that the true der road was through liberty to loyalty, God save the King," he added, would be sung again in Ireland when it was not degraded into a song for party fac-tion. Timothy Healy said that the bill, instead of repealing the union, as contended by the opposition, made it perpetual with the consent of the Irish people. One of the most gratifying features of the present united action of the Irish people, always excepting, of course, the foreig element in Ulster. There are no Irish factions now, The Nationalists, embracing, be it remembered, a very large contingent of Protestants, who place country above narrowness and bigotry form a compact body. We have at last united Ireland. The race of the wily politician, who promoted faction for his own selfish purposes, has become extinct. May he never be seen in the land again.

A MOMENTOUS SUBJECT The best way to grapple with the drink evil is a subject that is old and yet ever new. Statisticians tell us that one half the drunkards contract the disease before they are twenty-one years old; 30 per cent. before they are sixteen; and 7 per cent. before they are twelve. The latter, it may be assumed, ecome accustomed to the taste of strong drink in the home or in the bar-room owned and operated by their fathers. Some young men who, just emerging from their teens, with a little roll of bills in their pockets, handed them by the paymaster of the shop, stroll about the town on a Saturday afternoon are too prone to drop into the bar-rooms and in-Needless to say that they, as a conse quence, go to their homes, it may be early or it may be late, with a peak load of vile proving. This custom is not as comnon as it was a generation ago. The working men nowadays, taken in the aggregate, have wisely arrived at the conclusion that by partaking in the jollity promoted by the wine clerk in the white apron, they are but living in a fool's paradise. In society, save that of the lowest grade, and in the commercial and industrial world, the man who carries about with him the odor of spirits is looked upon with suspicion and with distrust, and men who have a high aim in life shun his company. An American exchange tells us that "for some years corporations that employ many men to carry on their enterprises have been careful to exclude from their payrolls those addicted to drink. All governmental departments national. State and municipal, also mak it a point to keep only sober men.

Working men who are fond of the cu might here tell us they have as much right to drink intoxicating beverages as their employers; that the poor man has as much right to his beer as the rich man to his champagne. Admitted. Our words of censure go out to the one just the same as to the other. The secret drinking of the rich is quite as reprehensible as the public drinking of the poor. Of course we do not wish it to be understood that we think the drinking of a glass of beer or a glass of champagne is sinful. We are now dealing with the influences which serve to promote the habit and which sooner or later lands both the rich and the poor in a condition which gives them a charred past

and a bleared future. Much discussion is now in vogue ment the proposed legislation in our the civil power, is a principle that no Provincial Parliament touching the regulation of the liquor traffic. Mr. Rowell, the leader of the Opposition,

the purpose of his party to a will not go so far. He favors the enact ment of a statute which will prevent treating. Politicians will view the merits of one and the other proposition from the party standpoint. Conserva-tives will declare it as their conviction that abolishing the bar goes too far, and Liberals will say that an anti-treating law is but a weal and spineless expedient, impo minion Alliance will no doubt, at least in print and on the platform, favor the proposition of Mr. Rowell, but when the ballot boxes are doing business they will, as is customary, hearken to the lash of the party whip. What is best to be done to promote temperance spells " Perplexity." The ideal condition is in the experimental stage Meantime the very best work that can The really effective way of closing the bar-rooms is to take away the cost and if we put forth strenuous efforts in this our day to keep the rising generation far away from temptation-to in press upon the minds of our youth the horrible effect of the drink habit-we will in due time have a "dry" community and the wine clerk would forced to look for a more reputable way

we deem it well to quote here the words of Cardinal Manning : " As a pastor of souls I have before me the wreck of men, women and children homes and all the sanctities of domes life. I see prosperity turned into tem tations; the wages of industry n-only wasted, but as they increase ma only wasted, but as they increase making the plague more deadly. If by denying myself in this which I am free to renounce, I shall help or encourage even one soul who has fallen through intoxication, to rise up and break his bonds, then I will gladly abstain as long as I live."

of making a living. In this conne

## WORTHY OF DOOLEY The Most Rev. Dr. Crozier, Arch. bishop of Armagh and Primate of all

Ireland, has been publishing his views upon what he thinks will result from any measure of Home Rule. He " regards with horror the thought that the destiny of his native land should be handed over to the mercy of men who had marched through rapine to the disnemberment of the Empire." As an apostle of ascendancy His Grace of Dublin could not be expected to expres any other view of the situation. The same sentiments were held by his fellow-churchmen—indeed we might say even nore intemperate ones - when Mr Gladstone brought in his bill to dises tablish what was miscalled Irish Church. At that time during many generations farther back the Irish Catholic people, povertystricken as most of them were by oppressive English laws, were compelled to give of their scant means to support the clergymen of this alien establishment. Our friend Dooley, a few years ago, while in conversation with his mate Hennessey, related his experience while attending Rockefeller's Sunday school "It would have done your heart good," says the humorist, "to hear young Mr. Rockefeller leading the choir, who sang Onward Christian Soldiers-marchin for the sthuff." / His Grace of Dublin must be, if sincere, a very peculiar individual, else he answers the descripstuff in their stomachs. Conditions are, tion of Mr. Rockefeller, Jr. The nonccess of the Irish Church Mission Society, to sunder the tie which binds the Irish people to St. Patrick, has made them dour-minded, and we are therefore not surprised when we read o their giving vent to such un-Christian, uncalled for and narrow-minded utter

The Unionist whip, Sir John Lons dale, received a cable despatch from one Mr. Castell Hopkins, of Toronto, which reads :

"Canadian loyalists are opposed to Home Rule based on the separatists disloyal agitation. Disallowance power in colonial experience absolute futile; we consider safeguards useless.

If there were a law against sending nisleading reports over the cable Mr. J. Castell Hopkins would be punished for transmitting the above despatch. On two separate occasions the House of Commons and the Senate of Canada passed with scarcely a dissentient voice esolutions praying the English Government to grant Ireland Home Rule Are we to take it that these men and those whom they represented were disloyal Mr. Denison, if we mistake not, boasts Empire Loyalists, who, to show their loyalty to George of England ran away from George Washington and settled in Canada — a circumstance which proved but a sorry asset for Canada. People

ce, besides stating what is not a fact. States. There were such persons in either go or be placed under strict regu-

1866 and they invaded Canada. The Toronto Loyalists went out in battle array to meet them, but when the first shot was heard they turned tail and headed for the Queen's City in a manner which would have made Longboat green with envy.

A third despatch was sent by Mr. J. S. Willison, disapproving of Home Rule. The News is published in Toronto.

In "The Common Cause" for March Mr. Robert Larmour, the Railway Vet. eran of Stratford, Ont., has a clever paper giving a comparative study of Socialism and religion, disproving all the claims made by Socialists in regard to their programme of action. It would seem that the propaganda are pursuing but a policy dictated by arrant hypocrisy. In the Socialist arena we have a body of men, clever beyond doubt, at the top, who, while claiming to be Socialists and leaders of Socialist thought, eschew all forms of Christianity and outline s course of action that would lead us back to barbarism. At the same time the something entirely different—that the very fathers of the cult have gone astray and that their children will not follow them. In other words, the claim is made that the generals of the army com mand a body of soldiers who are not obliged to give them obedience. The whole thing is a hodge-podge of insincerity, mystification and deviltry calculated to entrap the unwary by holding before them a will o' the wisp which has for its aims and objects the robbery of one section of the community to enrich another section. We would advise all who wish to become thoroughly acquainted with this subject to send for Mr. Larmour's little book entitled "The Impossible Vagaries of Socialism." Price 50 cents. His address is Stratford, Ont.

## A BLESSED WORK

From Toronto we have received a neat little booklet, being the third annual report of the St. Elizabeth Visiting Nurses' Association. Within its covers we read a story that will, we feel assured, be the means of bringing a benediction upon all those engaged in this splendid endeavor to alleviate misery. In the darksome home, where poverty is too often known, sunshine and hope and Godliness have entered through the exertions of these noble ladies. In a world of gaiety, of frivelity, of all the waking urs spent in worse than useless rounds of pleasure, when men and women look forward to nanght save the quenching a thirst for the gratification of the senses with the continuous social whirl, the visiting nurse is the bright and blessed star shining through the gloom. To her warm heart, loving the things divine, there is infinitely more gratification succoring the stricken ones. 'Tis trying to the human side; but the divine idea -the following in the footsteps of the Master - makes the burden, though heavy, light indeed, and brings the conviction that the great reward will come comewhere, sometime. The founder of the Society was the late Archbishop McEvay, the Honorary President Lady Falconbridge and the President Mrs. J. McLean French. The nurses are Miss Annie B. Long, lovingly remembered in London because of her innate nobility of soul; Miss Kelman, Miss Mary E the past year these ladies had 921 patients and made 6 924 visits. What a plendid work, and what a noble ambition is that of each nurse as expressed in the following lines:

Let me to-day do something that shall take A little sadness from the world's vast store, And may I be so favored as to make Of joy's too scanty sum a little more.

## COLD STORAGES

The Toronto Board of Trade has taken upon itself the task of finding out the cause of the high price of our foodstuffs and a special committee has been appointed to make investigation. Mr. Spence. one of the speakers at the meeting, defended the cold storage, which, he said, had been blamed for the high price of living. "The cold storage," he added, was very necessary, as it prevented radical fluctuations in prices. Before there was cold storage produce was cheap only at certain periods in the year." In other words, the cold storages, level up prices, but do they ever level them down. As might be expected, these people will advance all sorts of excuses to defend their particular line of business. Before the advent of the cold storage a housewife could in plenteous season take her basket to market and get chickens, butter and eggs at a low figure. The modwho are eternally boasting of their loy- ern "Big Interest" man now scours alty make poor soldiers in time of need, the country and buys up everything Mr. Geo. T. Denison of Toronto also in sight, puts it in cold storage, ent another cable which reads : "The smiles benignly at himself, and calmly surrender to the Empire's enemies is an awaits the time when the corner is ripe, outrage to Ulster dictated by U. S. A. when he fixes the prices. There Fenians. Will England wound herself?" may be other reasons for the new condi-Mr. Denison when sending this despatch tions but the cold storage is certainly forgot that he was skating on very thin one that is visible to the naked eye. Some time, and that soon, there may There are no Fenians now in the United arise the cry that cold storages must

tions. The get-rick-quick grapple with him?

CONVICTIONS MADE TO ORDER The Toronto Mail and Empire makes ditorial declaration as follows:

"All the newspapers that were for reciprocity, either in Canada or the United States are, with hardly an exception, in favor of Home Rule."

As it was claimed by some that those who favored reciprocity with the United States were disloyal to Great Britain we may take it that the editor of the Mail and Empire wishes to cast doubt upon the loyalty of British subjects who favor local self - government for Ireland. There are, however, some papers which opposed reciprocity and yet are friendly contemporary accuse the London Free Press of disloyalty because of the following sympathetic reference to the great measure now being discussed in the British House of Commons:

"The trend of affairs is plainly in the direction of withdrawing from the Imperial Parliament as much as possible of the minor business of the United Kingdom, relegating this to Government organizations like that of Ireland, thus believe the most important Parliament. organizations like that of Ireland, thus leaving the most important Parliamentary body with greater freedom for the great issues of empire. The working out of this Irish autonomy will be followed with keenest interest by every nation in the world. It is a momentous step that had not been taken without long and careful deliberation, and it is taken with the endorsation of a majority of the Reitigh people."

It is but the simple truth that nearly all the papers in Canada which opposed granting Home Rule to Ireland are but the tails of the Orange kite. They do not want to shorten the working hours of the counters on their presses.

A SHAMEFUL CONDITION The Toronto Globe informs us that

more effective provision is to be made in Knox College for the study of the English Bible by students. "This has always been a weak spot," our contem-porary adds, "in theological training in Canada and probably not less so in other countries." It might also have added that it is a curious thing that the non-Catholic sects seem to be but little interested in the teaching of the Scriptures, not only in the Public school in seats of learning for primary educawhile our friends are feverishly desirous of spreading the Scriptures in the Cath-olic province of Quebec and amongst the Catholic Ruthenians in the North-West. We might indeed go farther. Millions of dollars' worth of bibles are every year freely distributed by non-Catholic missionaries in far off pagan lands. The more we give thought to the situation the more astounding it becomes. While our separated brethrer are giving much effort and boundless treasure to Christianize the pagans abroad they are at the same time permitting the Christians at home to be come paganized. God is their shibboleth in foreign lands and Mammon at their own firesides.

