

Catholic Record

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LONDON, SATURDAY, APRIL 27, 1912

A TOUCHING ADDRESS

Shortly after the terrible accident to the Titanic 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.

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 magnificent struggle.

Verily Peace hath her victories. What parallel in the history of the nations can be found for this unselfish, disinterested and marvellous singleness of purpose and unity of action?

The first clause of the Bill that has just passed the House of Commons establishes unequivocally the supremacy of the British Parliament, which may veto any act of the Irish Parliament.

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.

reduced by \$250,000, annually until reduced to \$1,000,000.

The actual expenditure for government services in Ireland for the year ending March 1911, was \$56,000,000, and Ireland's contribution to the general revenue was about \$50,000,000, thus leaving a deficit of about \$6,000,000.

In both of Gladstone's Home Rule bills Ireland was to contribute to the Imperial Exchequer. This is something the man in the street can understand and it is not likely to make him enthusiastic.

"The total civil government of Scotland (with practically the same population) 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.

It will only need time and full discussion to bring home to the rank and file of the British people that the present system is not only a failure but a costly failure.

Ulster, or Ulsteria, is also a serious stumbling block. No one in Ireland believes Ulster Orangemen will fight, but no one can say that they have no chance of creating the impression amongst certain classes of Englishmen that Home Rule will cause serious disturbances if not civil war.

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The first clause, then, as we have seen, ought to remove all grounds for fear on the part of sane Englishmen, and no sane Irishman, at home or abroad, desires absolute separation.

We may take it that Home Rule is assured. Though party feeling and party warfare are bitter enough in England as elsewhere, it is difficult to believe that any party is so bankrupt in statesmanship as to perpetrate a condition that the world condemns as an injustice to Ireland, a costly and useless drag on Great Britain, and a serious weakness to the Empire.

THE OLIVE BRANCH

An editorial in the Ottawa Citizen under the above caption has been called to our attention. Commenting on Archbishop Brocheau's plea 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."

"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 tolerance quite usual with a certain type of Canadian newspaper, but 'from being a menace it has become a bore.' Catholics have just the same rights in Canada as others, with no debt of gratitude due to the Citizen type of Protestant flag-waver."

"Within the past three years there has been a racial and religious demonstration 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.

"We have had an acting Governor-General tendering his 'homage' to a prince of a foreign state."

"The Citizen is either very ignorant or malicious. The acting Governor-General very naturally presented his respects 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 state."

"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 indicative of regrettable religious prejudice; misrepresentation of such action for political purposes is contemptible.

And we have had "soldiers of His Majesty the King of Great Britain and of the British Empire taking part in religious processions without the authority of the State. And the people of Canada have stood for it all."

Now if it were simply a regiment of Canadian militia, or even Canadian soldiers, it would not be so bad; but "soldiers of His Majesty the King of Great Britain and of the British Empire!"

As a matter of fact the Catholic soldiers of Montreal have taken part in Corpus Christi processions every year for a generation, and will continue to do so. What difference is there between this action and an ordinary church parade?

How different things are in the United States, says the Citizen. Yes, a 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 the States applauded; comment of the Citizen type was confined to some obscure sheets which make a business of that 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 illegitimate family, had to carry the case into the courts and obtain a ruling 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."

This most prominent Methodist minister acted, at best, with doubtful civil jurisdiction; as for the religious side of the question, that is the business neither of the State nor of the Citizen.

"So far as Canada is concerned no trouble actually arose at the time of the Eucharistic congress, but it is an unvoiced fact that following September last past there will never again in this country be such a subordination of State to Church."

Here we believe the Citizen does a grave injustice to the electorate of Canada. We cannot believe that any large number were influenced by a malicious or ignorant misrepresentation of 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 religious ceremony.

GOOD CANADIANS AND OTHERS

In the Christian Guardian, of Toronto, dated 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 recent speech by Hon. Senator Coffey is worth reading. He says: 'We are all Canadians. Would that a kinder 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 good Canadians whose noble purpose is to build up a united Canada, united in heart and soul, dealing out measure for measure of kindly consideration, each for each, irrespective of 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 ourselves.' This is the spirit which should animate all true Canadians, and our Roman Catholic friend will find that Protestants believe just as he does in this matter. For this reason we deprecate priestly interference in the home in cases of mixed marriages, and priestly interference in the state to secure special privileges for Roman Catholics."

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 enter into consideration. It was entirely a matter of personal antipathy, and on the assumption of the truth of this view, which we are very far from admitting, it is clear that the Catholic Church had absolutely no responsibility whatever. 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 the parties concerned from entering upon a union where so great dangers of discord must inevitably be faced. If her efforts to prevent the union fail, and the marriage takes place under her auspices, she treats the contract and the contracting parties with the same maternal kindness which characterizes her actions towards her own children. Now, however, suppose the case where a mixed 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 readers are furnished with the harrowing details 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, tinged 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 Catholic party, and in ninety-nine cases out of every hundred her Christ-like methods meet with complete success. It is a crying injustice, therefore, and 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 justification.

With regard to "priestly interference 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 priests and lay Catholics have a right and duty to insist upon the protection of their conscience from the possible inroads of the civil power, is a principle that no logical Christian can successfully oppose. That Catholics, as such, whether lay or

clerical, seek for more, is a statement that we most emphatically deny. Will the Christian Guardian kindly furnish us with the particular instances upon which it bases its general