## A DISTINGUISHED VISITOR

Last week we had the pleasure of visit from the Hon. M. F. Hackett, Grand President of the Catholic Mutual Benefit Association. For twenty years and over the honorable gentleman has occuin the estimation of the members of this splendid organization, membership in which means so very much especially for those who are engaged in the industrial life of the Dominion. Through the Hon. Mr. Hackett's stalwart missionary work in its behalf may be attributed in goodly part its great success. His eloquent voice and his able pen have lent themselves unsparingly to the work of carrying the C. M. B. A. banner to victory in every corner of the country We were glad to see the honorable gentleman in the enjoyment of such good health which assures us that many more years may be vouchsafed him to bring the standing of this society higher and higher in the esteem of the Catholic people of the country. With Bro. J. J. Behan at the helm in Kingston and Bro. Hackett employing his rare talents to the best advantage in the field, and an executive comprising men of the very best type, we have no misgivings as to the future of our senior Catholic Bene-

"POLLY WANTS A CRACKER"

Woodstock, April 12.—Controller Hockin, of Toronto, was the speaker at a fairly large gatherir of the members of Loyal Orange Lodge, No. 93, at their friends held here to night. Mr. Hockin spol on the subject of "Protestantism," denouncing whe termed the aggression of the Roman Cathol Church in Ontano. In Quebec, he sail, the fre mm of the press was being suppressed, and unless nick action was taken the Catholic Church would tempt similar tactics in Ontario. The Protest-ts, Mr. Hockin said, were called upon to fight not religious organization in the Catholic Church, but

Please explain. This is the same dear old electrotyped refrain, the interpretation clause of which means, "To hell with the Pope. Give me your votes. The only aggression noticeable in the such men as the Controller, the god of But the day will come, we hope soon, when he will find that he "cannot fool all the Orangemen all the time."

A STILL BETTER WAY

me of the License Commissioners of our province have made a rule which states that in future any barter applying liquor to a man already under the influence of the abominable liquid will lose his liceuse. Would it not be a better way to take away the license before the unfortunate gets his first glass? The bartender is within his egal rights to give just sufficient intoxnating drink to a man to place him far on the road to brutality-to bring him as it were even below the beasts of the field-but he becomes liable if he continues the doses when there appears to be danger of brain storm or helplessness Truly the liquor traffic is an unlovely thing, and west a cast-iron conscience the wine clerk must have-hour after hour, day after day, sending souls t perdition for so much per week. And what of his employer? Does he ever take thought, when emptying the cash register, that every tap of the key by he wine clerk means a step backward and downward for some poor unfortunate who had contracted the liquor habit.

NOTES AND COMMENTS erence to the appalling calamity of last week on the Atlantic without indulging in platitudes. To say that it made a profound impression upon the whole civilized world and brought pain and distress to innumerable homes is but to repeat what has been upon every lip since the dread news was first flashed over the earth's surface. And that it has brought to many minds the realisacontrasted with the forces of nature, or in the presence of the Infinite, is a no less self evident truth. The Titanic was the greatest achievement in the art of marine construction. It emodied the accumulated triumphs of a cientific age. It was the last word, alnet, in man's boasted conquest of the elements. And yet, in the crucial test which came upon it with such appalling suddenness, it crumpled up like an egg shell and carried with it to the ocean's depths a multitude of souls, represent ing in the aggregate untold wealth and earthly power. Man, after all, counts for nothing, in presence of the unseen.

cean liner will be able to conjure up scene that presented itself just be fore the Titanic struck. At that hour of the evening many would have retired in full sense of security for the night.
Others would be lingering about the saloons, chatting with friends or sequaintances. listening to the sweet strains of the orehestra or of some imprompt vocalist or planist, or, perhaps, inditing to dear friends letters that were never to reach their destination. The smoking rooms would still be thronged with men whiffing the fragrant weed, playing a game of cards, or imbibing the favorite Bass." Others sgain would be promenading the decks in twos and threes, enjoying the beauty of a clear moonlight night apon the waters.

THEN, PROBABLY without the least warning, came the awful shock : men and women would rush about in confusion and fright, and the comparative darkness which followed would add to the confusion, terror and dismay. What followed no tongue or pen could adequately describe. But we can see the frightened groups huddled together and clinging to one another in terror, fearing the worst but not knowing what was to come so soon upon them. Then, perhaps, if there were priests aboard, the terror-stricken engers would turn to them (for in scenes it is always the Catholic priest that is instinctively turned to, even by those not of his Faith), and their voices would ring out a general absolution to the departing souls. Ther too, the men and women would nerve themselves for the dread ordeal; those whose lot it was to be saved would bid a tearful farewell to those who were to remain, and in less time, perhaps, than it takes to write of it, the great ship with its hundreds of living occupants disappeared beneath the waves, adding one more chapter to the history of man's chievement, and man's helplessness in the presence of the Infinite, and giving new force to the old truth that God alone is man's hope and stay.

THE COMMENT of the Christian Guardian upon the recently published marriage statistics of the Province of Ontario and upon Senator Coffey's speech in the Senate on the Manitob Boundary question, would form a curious subject for psychological investiga tion were it not so unequivocally in keeping with the traditional Protestant attitude toward Catholic questionsan attitude impossible to elucidate or account for by any ordinary rules of mental science. On the mixed mar-riages included in the Provincial statistics, the Guardian says: "If every year there are 1,500 marriages in Ontario, or even half that number, in which the priest feels bound to interfere, and if possible break up the home, etc. etc." How else can this be characterized but

speech is in the same vein—almost in the same words. The Senator spoke of the desirability of cultivating a kindlier feeling between the different classes and creeds which constitute the Canadian nation. Upon which the Guardian comments: "This is the spirit which should animate all true Canadian . . . For this reason we depre cate priestly interference in the he in cases of mixed marriages, and priestly interference in the state to secur special privileges for Roman Catholics. Just the same hopeless, unteach insistence upon a manifes ood, which has ever been the ear mark of Protestant polemics. Marvel-lous is the power of a fundamental view

WE REFERRED last week to the con version of Sir Frederick Pollock to the Home Rule ides - conversion brough about through recent demonstration that the Ulater Unionist cause spelled ascendancy not equality. Further light is thrown upon Sir Frederick's change of front by a letter written by him to a friend in Dublin, and since published in the Irish papers. It reads as follows

"Perhaps I might have thought other wise than I did in 1886 if I had know more of Ireland then; and the truth i that what most of us know here is still

that what most of us know here is still little enough. At any rate my present opinion is the best I can form now though contrary to that of some Irish friends, with whom I regret to differ.

"It may be said, as I have heard Irishmen of both parties say, that no Scot or Englishman can really understand Ireland. I do not presume to deny it; but, if so, the natural consequence would seem to be that Irishmen must be left to settle their own affair. among themselves. An Ulsterman who tells me I know nothing of Ireland can-not expect me to take his word for it that his party alone is right and all the rest of Ireland is wrong."

EXCHANGES FROM the United States refer to the Catholic daily to be issued in Buffalo in May as " the first Catholic daily in English to be published in America." This is somewhat overstating the case. The first Catholic daily in English in the United States it undoubtedly will be, but if we take the term America to apply to the whole Northern continent, the Buffalo project must yield priority to a Toronto venture of a generation ago. Beginning in er 1882, there was published at the office of the Irish Canadian (weekly) by the late Patrick Boyle, a Catholic daily paper under the name of "The Evening Canadiau." The paper was owned and operated by Catholics, was, for the most part edited and printed by Catholics and was throughout its brief term of existence unequivocally Catholic in tone. It continued publication for about six months only and died, actually from prosperity. That is, the demand for the paper entirely outran its finances, and since the requisite capital was not forthcoming the enterprise was reluctantly abandoned. Will United State exchanges please note that to the overwhelmingly Protestant city of Toronto must be credited the first American Catholic daily paper in the English language The ample resources of the forthcom Buffalo paper should, however, ensure

READERS OF the CATHOLIC RECORD were last week made aware of the ordination, on the Feast of the Annunciation. of the two late Brighton Anglican Vicars, Messrs, Arthur Cocks and Henry Hindeland of their three curates, Messrs. Oliver Healey, Henry Prince and Ernest Shebbeare, together with an Irish convert clergyman, John Steele. The peremony took place in Rome and the sacred orders were conferred by the Cardinal Secretary of State, His Eminence Mgr. Merry del Val, and by the exress desire of His Holiness, the Pauline Chapel in the Vatican was designated or the occasion. This circumstance marks the happy consummation of the series of events, (dwelt upon at some ength in these columns), of which Brighton was the scene somewhat more than a year ago.

IT WILL BE remembered that the conversion of this devoted group of Anglican elergymen hinged upon belief in the Real Presence, and that it was precipitated by the action of their Bishop in inhibiting them from the public adoration of what they believed to be the Blessed Sacrament, while intimating that they might believe what they pleased in private. This being out of secord with their conception of Christian integrity, and destructive of the first principles of dogmatic teaching, they recognized at once that in the Catholic Church alone was their true home. Hence their submission and subsequent studies preparatory to the only valid Christian priesthood, which have issued now in their ordination. In England, which is again to be the sphere of their labors, may Fathers Cocks, Hinde, Henley, Prince, Shebbeare and Steele, be the harbingers of a new Spring.

To THOSE who have followed with any degree of interest the development once more in Scotland of Catholic life and vigor, the recent celebration of Mass in Kirkconnell, Dumfriesshire, for the first time in over three hundred years, will ssess a profound interest. Previous to the "Reformation." Kirkconnell was a thriving centre of Catholic life, and even in the dark days of persecution, a light radiated therefrom which was not without its effect upon the hunted Catholics throughout all Scotland, Kirkconnell House forms the subject of an important chapter in Dom. Odo Blundell's profoundly interesting " Ancient Catholic Homes of Scotland," and the fortunes of its owners, the Maxwells, are bound up with the pre-Reformation glories of the Scottish Church.

AGAINST THE Maxwells of Kirkcon nell, when the change came, was directed the full animus of its promotors. but, we are told, so great was the power of this and of the families of Carlaver ock and Terregles, and so continual the protection which they afforded to the ancient faith, that in this district, as in Lancashire in England, the laws against Catholics were not enforced as in other parts of the country. But in time the steady tyranny and oppression of the new Kirk told, and the old Faith gradcally disappeared or hid its head in the caves and dens of the earth, only lowever, to come forth in renewed youth with the dawning of a better day. The increase of the Catholic population in recent years is most marked, and instead of celebrating Mass, as in this instance in the town hall, they look forward to possessing a church of their own at no distant day. Little by little the old Church in Scotland is coming back to her

WE HAVE before us the new edition of Mr. Henry J. Morgan's " Canadian Men Women of the Time," a handbook of Canadian Biography which will be found to be indispensible to every Canadian who wishes to keep abreast of history in the making It is a great advance on the previous issue of the work and creditable in the highest degree to the industry, patience and literary skill of its compiler. We shall have occasion to refer to it again within the next few weeks.

ANOTHER ONE A despatch from Detroit tells us that the Wayne Circuit Court has been appealed to to decide whether a nun could be held in a convent against her will, Rev. Wm. M. Stack, a Detroit Lutheran clergyman, has become interested in the case of Miss Marths Mueller, in religion Sister Bertha, who says that she has been retained in St. Joseph's Retreat against her will. She had, it seems, taken religious vows, but has since changed her mind. The minister's zeal. coupled no doubt with that meed of bigotry so becoming a Lutheran, will place him in an unenviable position. Every

OF MR. R. A. REID CONCERN ING MR. MORINE

We are pleased to be able to publish in this week's issue of the CATHOLIC RECORD the following statement we have received from His Grace Archbishop Howley, of St. John's, Nfld., in reply to the accusation of Mr. R. A. Reid of Toronto, in regard to the Morine

Dear Sir,—A copy of a Canadian paper has been forwarded to me containing a letter from Mr. R. A. Reid, formerly secretary to Mr. A. B. Morine, K. C., &c., while the latter gentleman was in Newfoundland some eight or ten years ago. The greater part of the letter comprises only very vile, personal abuse of me, which requires no answer. ceive the people of Canada and injure my character, and which I consider de-

serving of an answer.

The principal accusation contained in the letter, when stripped of its insulting the letter, when stripped of its insulting and violent verbiage, seems to be that I tried illegally to obtain a loan of "some thousands" from "the public treasury," for the purposes of the Roman Catholic Church, that I offered as security certain Church properties which Mr. Morine, (who was then Financial Secretary of the colony) declared to be valueless, and refused to grant me the "loan."

The accusation is utterly absurd and The accusation is utterly absurd and unfounded. But even if it were true that I did want money for Church purposes and tried to get a loan, I do not see that it would be a very great crime. But to say that I "demanded it from the public pressury," is really too wild a statement to deserve a serious answer. If I mistake not it would require an Act of Parliament, or at least Legislative sanction, to take money from the "public treasury."

sanction, to take money from the "public treasury."

In order to try and discover what is really meant by this accusation, it will be necessary to explain a little concerning our monetary affairs here in Newfoundland, and also to allude to some matters personal to myself as head of the Roman Catholic body here.

We have in St. Johu's a "Government Savings Bank." This institution is a body corporate, managed by a Board of Directors appointed entirely by the Government. The principal object of the bank is to receive and finance the small hoardings of the people. It is also one of the legitimate powers of the bank to advance, on good security, loans to individuals, firms, corporations, &c., and to accommodate the people by charging a moderate rate of interest.

I came to St. John's as Bishop in Februsry, 1895. This was not long after the "Bank Crash," December, 1894 I found the whole financial and commercial fabric of the community in a state of confusion and unrest. Several of the large mercantile establishments had collapsed, and all the public institutions, clubs, etc., were in a state of panic and

collapsed, and all the public institutions, clubs, etc., were in a state of panic and weighed down with debt. Our Roman Catholic Total Abstinence Society, one of the noblest institutions in the is and, was in debt to the amount of over \$15 000, and the sheriff's officers were about to be placed upon the doors of their splendid hall. They appealed to me, and rather than allow that noble society to succumb, I obtained for them from the Savings Bank a loan of \$15,000. As security, I lodged in the bank the full amount of the advance in government debentures. The society honorment debentures. The society honorably paid off every cent in fifteen years, and are now one of the most flourishing bodies in the community. Altogether in order to save our other Catholic institutions, I placed over \$30,000 debentures in the bank, all of which has been long

since paid off.

It may not, however, be this transaction
to which Mr. Reld alludes, perhaps it is
the following: Mr. Morine became
Financial Minister of the Colony in
September, 1897, in the Winter Government. I had some financial negotiations
with that Government, not by way of with that Government, not by way of asking a loan as Mr. Reid states, but of asking a loan as Mr. Reld states, but of a Legislative grant, and not for the use of the Roman Catholic Church ex-clusively, but for the institution of Boys' Orphanages, for the children of all religious denominations in the Island, Roman Catholic, Church of Eugland, Methodists and others. It will be

mecessary for me here also to enter a little minutely into the facts.

The subject of the establishment of a Boys' Orphanage or Industrial school-had been agitated here for a consider-

able number of years.

In 1897 the Government of Sir Wm.
Whiteway was in power. The Hon.
Robert Bond (afterwards Sir Robert)
was Colonial Secretary. He sent a
joint letter to the heads of the various religious denominations, stating that the Gevernment was desirous of estab-lishing a Home or Refuge for waifs, &c., and "appreciating the difficulties sur-rounding the operation of a Reformatory or Home of Refuge to children of all re-ligious persuasions" he wished to know "if your denomination would be prepared to take charge of such children ment were prepared to give, as a legis-lative grant, the sum which such chil-dren now cost the country when kept in the gaol or pentientiary, (about \$104.00 p. a.) I at once accepted the offer on behalf of the Roman Catholic body, and on the 17th Sept. I wrote the Government to that effect. I also stated that I had already, previous also stated that I had already, previous to the receipt of that offer, determined to open a Boys' Orphanage, even, independent of Government assistance, and that I had already made preliminary arrangements, having bought bedsteads, &c., and secured the services of the Orristian Brothers to take charge of

him in an unenviable position. Every nun, if she wants to leave a convent, can at any time, day or night, simply turn the knob of the door and walk out. St. Joseph's Retrea', of which Sister Borgia is Superior, is situated at Dearborn, near Detroit. It is a private Insane Asylum.

LETTER FROM ARCHBISHOP HOWLEY

A REPLY TO THE ACCUSATION OF MR. R. A. REID CONCERNOR.

are willing to concur in the proposar
made by the late Government."
This letter was followed on January
3rd, '98, by a memorial showing that the
a nount required would be (for our denomination) about \$2,000 (two thousand the Government, which was completely dominated by Mr. Morine, sent a letter, on March 18th, '98, through the Hon. J. Alex. Robinson, Colonial Secretary, refusing the grant. This refusal had nothing to do with my attitude towards the Winter government, as Mr. Reid falsely states. My opposition to the policy of the party led by Mr. Morine was well and publicly known long before that refusal, and was based on no personal grounds, but upon what I conscientiously believed to be for the welfare of the country. I had no interview or personal intercourse, with Mr. Morine, during the whole course of these proceedings, so that the graphic and dramatic account of the interview between me and Mr. Morine, given by Mr. Reid, is purely imaginary. I may say that the Legislative grant offered by the Bond Government, and denied by Morine, was promptly given by succeeding Governments to all denominations, i. e., Roman Catholics, Church of England, and Methodists. Our orphanage has gone on most successfully, and is in a flourishing condi-Our orphanage has gone on most suc-cessfully, and is in a flourishing condi-tion, having now over one hundred boys, and possessing property in buildings, land and appurtenances, valuing little short of a \$100,000.

short of a \$100,000.

Mr. Reid says that I "lost thousands upon thousands of dollars in connection with the business of Mr. E. M. Jackman." This is is an absolute falsehood. I never had any financial or monetary dealings of any kind with Mr. Jackman, and the property of the amount of one cent. I not even to the amount of one cent. never lent him any money nor did he ever ask me for any. No doubt Mr. Jackman will know how to deal with this Jackman will know how & mattar. I remain, dear sir,
Yours sincerely,
†M. F. Howley.

You will never come back with a golden fleece unless you go after early in the morning.—Ram's Horn.

THE RELIGION OF THE FUTURE

Lecturing at Bourneme under the suspices of the Bourne-mouth and Boscombe branches of the Catholic Woman's League, the Right Rev. Mgr. Robert Hugh Benson, M. A., ion of the Future."

Mgr. Benson said that he would deal

with the subject that the namely:

First—The necessity of a religion if society was to continue—and by religion ne means dogmatic religion.

Second—That the only serious claimant in the field was Christianity.

Third—West form of Christianity is

ant in the field was Christianity.

Third — What form of Christianity is likely to survive?

Dealing with the first point, he said the lessons of the past proved that no society could continue which had not some kind of religion behind it. The unit of society was neither the state nor the individual, but the family. Family life could not continue in a health; state unless there was a form of relig ion. Statistics showed that as religion was excluded from the education of chil was excluded from the education of chil-dren, little by little crime appeared; and crime increased till society was threatened with its own disintegration. Without religion society could not healthily live at all and the individual would end in what Carlyle called "pig religion," and society would descend into the barbarism from which it sprang. No religion could continue to exist un-less it was dogmatic. One could have an attitude of mind and spirit towards one's neighbors, but that was not relig-ion, which required a central dogma. One could no more have religious ion, which required a central dogma. One could no more have religion without dogma than a man without bones. It was the essence of religion, and without it religion was reduced to a sent ment. The spirit in which a man faced the world, his attitude to his neighbor, were the attributes of religion, but did not constitute religion. They were not in themselves religion, any more than beight ever were human nature. It was bright eyes were numan factore. It was dogma to say there was such a being as God or to say right was right. They might have very high and lofty ideals, and beautiful sentiments of relation to one's neighbor, but if they only depended one's neighbor, but if they only depended on the state or feeling in which one happened to be, they were no answer to the man who was not disposed towards his neighbor because he found him singularly unlovable. They must have something more as a basis than regarding as true what they felt to be true. Every single moral principle depended not on our own feelings' but on some fact external to ourselves. Right was right, because God willed right.

RUDDHISM AND CHRISTIANITY Dealing with the second point, the lecturer asked, was there any religion beside Christianity which had shown the beside Christianity which had shown the power of influencing civilization, holding society together, and improving society? Judged by the phenomena of this world there were two g eat tests. They must have a religion capable of forming society and holding it together. Next they must have a religion possessing some sort of self-consciousness. It must some sort of self-consciousness. It must frantically and passionately believe in itself. A man might say he had a religion, but had not the slightest wish comfort, but he must believe it was true comfort, but he must believe it was true
in itself and not simply because he
happened to like it. Buddhism contained many excellent elements yet it
had not, somehow, affected the western
world. Though it had been five hund red years longer in existence than the Christian religion, it had not affected the western Christianity, whereas western Christianity had advanced in That half of progressed further than those parts not so inspired. It was Christianity, and that alone, that had led the civilized world, and evolved society as we now enjoyed it. And it was the fading of Christianity which marked greatly Christianity which marked greaty the decadence and decay of that society, which Christianity alone had managed to build up. If society was to go for-ward in the future in any degree, if society was to be sustained and devel-oned, it must be by the inspiration of hat religion that had brought society to the present day. It must be Christianity that must be the inspirer and regenerator of the world, as it had been the nspirer and regenerator of the world in

THE WITNESS OF SCIENCE Proceeding to the third point, the lecturer asked, granted that it is Christianity which must be the religion of the future, what form of Christianity was it to be? Would it not be some new form? The marvelously prolific nature of Christianity was shown in that it had produced in England alone no less than 365 denominations—one for every day in the year. Was it not probless than 365 denominations—one for every day in the year. Was it not probable that the religion of the future would be the old orthodoxy in a new form, brought up-to-date and squared with modern society and modern discovery? There was no one of these forms that was new. Neither could they influence the future as Christianity had the past, for they were not constructed on a framework that could stand criticism. Historical Christianity had a thousand more credentials on its side than any new sect at present. No recasting of the orthodox doctrine could gain for it anything like the same claim as the historical Christianity which had faced revolutions, tribulations and opposition such as no new sect had ever been called upon to meet. As to science of the immediate past having attacked theat the poor, credulous believing Church had been right, and the scientific world wrong. Fifty years ago solerations are present would have laurched at the Church had been right, and the scientific world wrong. Fifty years ago scirutific people would have laughed at the idea of sick people being suddenly healed at a miraculous shrine. Every scientist of note now said these things did happen. The phenomena of Lourdes were open for the whole world to examine. Science had become the friends and allay of Christianity, for when men like Sir Oliver Lodge and Professor Lombroso were saying that the world of the spirit was more important than the world of matter, they could claim science as an ally rather than an opponent.

PAPAL CHRISTIANITY

Dealing with the more definite form of the surviving religion, Mgr. Benson said he was not going to prove it was

the true Christianity, but would try to show a certain presentment of Christianity which, to avoid hurting any feelings, he would call Papal Christianity, and to show its way more likely to survive than any other. Non-Papal Christianity, despite its tremendous advantages, had yet, somehow, not managed so to justify itself in the past as to show any presumption that it would be the religion of the future. There were those two essentials, a strong centre, to justify itself in the past as to show any presumption that it would be the religion of the future. There were those two essentials, a strong centre, and infinite possibility for development of the surface. But non-Papal Christianity had not managed to hold together, though in this country it had the secular power of the State to protect it. It had not embraced its nearest neighbors, France, Spain and Portugal, though it had every chance for the last thirty years to make progress in the Latin countries. It lacked these two elements—a strong centre, from which there was no moving, and an infinitely various surface, changing and developing without compromise of principle, or compromise of faith. Papal Christianity had exactly those two elements, as was proved by the vercharges brought against it. It had a vitality and activity which nothing else had. Queen Elizabeth sought to stamp it out, but to-day Westminster Cathedral drew greater congregations than Westminster Abbey, where Elizabeth's body lay. At every single crisis in the world's history, they had been told that Catholicism was dead, that the barrier atone was rolled against its sepulchre, but somehow or other it always rose again on the third day.

Concluding, the lecturerssid: "If the past is any sort of guide to the future then, first of all, it is absolutely certain that society cannot possibly exist without some form of religion; secondly, that no religion can possibly hang together unless it is dogmatic religion; and, thirdly, if the past is any sort of guide to the future, the only form of dogmatic religion, which has inspired civilization, which has got real self-consciousness and therefore a desire for proselytism, is Christianity. Further, if, the past tells us anything, if Christianity is to survive, it will not be by the efforts of individuals, however fervent, directed on new lines, inventing new forms, and re-stating old doctrines, but that dogmatic Christianity will be bound

directed on new lines, inventing new forms, and re-stating old doctrines, but that dogmatic Christianity will be bound up in the future with that which has bound it in the past—that is, with Papal Christianity and with Rome.—The Caster

AN UNTRUTHFUL FREE LANCE

George Bernard Shaw recently de-clared that in democratic America Irish Catholics desert their faith by tens of thousands. George Bernard should read Bishop Canevh's recently published in-quiry into the alleged losses of the Cath-olic Church in this country through "leakage." The Bishop of Pittsburg who has made an exhaustive study of the question reaches the conclusion that although the Church has had losses in America as elsewhere there never has America as elsewhere there never has been the wholesale desertion from the Church that some people have asserted.

gained to the Church in the last hundred years by conversion, but the gain has been great, greater than in any country in Europe. Some parishes are largely composed of converts and the descendants of converts. I am loth to lieve that our losses have been greater than our gains, especially when we consider that while less than one hundred years ago Catholics were one in fifty of the population they are now more than one in six.—Sacred Heart Re-

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For The CATHOLIC RECORD AN ANSWER TO "ULSTER"

" My thoughts are not as your thoughts; nor you rays as My ways, saith the Lord, for as the heaven ce scalted above the earth, so are My ways exafter bove your ways and My thoughts," (Isaiah Iv. 89.)

Ye blind know not the dark! Less Ireland the slave, Freedom's smouldering spark
Has ever led her brave.—
Ye fear the "fateful" hour! Ye losthe the dawn of light! When minor purloin power, Must recognize the right!

Too long the tyrant few Held England's noble hand, From doing what she knew Was justice for our land. No strife can well remain, Let law alike be dealt-Th' imperial course is plain

Ye moles that dread the sun Could guide an empire great!
With the rot that ye have wrung
From the darkest days of State! As ye deal ye must be Is the law which England learned All her tyrant laws are spured

Ye ask for which ye fought! Ye ask for which ye fought!
Ah, shame the words, avant!
If all that curse ye got,
"Twould be more than ye want.
Indeed the hour is dark For ye who see it so, And dogs come out to bark In the night of years ago;

When bigot bred the seed Of ignorant discontent, That his rapacious greed Might plunder without st Know ye not light of day ! Know tolerance must rule ! Still prejudice will play Where it find an ignorant tool.

Would teach the perjured mind To pledge an erring pride?—
'Tis helis' worst pain to find
He to himself hath lied;—
Thou Britain's ballad bard Put not thy muse at pawn, The world must needs discard This song from thy black swan!

## FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EASTER PLEASURE IN SERVING GOD ice in the Lord always; again I say, rejoice

It has often been noticed, my dear brethren, and we every day come across examples of it, that when things are going well men think very little about God and the practice of their religious daties. We may almost say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to bear. It is when a man is taken ill that he sends for a priest and makes his confession and receives the Sacraments; as soon, however, as he gets well it is only too probable that he will return to his old ways.

Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in alavery and subjection to sin and vice. Many even of those who have freed themselves for the most part from this degrading bondage seem far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord a heavy one: and if they do not cast it off, it is chiefly because they are afraid to do so.

Now, I am not going to say

no do so.

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom." The fear of God is not merely good—it is necessary for salvation. But it is only the beginning, not the perfec-tion of wisdom. Moreover, it should not be the habitual dominant and constant motive of our religious life: it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should sak of God the grace to fear Him, so that if God the grace to fear Him, so that it and when through our faults we grow forgetful of God's love, the fear of punishment may hold us back from offending Him. In other words, we ought, as a rule, to be serving God from love and holy joy rather than from fear and dread.

and dread.

This is the teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunctions which might be found in every one of his Epistles—"Rejpice in the Lord always: again I say, rejoice." Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all

heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons why the service of God should be delightful and satisfactory; but I can refer to one only this morning—one, however, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and successful business is, so long as everything goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously taken in hand the business of saving his own soul must succeed—for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life He pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an extrant recompense. No action to an eternal recompense. No action from morning to night, from week's end to week's end, but may be made profit-able and fruitful, if done with a right able and fruitful, if done with a right intention, and, of course, if there is nothing sinful in it. This is the position in which any and every man may be placed and may remain if He so wills, and of the sense and judgment of a man who is not satisfied by such terms I have but a recovering to the poor girl turned her steps once more into the downward path that was

## DON'T GOSSIP

Don't gossip. Of all the mean con-temptible ways of squandering time gossip holds first place. It is such a lazy, idle occupation that men, women and children drift into it without effort. and they rarely have character enough left to save themselves from its baneful

influence.

The child comes home from school, not with information relative to the day's results in learning, but with a budget of tittle-tattle about other children and tittle-tattle about other children and other children's parents, homes, etc., to which the mother listens eagerly; and sometimes she supplements the tale with things that she knows herself about the persons under discussion; and on the occasion of the next school quarrel Anna tells Katherine that Katherine's mother is up to her ears in debt, that the milkman refused to leave any more milk, that the rent was unpaid, etc. Bitter things for poor little Katherine to hear, while her classmates are listening.

or it may be John who thinks there is not a better man than his father in the whole world until Joseph undeceives him by telling him what other people know—that John's father drinks, or has done something know—that John's father drinks, or has sold his vote, or has done something else disreputable. "My father said so," is Joseph's clinching argument, and it goes with the majority. After that John does not talk any more about his father, but he thinks a great deal, and the thoughts are not helpful. Lasting feeds result from school quarrels that are he traced to the gossip.

fends result from school quarrels that can be traced to the gossip.

The imprudent teacher, annoyed at finding a new class not up to the standdard, gives herself the satisfaction of commenting on another teacher's failure to get results, and straight goes a little gossip back to Miss C— with the words.

Naturally Miss C— finds it hard to be pleasant when she meets her critic; in

# TERRIBLE HEADACHES

Trenten Merchant Driven To Despair By Th. Pain.

## "FRUIT-A-TIVES" CURED HIM

TRENTON, Ont. Jan. 29th, 1909.

"I was a dreadful sufferer for many years from Stomach and Liver Trouble—but my greatest suffering was from violent headaches. They were so distressing that I almost had to give up my business. I went to Toronto, consulted specialists and wore glasses, but nothing did me any good and the headaches became intolerable.

I was then induced to try "Fruit-atives" and from the beginning, I was better, and in a short time I was quite well again—no more headaches—aud I threw my glasses away.

"Fruit-a-tives" not only cured my headaches, but completely cured me of all indigestion, and restored me to perfect health again." W. J. McCOMB.

"Fruit-a-tives" is the greatest cure TRENTON, Ont. Jan. 29th, 1909.

perfect health again." W. J. McCOMB.

"Fruit-a-tives" is the greatest cure
for headaches in the world and is the
only medicine made of fruit juices.

"Fruit-a-tives" will always cure Headaches, Indigestion and all Stomach and
Bowel Troubles, 50c, a box, 6 for \$2.50,
or trial size, 25c. At all dealers or from
Fruit-a-tives Limited, Ottawa.

fact she is decidedly cool, and the coolness interferes seriously with the work of both teachers. They need to get together, to consider what can be done to improve the situation, but between them stands the gossip who has been allowed to fetch and carry tales until she simply can't "hold her tongue." And "holding one's tongue" is a mighty useful accomplishment.

And then there is the club. A young woman coming from a small city to

And then there is the club. A young woman coming from a small city to a great literary center was induced to join an association that was supposed to furnish literary minds with a banquet of uplifting thought at every meeting. She was duly proposed and accepted for membership. Ah, that first meeting! It burned itself into the

meeting! It burned itself into the memory.

A tall, proud-looking woman was being pilloried by the officers for some alleged comment on their efficiency. The president, gavel in hand, summed up the offender's iniquities and called for a vote on her expulsion. The vote was taken, and the accused declared expelled. She made one or two efforts to speak, but was given no opportunity. With a stately measured step she walked to the door, turning on the threshold she swept the assembly with a look of contempt and repressed fury, and then gathering her silken train, as if to free it from the contamination of a carpet tredden by the enemy's feet, she passed from view. The white set face was never forgotten by the new member, who, sick at heart, slipped away from the place as if it were unholy. Her feeling of disgust and repulsion was intensified by hearing within the year that the expelled member had died, and that after her death the whole miserable story was unravelled to the starting

that after her death the whole miserable story was unravelled to the starting point—the malicious gossip of a jealous officer. The vindication came too late. The purposeless gossip is bad enough, but there is a worse type, the gossip who has a mission, who "thinks it her duty" to do harm. Such a gossip as this happened into a church—of all places to ply her art l—and a pure sweet voice in the choir held her attention. She thought she recognized it. A formvoice in the choir held ber attention. She thought she recognized it. A former school-mate had just such a voice. But if it were the school-mate, she should not be singing in a choir. After the innocent school-life had come another when the young singer had taken the wrong road; but she turned back, and leaving the home of her girlhood she went to a big city to begin anew. She worked hard for an honest living, and attended Church regularly. Her voice brought her an invitation to join the brought her an invitation to join the could be under the circumstances—until
the gossip found her out. Repulsed by
the virtuous, her efforts to lead a good
life set at naught by worldly judgment,
the poor girl turned her steps once
more into the downward path that was
so easy to follow. And she never again
turned back!

There is a mistaken idea that only
women gossip. The fact is there are

There is a mistaken idea that only women gossip. The fact is there are men who can out-class any woman in length of tongue and willingness to use it. Any political campaign proves this assertion. Some party leaders run the whole range from gossip to viruperation and slander, and if they do not succeed in establishing anything else they certainly do establish a reputation for being character-killers. In less arduous times many men spend their leisure in trivial discussion of social follies or of the failings of their fellow members of various organizations. Debates on subjects worth while are rare in stores and offices and club-rooms. Even current issues that ought to be of interest are neglected, while intellect dwindles on a diet of gossip.

neglected, while intellect dwindles on a diet of gossip.

Manly men, womanly men, and young people who are welcome in the homes of their friends, have a better use for their time and their tongues than employing both in destroying their neighbor's reputation.—Sacred Heart Review.

## Drink and Tobacco Habits

tobacco user, in a very short time, would be found in the land.

A little reflection on the part of anyone contemplating curing a friend of either habit in this manner will reveal the absurdity of it.

Frankness with the person to be benefited should be practised, for with his assistance he cap be cured of either habit, while without his consent the effort would end in failure.

Dr. McTaggart, of 75 Yonge Street, Toronto, Canada, guarantees a cure of the appetite for stimulants in from three to five days when the patient follows his directions faithfully.

His tobacco remedy is specially prepared for the purpose—the cost being only \$2.00—and the course lasts about two weeks.

Both remedies are excellent tonics, hence leave no bad after-effects.

Abundance of testimonies, by permission, will be furnished to any interested person.

The doctor invites correspondence,

## WHAT IS RELIGION?

THE SUPREME LAW WHICH ALL ARE BOUND TO OBEY IN THOUGHT, WORD AND DEED

In a sermon presched recently in St. Aloysius' church, Pottstown, Rev. William A. Wachter gave the answer to the question, "What is Religion?" and incidentally exposed the unsoundness of some of the remarks made at one of the meetings during the "Men and Religion Forward Campaign." Father Wachter said:

said:

The office of religion is to teach as the truths we must believe, the laws we must observe and to furnish us with the means to keep the laws of God. Religion is not a mere sentiment, it is not a passing emotion of the heart. Religion is the rational part of man, though it purifies and sanctifies the sentiment. This is the way religion takes hold of man; the mind recognizes the existence of a God and Father in whose keeping we are, the will then submits to this authority and is anxious to serve Him. Religion must be an act of a rational nature and an act of a free will. Through religion we give to God what belongs to Him, what we owe Him. Religion is the Supreme Law which all

what belongs to Him, what we owe Him.
Religion is the Supreme Law which all
are bound to obey in thought, word and
deed. It comes from the Supreme Lawgiver, God, who has a right to legislate
for the understanding and conscience of
man. He who refuses to submit his
reason as well as his will to the law of
God rebels against divine authority and
signs his death warrant; he creates his
own hell. He who refuses to believe
violates the Law of God just the same
as he who steals, gets drunk, commits violates the Law of God just the same as he who steals, gets drunk, commits adultery, etc. Denial or refusal of religion directly attacks the authority of God, whom it seeks to put out of existence and to destroy. "Without faith it is impossible to please God, for he that cometh to God must believe that He is a rewarder of them that seek Him." (Heb, xi., 6.) We cannot be friends of God unless we believe firmly all that God has taught.

God unless we believe firmly all that God has taught.

It has been said to the people of Pottstown: "Our Saviour did not preach theology and He left behind no creed, but it is recorded of Him that He went along doing good." Dr. William E. Lampe. The Standard Dictionary defines creed as "a formal summary of fundamental points of religious belief \* \* \* a confession of faith \* \* \* doctrine." "Our Saviour left behind Him no creed," says Dr. Lampe. The express words of Sacred Scripture and the subsequent action of Christ's Apostles refute this misleading assertion. Christ said to His Apostles, "All power is given to Me in heaven and on earth. Going therefore teach teach ye all nations; baptizing them in the name of the Fasher, and of the Son and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you." (St. Math. xxviii., 18-20.) Again, "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is applized shall be saved, he that be lieveth not shall be condemned." (St. Mark xvi., 15-16.) In regard to baptism He says, "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii., 5.) in regard to matrimony He teaches, "I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and he that shall marry tetch adultery; and he that shall marry tion, and shall marry another commit-teth adultery; and he that shall marry her that is put away committeth adultery." (Matt xix., 3) "What therefore God hath joined together let no man put asunder." (St. Mat. xix., 6) In regard to the resurrection He so say I now again. If any one preach any other Gospel unto you than that ye have received, let him be accursed."

[Gal. i. 8, 9.]

Therefore, from the very concept of religion, from the clear teaching of our

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teaches, "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God and they that have done good things shall come forth nuto the resurrection of life; but they that have done evil unto the resurrection of judgment." (St. John v., 28, 29.)

The Paslmist exclaims, "Thou art just, O Lord, and Thy judgment is right." (Ps. exvili., 137.) Would it be just, would it be right for our Saviour to threaten man, "he that believeth not shall be condemned," if "He did not preach theology, if He left no creed behind?" Would it be just and right to punish man for not believing if He gave him nothing to believe? Why did He insist so strongly on the necessity of faith? "Now this is eternal life; that they may know thee, the only true God, and Jesus Christ, whom Thou hast sent." (St. John xwil, 3.)

The Jewish Church, instituted by

sent." (8t. John xvii, 3.)

The Jewish Church, instituted by God, taught theology and had a creed. Our Lord recognized the authority of that Church to teach, and He approved its creed. He said, "The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsover they shall say to you observe and do; but according to their works do ye not; for they say and do not." (8t. Matt. xxiii,, 2, 3.) The Jews realized that Christ preached theology and formulated a creed. "The people were astonished at this doctrine; for He taught them as one having authority." taught them as one having authority.' (St. Matt. vii., 28. 29.) St. Paul dis (St. Matt. vii., 28. 29.) St. Paul distinctly points out the teaching authority in the Jewish Church and the still greater authority of Christ as a teacher of revealed doctrine when he says, "God, who \* \* \* \* spake in times past unto the fathers by the prophets, hath in these last days spoken to us by His Sou, whom He hath appointed heir of all things." (Heb. i, 1, 2)

Dr. Lampe tells us that 'Paul gave fine definition of religion that is applicable even in the twentieth century."

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction Istherless and widows in their alliction and to keep himself unspotted from the world." It is rather strange for the Doctor to quote this text. Paul never gave this fine definition of religion at all. It is not found in any of St. Paul's epistles, but in the epistle of St. James. i., 27.) Now, Luther called this epistle of St. James an "epistle of straw," excluded it from his Bible, because excluded it from his Bible, because it insisted so strongly on good works as a necessary means of salvation. St. Paul is constantly insisting upon the necessity and importance of faith. How could he do this if Christ left no creed? He makes this startling assertion, "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again. If any one preach any other Gospel unto you than that ye

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If you expect to continue farming and raise a paving crop every good year, you must arrange to return to the soil the plant food taken from it by growing crops. Neglect is bound to decrease the productivity of your farm, and, in the end, to ruin it. When a farm is once run down it takes years of slow, careful upbuilding to bring it back to its original ferthity.

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will spread manure as it should be spread; in an even coat all over the field, light or heavy as may be needed, and pulverized so that the plant food elements in it combine with the soil.

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# The first thing some Catholic fathers of families do on Sunday morning as they step out from Mass is to purchase some one of the many notorious Sunday newspapers. This paper, recking with filth, is then taken home where its atrocious comic supplement is handed over to the children. The following is taken from the Messenger of St. Joseph's House, Philadelphia: "It is a lamentable fact that can not be denied, that the low theater and the masty moving picture show are to-day the great pitfalls of the young in all our cities and towns. With them, completing a demoralizing quartet of diabolical agencies for the destruction of souls, go the poisonous cigarette and the atrocious dime novel. To which might be added, as a fifth agent of the devil, the so-called 'comic supplement' of the sensational as a fifth agent of the devil, the so-called 'comic supplement' of the sensational Sunday newspaper. Why it usurps the pretense of being comical or funny is a perennial mystery to sane people, who are shooked with its vulgarity, its indecency, its slang and the evil example of disobedience, irrreverence, insubordination and cheap 'smartness,' it sets before our youth as something to be admired, enjoyed, laughed over and emulated. The 'comic supplement,' like the dime novel and the nasty nickelodeons, is a filthy dose that brings nauses to healthy minds and disgust to decent people.

with suspicion in regard to their citi-zenship. These differences arise through misunderstandings. They come

through misunderstandings. They come from prejudices born in ages long past.

"They tell us that during the Middle Ages the Church sought to obtain temporal power but they are evidently unacquainted with the history of the Middle Ages. They don't tell you that a large part of the civil power of the Church came by direct grant from emperors and kings.

"To the one who would investigate the real character of Catholic teachings, to him no difficulty should arise in un-

the real character of Catholic teachings, to him no difficulty should arise in understanding how a Catholic can be a good citizen in view of the doctrine laid down by Pope Leo XIII., can any person understanding truly the dogma of the Church have any question about the citizenship of a Catholic.

"What we ask is, that we be judged by our best, not by our worst. We have as little use as any for the so-called Catholic who give public scandal, who show graft in public office. Our standards are based upon the character and actions of the best of Catholics.

Don't let that Rheumatism gain another inch. Sign and mail my coupon and you'll get by return post, prepaid, a regular Dollar pair of Magic Foot Drafts, the great Michigan remedy for theumatism of every kind, To Try Free. Thousands write us that the Drafts cure where every thing else fails, even after a lifetime of suffering and trying. If the dependent of the month of the month

"The men who live clean lives and "The men who live clean lives and give the best there is in them when called to public office. Places of the highest honor and responsibility have been filled with credit by real Catholics."-Catholic Transcrip

Suffering puts the crowning touch upon the sanctity of souls. Let us encourage ourselves by this thought: "The Cross, here below; joy, up there; Love everywhere.

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general health and makes drink, actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the knowledge of the patient.

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"I can never repay you for your remedy. It is worth more than life to me. My husband has been offered liquor several times, but would not touch it. He said it had no charm for him now. May God's choice blessings ever rest on you and yours are my prayer's ever. No one knows it but those who have tried it. As soon as I can I will see offers that I know would give anything to stop their husbands from drink. I will give them your address.

(Name withheld on request.)

Now, if you know of any family needing this remedy tell them about it. If you have any friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches. Samaria Prescription, is used by physicians and hospitals.

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## CHATS WITH YOUNG MEN

THE TRULY PATIENT MAN

Attend to the following advice of St. Gregory. Whenever you are justly accused of a fault, humble yourself, and candidly confees that you deserve more than the accusation which is brought against you; but if the charge be false, excuse yourself meekly, denying your guilt; for you owe this respect to truth and to the edification of your neighbor. But if, after your true and lawful excuse, they should continue to accuse you, thoule not yourself, nor strive to have your excuse admitted; for having discharged your duty to truth, you must also do the same to hamility, by which means you neither offend against the care you ought to have of your reputation, nor the love you owe to peace, meekness of heart, and humility.

Complain as little as possible of the wrongs you suffer; for commonly speaking, he that complains, sins, because self-love magnifies the injuries we suffer, and makes us believe them greater than they really are. Make no complaint to cholerio or censorious persons; but if complaints be necessary, either to remedy the offence or restore quiet to the mind, let them be made to the meek and charitable, who truly love God; otherwise, instead of easing your heart, they will provoke it to greater pain; for instead of extracting the thorn they will sink it the deeper.

Many, on being sick, afflicted, or injured by others, refrain from complaining or showing a sensibility of what they suffer, lest it should appear that they suffer, lest it should appear that they wanted Christian fortitude and resignation to the will of God; but still they contrive divers artifices, that others should not only pity and com-THE TRULY PATIENT MAN

resignation to the will of God; but still they contrive divers artifices, that others should not only pity and com-passionate their sufferings and afflotions, but also admire their patience and for-titude. Now this is not a true patience, but rather a refined ambition and subtle vanity. They have glory (says the Apostle) but not with God.

Apostle) but not with God.

The truly patient man neither complains himself, nor desires to be pitied by others: he speaks of his sufferings with the truth and sincerity, without, murmuring, complaining, or aggravating the matter. He patiently receives condolence, unless he is pitied for an evil which he does not suffer; for then he modestly declares that he does not suffer on that account, and thus he continues peaceable betwixt truth and patience, acknowledging, but not complaining of the evil.

In sickness, offer up all your griefs

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best, so the virtue which is exercised in the bitterness of the meanest and most abject tribulations is preferable.

Consider frequently Orrist Jesus crucified, naked, blasphemed, slandered foraskes, and overwhelmed with all sorts of troubles, sorrows, and labors; and remember that all your sufferings, either in quality or quantity, are not comparable to His, and that you can never suffer anything for Him equal to that which He had endured for you.

Consider the torments the martyrs have suffered, and those which many at present endure, more grievous without any comparison than yours, and then say: Alasi are not my sufferings consolations, and my pains pleasures, in comparison with those who without any relief, assistance, or mitigation, live in a continual death, overcharged with afflictions infinitely greater thad mine? St. Francis de Sales.

A "GIVING" MORAL.

A "GIVING" MORAL

A "GIVING" MORAL

A wealthy young man, studying in Rome, accompanied a professor on an evening walk. Seeing a farmer at work on the outskirts of the city, who had taken off his shoes to rest his weary feet, the student said: "Professor, I should like to play a prank on that man by hiding his shoes, and then have the fan of seeing him hunt for them." The professor replied: "Let the poor man alone. A nobleminded person never plays tricks on poor, hard-working people. If you want fun, permit me to suggest that you do him a secret kindness by placing \$1 in each shoe, and then watch to see what he will do." The student immediately followed the buggestion and placed a silver American \$1 in each shoe.

They hid themselves, and in a few minutes the man quit work, pulled on his shoes and rose to go home. Feeling something in his shoes he pulled them off again and found the \$2.

Looking about he saw no one. Thinking he was unseen, he fell upon his knees to thank God. He fervently prayed: "O God, now I know that Thou doest wonder to those that trust in Thee. My wife lies ill at home, and the children need bread; but Thou hast sent me help in my need. I thank Thee from my inmost soul and pray Thee to bless the man who brought us Thy blessing," all of which was clearly heard and understood by the listeners, though spoken in Italian.

The student, overcome by his feelings,

spoken in Italian.

The student, overcome by his feelings, confessed to his teacher: "Such a blessed experience as this deed has brought me I have never before had in my life."

In sickness, offer up all your griefs and pains as a sacrifice to Our Lord, and beseech Him to unite them with the torments He suffered for you. Obey your physician, take your medicines, food and other remedies, for the love of God, remembering the gall He took for your sake; desire to be cured, that you may serve Him, but refuse not to continue sick, that you may obey Him; and dispose yourself for death, if the His pleasure, that you may praise and enjoy Him forever.

Remember that as bees, while making their honey, live upon a bitter provision, so we can never perform sots of greater sweetness, norbetter compose the honey of excellent virtues, than while we eat the bread of bitterness and live in the midst of sillictions. And as the honey that is gathered from the flowers of thyme, a small bitter herb, is the

For Practical Painting

RAMSAY'S PAINTS are the best—made by practical men backed by 7º years experience to with-stand the summer's heat and winter's cold—one gallon is guaranteed to cover 360 sq. ft. on wood in fair condition with two coats of paint that won't fade—crack or peel.

RAMSAY'S are the paints you want at the price you want.

Ask your dealer in your town.

A. RAMSAY & SON COMPANY, MONTREAL.

keepers, clerks, stenographers, teachers and one lawyer, many of them exceedingly well educated."

To other young men who are tempted as he was by the glowing accounts of prosperity won almost without effort—anywhere but where they are—the distillusioned fortune-seeker gives this

"Stay where you are known and where you understand conditions. If opportunity is denied you, hunt for it. In no part of the country does opportunity ite waiting for the mau. He must seek it. He must make it as best he can:

\* \* \* You will find as many opportunities in New England as in Washington or Oregon. Stay where you have friends to lend a hand. Don't go where friends can not help if they would. Work in the place where God has placed you—and then work some more."

—Sacred Heart Review.

WISE " DON'TS "

WISE "DON'TS"

Here are some wise "don'ts for young men," formulated by Dr. Albert Marion Hyde, a Massachusetts minister:

"Don't speak of the 'old gent' and the 'old woman,' Fathers and mothers are a necessary evil in the present system of things. They have spoken respectfully of you when outsiders could not see anything on which they could hang even a small compliment."

"Don't give all your attention to the education of the brains on the outside of your head. Football hair and a letter on your jersey are not sufficient

ter on your jersey are not sufficient training for life. The young fellow who is old fashioned enough to go to school for study still has a place in the world."

"Don't invest your nickel in a glass

"Don't invest your nickel in a glass of beer, then afterwards criticize the other fellow who has invested his nickel, in a savings bank. Beer checks and saving checks as investments are not in the same class.

"Don't put the money of your tailor and your washwoman in \$5 opera seats and \$2 theater tickets. They may prefer to spend their earnings in some other way."

## OUR BOYS AND GIRLS

TWO GIRLS

TWO GIRLS

A girl in cotton gloves and a cheap shirt-waist sat looking wistfully out of the car window. The little bravch train had stopped at the junction to pick up any stray passengers from the Bar Harbor express. There was but one passenger to-day, a pretty girl, stylish to her finger-tips, who was at that moment surrounded by a crowd of young people laden with cabdy and flowers.

As the only vacant seat in the car happened to be that beside the girl in the cotton gloves, she found herself, when the young men came aboard with the new passenger and laughingly piled

their gitts about her, the center of the merry group.

The situation was embarrassing. She tried not to listen, or to seem aware of what was going on; yet she could not help seeing and hearing, and it was almost like reading some wonderful story.

The train gave a snort and a jerk, and the young men tumbled off. The next moment the first passenger heard a voice at her side:

voice at her side:

"May I talk to you? I am going to the end of the world, and it's so much pleasanter to have some one to go with."

Taken wholly by surprise, the girl in the cotton gloves turned towards her seat mate, at first witaout making any reply. The other girl, apparently not noticing her silence, chatted away, and asked many questions about places along the route. Suddenly the girl by the window looked down with a blush at the bunch of withered flowers in her lap.

window looked down with a blush at the bunch of withered flowers in her lap. They looked so cheap and countrified beside the other girl's beautiful roses.

"Emily, my little sister, gave them to me," she explained, shyly. "She's only five, and I've always taken care of her. That's why she felt so lonely."

The other girl's brown eyes seemed to darken. "I never had a little sister," she said. "Have you a father, too?"

"Why, yes," the girl answered, "of course."

"No, not by any means 'of course,'"
the other girl answered. "I suppose
you've always lived in one home, and
have a garden, maybe—and a room of

have a garden, maybe—and a room or your own?"
The girl nodded.
The brown-eyed girl spoke slowly:
"I never had a home. My mother died when I was a baby. I've plenty of rich relatives, and I go visiting from one to another; but I don't belong anywhere. Sometimes I think I'd rather have a scometime I was not forever than anything sometimes I think I d rather have a room of my own forever than anything else in the world. Of course I like this sort of thing," nodding toward the flowers and the candy, "but I'd give it all for a father who had time to talk to me. My father is too busy making money."

money."
She was silent a little while. Then she was silent a little while. Then she turned, her eyes once more clear. "No one can have everything, and every one has something," she said.

It was evidently her brave young creed—the philosophy that had kept her life sweet and wholesome under conditions that might easily have spoiled a smaller nature.

conditions that might easily have spoiled a smaller nature.

The two girls continued to chat pleasantly until the richer of the two—she who had a father and a sister and a home—reached her stopping-place. When the train moved out, she found herself standing on the platform with her hands full of candy and roses, a gracious gift, which she valued. But the real gift lay in the words that the other girl had spoken.—The Youth's Companion.

HIS WORD OF HONOR

HIS WORD OF HONOR

The order had been issued in Paris in 1871 by the new republican authorities that communist insurgents who were taken with arms in their hands should be put to death immediately. So writes a French correspondent of the St. Louis Republic. The order was being relentlessly executed, when in the garden of the Elysee Palace, a detachment of republican troops came upon a small band of insurgents. Among them was a boy of fifteen years, still in short trousers.

on the way the fifteen-year-old boy broke out from among the companions and placed himself in front of the colonel who commanded the escopt. Making the military salute with a good deal of grace, he sald:

PERFUMED



FOR MAKING SOAP. SOFTENING WATER, REMOVING PAINT, DISINFECTING SINKS. CLOSETS, DRAINS, ETC.

The desire of the Protestant sects to

prevaled throughout Christendom before the advent of Protestantism with its doctrine of individual interpretation of

the latter we learn that there is a disposition on the part of many Protestant sects to withdraw from the "associated effort" in the interdenominational Sunday School movement. The reason given for withdrawal is that the spirit of denominational loyalty, in some cases, has been destroyed by connection with the "associated effort" movement. A Bapist minister, the Rev. Benjamin Lawrence, of New Orleans, telling his own experience, points out that a re-

own experience, points out that a requisite for participation in "the associated effort" is the recognition by all denominations concerned of "the peutral ground." This recognition implies a certain amount of restraint. It sometimes according to the Per Period.

times, according to the Rev. Benjamin Lawrence, forces a conscientious man or woman into inconsistent and awk-

The address of a Baptist at one of

The address of a Baptist at one of these interdenominational meetings is referred to as a proof of this statement. After announcing that he was a Bap-tist, whose father and grandfather were

ward positions.

the latter we learn that there is a dis

SOLD EVERYWHERE REFUSE SUBSTITUTES

"Certainly, my lad," said the colonel.
"Taken with arms in your hands, it's all up with you. That is the order.
"All right!" said the boy; "but see here; I live in Miromesuil street, where my mother is concierge in a house.
She'll wait for me if I dou't come home. I just want to go home and quiet har both the good name and that the good name may be lost if they merely seem to place themselves on the level of those who brazenly flaunt indecency to lure souls to destruction.

FOREDOOMED TO Provide themselves are the seem to place themselves on the level of those who brazenly flaunt indecency to lure souls to destruction. She'll wait for me if I don't come home. I just want to go home and quiet her a bit, you know. Come, Colonel let me run home awile. I give you my word of honor I'll come back to be shot!"

The colonel was struck with astonishment at the boy's demand.

"You give me your word of honor, eh, that you'll return in time to be executed?"

"My word of honor, monsiour!"

" My word of honor, monsieur!"
" Well, well," said the colonel. " Go home, boy!"

The youth bowed and scampered off.
" The last we shall see of him," said

the colonel.

Half an hour passed by. But all at once the door opened and the boy communist popped in.

"Here I am, monsieur!" he exclaimed.
"I saw mamma, told her, gave her my watch, and kissed her. Now I'm ready."

Then the colonel did what perhaps none but a rough soldier would have done. He rose, came over to the boy, seized him by both ears, led him thus to the door, and kicked him out of it,

exclaiming:

"Go out, you young brigand! Get
back to your mother just as quick as
you can!"

With a red face the officer returned

to his chair, muttering to his companions, as he waived his hand toward a party of the condemned insurgents:

"So they have their heroes, then—those scoundrels!"

A POINTER ON BOYS

A teacher in a country school said to one of the boys who had agreed with the other boys not to bring wood to the schoolroom: "I know that John will be glad to go and bring in some word for the fire." Although John had made up his mind not to do this, he could not rehis mind not to do this, he could not resist when the teacher spoke as though she could depend upon him. If she had said, "John, I want you to go out and bring in some wood immediately," her words would have hardened instead of softened his heart. He would have resisted; but he could not resist gentleness and kindness.

"Robert is such a lawless boy. He is so wild that I cannot do anything with him," said a mother in his hearing.

Of course she could not do anything with him or get spontaneous service from him while she did not even expect it. While she was looking for the bad, and expecting it, she could not get the best.

best.

There is everything in the teacher's and the parent's expecting the best thing from boys. What a common thing it is to bear parents say before their childen that they are good for nothing, that they are lazy and impudent. Like produces like, and reproof engenders antagonism. The child naturally rebels at such reproof, and it calls out the worst elements in him.—Success.

CLOTHES DO NOT MAKE THE GIKL

Clothes do not make the girl any more than they make the man. But very often dress is indicative of the character. Immodest and vulgar gowns do not lead one to think that the wearer of them is religious or even womanly. Custom may have much to do with it, Custom may have much to do with it, but even custom, the prevalence of certain fashions, cannot induce a true woman to make of herself an objectionable sight. If it be so with the woman herself, what shall be said of her young daughter? Yet there are many good Catholic mothers, apparently devout, who, while rigorously modest themselves, stand by idly and watch their girls deck themselves in the extremes of styles, with gaudy and cheap ornaments. It is custom again, the following of a craze which is appealing to the immature girl, who scarcely realizes to what danger she is exposing herself by dressing in the fashion of those to whom innocence and modesty is a hyword. But if the girl is thoughtless, the mother should not be. She knows enough of the world to realize that the dearest

LUMP IN UDDER By Simple Bottle of Douglas Egyptian Liniment

It is not much wonder that Mr. Allan Schidel, of New Hamburg, Ont., is a staunch friend of Douglas' Egyptian Liniment. Here is what he writes about

Liniment. Here is what he writes about its work for him.

"I have now used Douglas' Egyptian Liniment for 2 years, and find it gives the best of satisfaction for man and beast. I tried the liniment on 4 cows during the winter for lump in udder, and a sample bottle cured each case in 36 hours. I also found it good for Muscular Rheumatism and for Lumbago.

The mascale tracements and to Pulmbago.

It's a great thing to always have on hand a bottle of Douglas' Egyptian Liniment. It stops bleeding at once, prevents blood poisoning, and removes all inflammation, soreness and swelling in man or beast.

257 at all dealers. Free sample on quest. Douglas & Co., Napanee, Ont.

Baptist preachers, he concluded with this declaration: "But in this movement I forget where I am and what I am." His Baptist critic, dwelling on this statement, rays: "His Baptist principles and proclivities are as nothing beside those of the interdenominational work. His denominational loyalty has become so diluted and thinned out that it is colorless and tasteless. From my point of view no Baptist, man or woman, individual or church, can afford, under any circumstances, to place themselves in such vital connection with other denominations as to feel under any obligation to surrender his or their loyalty to the denomination. The price to pay is too dear, the sacrifice too great."

We have here an echo of the Luther-

great."
We have here an echo of the Lutheran protest against interdenominational co-operation. Other Protestant sects undoubtedly will take up that protest. There is, therefore, but slight prospect of the realization of the hopes entertained in respect to a reunion of the Protestant sects, which are foredoomed by the Protestant rule of faith to failure whenever they attempt establishing unity between themselves.—N. Y. Freeman's Journal.

The principal efficiency is rejection.
The only way to get things done is by refusal to do other things. A person is rich by what he does not spend, wise by what he does not know, a good workman. by the work he never tries, and is kept alive by the things he does not eat. This, as Artemus Ward would have said, is "a goak," but truth lurks at the bottom of it just the same.—Frank The desire of the Protestant sects to avoid the logical consequences of the essential principle of Protestantism, can be understood readily. They ree much of their strength dissipated by disunion, and would like to hit upon some plan which would enable them to co-operate harmoniously. Insurmountable difficulties, however, rise up when they attempt to devise a practical plan re-establishing the unity that prevaled throughout Christendom before

CHURCH FURNITURE

doctrine of individual interpretation of the Bible. The letter of the Long Island Lutheran Pastoral Conference to an invitation to join with "The Men and Religion Forward Movement," to which we have referred already, brings out the character of the task they have out the character of the task they have set themselves who would re-unite the warring sects of Protestantism.

It is further emphasized by a com-munication which we find in the Bap-tist Chronicle of Alexandria, La. From VALLEY CITY-SEATING CO. LTD. DUNDAS ONT

## THIS WASHER MUST PAY FOR ITSELF.

AMAN tried to sell me a borse once. He said it was a fine herse and had nothing the matter with it. I wanted a fine horse, but, I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right,"

Well, I dien't like that. I was afraid the horse was int "all right," and that I might have to whistle for my meney if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking, You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1909 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives scapy water clear through the first of the clothes like a force pump might.

Stravity" Washer of the I wanted the man to do with the horse, of the I wanted the man to do with the horse, of the I wanted the man to do with the horse, of the I wanted the man to do with the scape of the I wanted the man to do with the scape of the I wanted the man to do with the scape of the I wanted the man to do with the scape of the I wanted the man to do with the scape of the I wanted the man to do with the mere of the I wanted the man to do with the mere of the I wanted the man to do with the mere of the I wanted the man to do with the mere of the work of the will be well as the wanted the man to do with the mere of the will be well as the wanted the man to do what it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine fusel earns the balance.

Drop me aline to-dod, and let me send you a book about the "1600 Gravity" Washer that washers clothes in Six minutes.

Address me personally—C. X. Bach, Manager 1900 Washer Co. 3511 Yong St. Toronto.

Address me personally—C. X. Bach, Manager Washer Co. 3571 Yonge St., Toronto.

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Whether you are building an implement shed, a granary or a house or barn, the most ECONOMICAL and DURABLE building material is "Metallic."

Por Barns: Corrugated Steel Siding and "Eastlake" Metallic Shingles make a barn absolutely fire, lightning and weatherproof.
For Houses; Metallic Rock Faced Stone or Brick Siding will give your house the appearance of a stone or brick dwelling. It is easily and cheaply applied and very durable. "A 25-year actual test" has proven "Eastlake" Shingles the best roofing.
All about the permanent roof you want is told in our artistic free booklet, "Eastlake Metallic Shingles," Write for it now."

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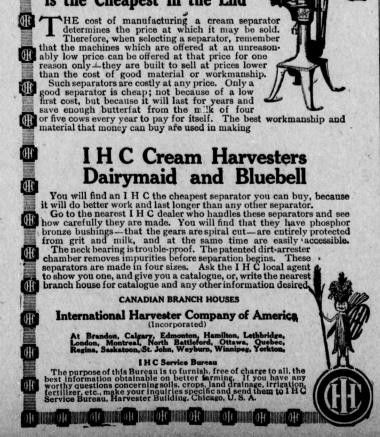
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Absolutely pure vegetable oils made fragrant by flower extracts, which help the skin, make Baby's Own Soap the best for toilet and nursery use.

Its fragrant, creamy lather delights all.





## THE ORANGE FIFE AND DRUM IN TORONTO

ANOTHER CALUMNY EXPLODED BY A SECULAR PAPER

From the Rideau Record, Smith's Falls, April to
A marriage solemnised in Smith's
Falls a few weeks ago and noted in the
Record at the time has become the subject of considerable comment in outside
papers and of some misrepresentation as
well. The contracting parties were
Wm. Allore and Annie Bissonnette aged twenty-three and qineteen respectively and both having their homes in Smith's Falls. They were married at St. Paul's manse by the Rev. E. W. Mackay and this is what made their marriage somewhat tamous They are both Roman Catholics and naturally their going to a Protestant ciergyman to be married caused some talk among their friends. Then the fact of their being married during the Lenten season was another cause for wonder, and altogether the young people found their wedding to be a much more important thing than they evidently thought it would be.

It has even come into the "Ne Temere" decree class and the city papers have taken it up. The Orange Sentinel published at Toronto, says:

"On Thursday, March 21st, a young couple presented themselves at St. Paul's manse, Smith's Falls, requesting Rev. E. W. McKay to unite them in marriage. The reverend gentleman, we are intermed, did not a manse, for

Paul's manse, Smith's Falls, requesting Rev. E. W. McKay to unite them in marriage. The reverend gentleman, we are informed did not suspect for a moment that they were Roman Catholics, shd upon the authority given him by the license, tied the knot hard and fast in true Presbyterian style. Then the register was signed, and he discovered, while filling up the schedule, that he had been poaching upon the preserves of the Venerable Archdeacon Kelly, the parish priest of Smith's Falls. But the deed was done, the marriage is as legal as any ever performed in Ontario, and all the good man could say was "God bless you, and help you to make a happy home."

"The good wishes of this worthy Presbyterian clergyman were not reciprocated by the friends of the contracting part of those connected with the Church but that is no re uson why you should but that is no re uson why you should but that is no re uson why you should recommend you to see the Bishop. Meantime get some Catholic books, especially on devotion, study them carefully and you will see that you have been for long a stray sheep. Come back into the fold a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as they on while see that you have been for long a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as a stray sheep. Come back into the fold as the stray was great into the spiritual stray was great into the fold as a stray sheep. Come back into the fold as the stray was

couple were informed that they had sinned unpardonably in being married in Lent, that their sin was double dyed because they were married by a Protestant, and that the contract that they had made was of no effect because the Holy Mother Church condemned it. There was the usual talk about adulterous marriage, and as a result the young wife had a nervous collapse, being confined to bed for some 'days, and the young husband is almost beside himself with anxlety."

"The Church has taken a hand in the matter, and at last accounts it is said an effort is being made to get a dispen-sation from the Archbishop."

an effort is being made to get a dispensation from the Archbishop."

Some of this is true. Mr. Mackay informed the Record at the time he did not know the parties were Roman Catholics until they came to sign the register. Without specific knowledge of what took place it is not hard to believe that the young couple were bersted for first of all marrying in Lent and secondly for going to a Protestant clergymen to have the ceremony performed. But the young wife had no nervous collapse neither was the young husband almost beside himself. The fact seems to be that at once the young couple and their friends set about seeing what could be done to straighten out the tangle they had made. The bride and groom could give no reason for their act. They were both good Catholics, when they were married and expected to continue to be. They had no quarrel with the Church and could give no explanation of their going to a Protestant clergyman to be married.

The Record interviewed Rev. Father

The Record interviewed Rev. Father Kelly about it and he said there was no cause for any excitement about it. Mr. MacKay, he said, had telephoned him about it and said he did not know the young couple were Roman Catholics. He intimated without saying so, that if young couple were Roman Catholics. He intimated, without saying so, that if he had, he would have questioned them more closely and perhaps might have done differently. Father Kelly said that an Ottawa paper had tried to talk over the telephone with him about it and had misunderstood or misreported the conversation. The questions they printed as part of the interview had not been asked him at all. The young couple as members of the Catholic church had been married by him subsequent to the ceremony performed by Rev. Mr. MacKay. It was a religious ceremony in keeping with the tenets of the Catholic church and that's all there was to it. A dispensation had been received from the Archbishop. The explanation is that the young couple had simply been thoughtless. There is no other explanation. He was the girl's accepted suitor in the family and there was no objection by anyone. His home is near the Narrows Lock and both he and his bride are now there.

Difficulties are the stones out which all of God's houses are built.

## **Death Follows** The Surgeon's Knife

# SANOL

y be.

Sanol will be found particularly valuable old cases of Kidney and Bladder trouble, umbaga, Uric Acid Diathesis.)

Sanol is a preparation of herbs and excis from plants, and contains no poisonous reclients. Its use, therefore, cannot posham either the Stomach or the Intes-

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## TO CORRESPONDENTS

You have evidently strayed away from the Church and associated with the Puritan type of Christians. There is nothing bad of themselves in the matters you have referred to. It depends entirely upon how they are used. It is quite possible there may sometimes be unbecoming conduct on the part of those connected with the Church but that is no reuson why you should stay away from it. We would recommend you to see the Bishop. Meantime get some Catholic books, especially on devotion, study them carefully and you will see that you have been for long a stray sheep. Come back into the fold and enter into the spirit of Catholic life. You have evidently strayed away

The Most Popular Yeast

Isn't the fact that White Swan Yeast Cakes have won admiration wherever tried proof that they are the best? Prove this to your own satisfaction by ordering a 5c package from your grocer, or send for sample. White Swan Spices & Cereals, Limited, Toronto, Out.

## REMOVING MOUNTAINS OF PREJUDICE

The average Catholic who reads of a gifted priest having spent perhaps a week in a small town giving lectures for non - Catholics, and leaving with a mere "promise" of further conversions, is apt, to ask "Does it pay?" "Is it worth while?" As well might the farmer, on the morrow of his planting of good seed in fertile soil, gaze over the furrowed field and, because vegetation has not sprung up over night, doubt the utility of his labors.

A stual conversions aside, how few the

spring up over night, doubt the utility of his labors.

Actual conversions aside, how few the Catholics who realize how richly and abundantly the labors of the devoted priests engaged in the non-Catholic apostolate are compensated by the removal of prejudice. Prejudice, after all, is perhaps the chief obstacle to the progress of Catholicity in this country, and what a great mountain of it, for instance, must have been removed by the work what a great mountain to the formassine, must have been removed by the work which inspired the Protestant editor of the Weekly News Item, of Antigo, Wis., to write as follows in the news and editorial columns of his paper.

not only been benefitted spiritually and morally, but are much better in every way for having listened to this sincere disciple of the Christian faith.

disciple of the Christian faith.

People of all denominations attended, some for curiosity and others because they really wanted to hear and learn. Those who went for curiosity learned something of which they had probably never dreamed and found that the Cathelle faith is one of sublime resisting. never dreamed and found that the Catholic faith is one of sublime reality. Those who went to learn enjoyed every word of Father Stark. The people are indebted to the Antigo Council, No. 1002, Knights of Columbus, for having brought Father Stark to Antigo and are indebted to the good father for his excellent interpretation of the beautiful Catholic faith, made plain to those who never before took the trouble to learn the principles of the religion.

IS IT NOT TRUE

Is it not true that one of the strongest arguments in favor of Catholicism is the church devotes its time to the spiritual welfare of its members, instead of making the pulpit a political speak er's stand from which the pastor dabbles in politics, argues on questions which have a tendency to create ill feeling, yea, even hatred, between neighbors?

The coming of Father Stark recently did much to enlighten people upon the beautiful significance of the Catholic faith.

Surgery is the fad in medical treatment, and many doctors still recommend a surgical operation for piles. Too often the results are fatal to the patient and even when the operation is a success there is not slways a cure.

There is a safer way to cure piles, a less risky and less expensive way. You are certain of obtaining relief by using Dr. Chase Cantment, and if you persist in this treatment you can also be fully cured.

It is worth while to try Dr. Chase's Ointment, even if you have been told that an operation is necessary. Many have escaped the knife by using this ointment, others have been cured by its use after operations had failed.

Relief from the itching, stinging sensations which make the suffering from piles so hard to bear is obtained almost as soon as Dr. Chase's Ointment is applied.

nder the Catholic Church has

## DIOCESE OF PETERBORO

PATHER CASEY LEAVING ON A VISIT TO HIS NATIVE LAND .- WARM TESTIMON-TALS OF REGARD FROM PRIESTS AND

Campbellford, April 15.—The great esteem in which Rev. Father Casey is held by the congregation of St. Mary's and the people of Campbellford, in general, was strikingly manifested on Friday evening, when they tured out en masse to wish him bon voyage on his departure for a holiday in his native Ireland. Every available inon of space was occupied, young and old vieing with each other in paying this mark of respect to their beloved Father Casey. Prominent above the stage was a large picture of the guest of the evening, drapped round with the green flag of "Old Ireland." Rev. Father Meagher was chairman of the evening, and in a well-worded address, spoke of the pleasure it gave him to be with them to share in their magnificent send off to Father Casey, whom he was delighted to number amongst his best friends. He paid a well-deserved tribute to the sterling faith of the people of St. Mary's as evidenced by this testimony of their esteem for their young curate. He then called upon Mr. O. J. Meagher, who came forward and read the following address.

Rev. and Dear Father.—The congregation of St.

address.

Rev. and Dear Father, The congregation of St. Mary's church, in this town, learning that you were about to pay a visit to the land of your burth, and the home of your forefathers, take the opportunity upon the eve of your departure, therefore, to wish you a safe ; and pleasant voyage, and a happy sojourn there; and when your visit is ended permit us to extend to you a hearty welcome back to the old St. Mary's Parish. As a slight testimony of the love and affection in which you are held by us all, and as a memento of the happy relations that have existed

The signatories to the address fol owed, after which Mr. Henry Black

lowed, after which Mr. Henry Black made the presentation of the purse.

Rev. Father Casey, in returning thanks, spoke of the affectionate relations that had always existed between himself and the people of Campbellford, especially the members of St. Mary's parish. He thanked them very sincerely for their many kindnesses to him, and especially for this splendid address and the accompanying purse, which he valued principally as a symbol of the closeunion between priests and people, that was characteristic of St. Mary's congregation. If it were so ordained he congregation. If it were so ordained he would be more than happy to return to them after the expiration of his visit, but if fate ordained it otherwise he assured them they would always have a large place in his affectionate remembrance.

Rev. Father Meagher and others wished him bon voyage, in brief addresses, after which the singing of father Casey's "Song for St. Mary's Club" and the "National Anthem"

During the evening musical numbers

## A NOTED SCOTCH PRIEST

must have been removed by the work which inspired the Protestant editor of the Weekly News Item, of Antigo, Wis., to write as follows in the news and editorial columns of his paper.

A WORTHY WORK

The people of Antigo who attended the lectures delivered by the Paulist Father, the Rev. Henry I. Stark, have not only been benefitted spiritually and

character engravers.

"Environment is so active and entrue faith:

The Roman Catholic community in East Aberdeenshire will learn with especial pride and gladness of the appointment of Rev. Father Thomson, of St. Mary's Roman Catholic Church.

Peterhead, as a Canou of the Cathodral Chapter of the Catholic Diocese of Aberdeen. Father Thomson has won the respect, the esteem, and the love of his flock in the various charges over which he has ministered by ending the content of Church will cause them deep and unmixed gratification. And not only Catholics, but many outside that Church entertain a deep and sincere regard for the worthy Father, and admire his amiable and kindly disposition and his broad-minded humanity, and these will join with greatest cordiality in the general expression of pleasure, at the honor conferred upon him by his Church.

"Environment is so active and entergizing in its influence upon character that there was a school of thought which said that man's destiny was determined by environment. But is man to such little breed that his fate is to be determined by circumstances, building up life's trials and troubles into a staircase sloping to the throne of God, where he must find his right place for all the days of eternity.

"What do I mean by education? First of all I will tell you what it is not; it is not chuckling facts and statistics into a lad's mind as though he were an express company gotten up for the delivery of goods, but, on the contrary, by education I mean that process of teaching which begets manly and noble habits, and goes to evolve blameless conduct and results in the lofty and holy character from the victor of which I spoke. That education

or lowest rate.

The nomination is a Papal one, and Rev. Father Taomaon received the official notification of his appointment by the arrival of the Papal Bull from Rome on Friday evening. He is the successor of the Very Rev. Canon M'Rae, who died shortly after the New Year. The installation of the new Canon will likely take place towards the end of the month, on a date as yet unfixed, in St. Mary's Cathedral, Aberdeen.

The new Canon is a native of Aberdeen, where he was ordained priest in June, 1877. After serving for two years as curate at Arbroath and Dundee, he was appointed to the joint charge of Strichen and Fraserburgh, where he remained for nine years. In March, 1890, he came to Peterhead, to take charge of St. Mary's, and also the laborious work of R. O. Visiting Chaplain of H. M. Convict Prison. His ministrations in the dual capacity have been crowned with marked success while his gentle and kindly personality, and wise counsel have endeared him to his congregation and to the convicts whom he visited in prison, the latter regarding him as a much valued friend and guide. Not the least cordial of congratulations to Rev. Father Thomson on his preferment will come from his convict friends.

The New American Delegate

The New American Delegate

Rome, April 17.—The Pope to-day
gave an audience to Mgr. Bonzano, the
new delegate at Washington, who will
go to Naples to-morrow and sail for New
York on Friday aboard the steamship
Koenig Albert. Archbishop Bonzano
says the Pope is deeply grieved over the
loss of life on the steamship Titanic.
The Pontiff referred particularly to
Major Archibald Butt, the military
aide to President Taft, whose recent
visit to the Vatican he recalled with
pleasure. The Pontiff said he prayed
for the souls of those lost and blessed
the survivors.

The solution of those that all offers the survivors.

The private audience of Mgr. Bonzano with the Pope lasted an hour. The Pontiff repeatedly spoke in praise of the American episcopate and clergy and referred with the deepest affection to the United States.

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## WHAT THE NATION NEEDS

In the course of a brilliant lecture in In the course of a brilliant lecture in Convention Hall, Buffalo, recently "Life Without Ideas is Life Lost," Father Bernard Vaughan, the eminent Jesuit scholar, said: "In his history of Father Bernard Vaughau, the eminent Jeaut scholar, said: "In his history of European morals, Lecky has reminded us that it was reserved for Christianity to present to the world life's highest ideal, Jeaus Christ, 'who was not only the highest pattern of virtue but the strongest incentive to its practice.'
"Now, these self-centred materialists, in a mad attack on the old traditions, are trying to tear down the ideals which in the days gone by did more to vitalize and virilize the life and limb of a country than any system of eugenics

which is tase days gone by the life and limb of a country than any system of eugenics or of evolutionists—I ask of these modern iconoclasts what they propose to lift up in the place of the ideals which they have torn down? If we want to live at all as human beings we must have some central view of life, some background and some rallying point, some centre of gravity from which nothing under God's sun can shift us.

"In other words, what is wanted today in the cities of America as well as elsewhere is the man of character, that is to say, whose life is dominated by lofty and holy ideals. No standard lower than this can save a country.

"There are three great engravers of character—heredity, environment, and

character—heredity, environment, and education. No man who wants his character finely set and clearly defined can afford to neglect any one of these character engravers.

"Environment is so active and en-

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mother's arms, sitting on her lap, and ended only when life was done and man slept in death and was carried to the

grave.

"But for the hypothesis that this world is a school of character life would be a burden heavier than I would care to bear. But realizing as I do that our mission in life is not primarily the acquisition of knowledge, or the pursuit of pleasure, or the attainment of social distinction and the formation of character, I feel life to be worth living, and find tinction and the formation of character, I feel life to be worth living, and I find all things fitting into their right places; so that instead of running my head against a stone wall like a child in rage against a stone wall like a child in rage-with its puzzle, I pass through all the doorways leading from one mystery of nature to another until finally I storm at the gates where faith is changed into sight, and hope is more than realized

"If for Socrates the pivot of life was "If for Socrates the pivot of life was knowledge, if for Epicurus it was feeding, and for Zeno it was will force, for Christ, who is our Leader, Liberator and Saviour, life on the contrary means so much character; in other words life means a manhood dominated by love and ho'y ideals. Let every man and woman in the United States remember this: that education divorced from religion is a word aspped of its meaning. Without religion you may train an animal, but you cannot educate a man. Fearlessly I proclaim before all the United States that if to-day there is a plentiful lack of character in our men of light and leading, the only dominating reason of it is to be traced to paganism in education.

GOD IS NEEDED "Believe me, you cannot run a great republic without God; nay, without God you cannot even run, a shoeless child

solling your evening paper.

"The country that undertakes to educate this rising generation without God is not drilling an army of republic builders and up-builders, but on the contrary it is arming a mob of socialists and self-neckers. Even now as I survey your it is arming a mob of socialists and selfseekers. Even now as I survey your
ever expanding and liberty loving great
republic, I can see before me brandished
in the fitful gleams of sunlight the
weapons of knowledge being turned into
instruments of ruin to your great and
glorious continent. Rally, I say, to your
creed and country. Stand up under your
Star Bespangled Banner, and remember
and forget never that a people's liberty star Bespangled Banner, and 'remember and forget never that a people's liberty is the offspring of a parentage called 'The Fatherbood of God and Brotherhood of Man'—in other words, liberty is the child of creed and country."—N. Y. Freeman's Journal.

Literature reflects life; life without ideals is death. Literature—all fine art, in truth, is an expression of the instinct of immortality. The fern in the damp and dark cranny grows toward the light; the creature grows toward its God. The man longs to get beyond himself. In his winter room, by his smoldering fire, among his rags, he dreamed that he was a prince, the equal of the noble who yesterday kicked him from his path.—Maurice Francis Egan.

"'Tis Only I" I thought myself indeed secure, So fast the door, so firm the lock; But lo! he toddling comes to lure My parent ear with timorous knock.

My heart were stone, could it withstand The sweetness of my baby's plea— That timorous, baby knocking and "Please let me in—it's only me."

I throw aside the unfinished book, Regardless of its tempting charms
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity
I, like a truant child shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate.

And will that Heavenly Father heed
The trusht's supplicating cry
As at the outer door I plead
"'Tis I, O Father! only I?"

—EUGENE FIELD

DIED

Dearling.—At Toronto, Ont., on Thursday, April 11, 1912, at her late residence, 163 Sumach street, Margaret Ash, beloved wife of W. J. Dearling, aged sixty nine years. May her soul rest in peace!

A New Catholic School in Medicine Hat, Alta

The St. Louis Roman Catholic Separate school district No. 21, Medicine Hat, Alta., erected by the Government of the Province of Alberta on June 27th, 1911, will inaugurate next September their new school, which is to be in charge of the reverend Sisters of St. Louis.

The huilding of the

school, which is to be in charge of the reverend Sisters of St. Louis.

The building (68x43 ft.) comprises a full basement, with 2 separate winter play-grounds, 2 storeys; 4 school rooms with a total capacity for 200 pupils. The heating apparatus is all that can be desired in point of comfort and hygiene. Two side entrances, besides the monumental one in front, provide for the free circulation of children, teachers and visitors. In short, nothing has been neglected of what could make that school one of the finest looking and most up-to-date buildings of the city.

The Catholics of the parish of St. Patrick number over 700, and are fully in keeping with the spirit of enterprise, which is now rousing up Medicine Hat. Not content with the laudable effort of securing at

surrounding district.

A good many people, in search of a home, are being attracted by the great industrial possibilities of Medicine Hat. A dozen firms are at present building factories, latest in date being the Oglivie Flour Mills. Among them will be found, no doubt, a great percentage of Catholics who can by no means overestimate the inducement offered by a strongly organized parish provided with a Separate school, which, from next September on, will be able to cater for what must be termed the crying need of this Weste in Canada: a sound Christian education. Address all communications to Rev. Father A. Cadoux, M. S. C., Rector, 510. Toronto st., Medicine Hat. 1749-3

ACKNOWLEGEMENT

The editor of the CATHOLIC RECORD, London Ont.:

Dear Sir:—In continuation of my letter of the 4th inst. I am happy to be able to inform you that one of your readers who saw my appeal in your excellent CATHOLIC RECORD has very generously forwarded through a priest in Montreal a donation of \$45 in aid of our Building Fund for our St. John's Institution. I don't know his name. I beg you will kindly let me use your columns to acknowledge publicly the receipt of this gift and to convey our grateful thanks to our benefactor and to hope that many another reader may similarly come to our aid. I desire to repeat here that every small donation, even a few cents, will be most welcome.

A family wish to return thanks for temporal favor received after prayers to the Sacred Heart, Ou Lady of Victory and St. Joseph.

Lady of Victory and St. Joseph.

A reader wishes to acknowledge the receipt of several important favors after prayers to the Sacre Heart and St. Joseph.

A reader wishes to return thanks to God, for great favor received after prayers to the Sacre Heart and Blessed Virgin.

A subscriber wishes to return thanks for severatory received after prayers to St. Anthony, Ot Lady of Victory and the Seuls in Purgatory. A reader wishes to thank St. Anthony for favor eccived and promise to publish and asks anothe avor which if granted I will give \$5 to St. Anthony

A subscriber wishes to return thanks to the Blesse Virgin, and St. Anthony for a great favor receive and which I promised to have published in the Cartolic Records.



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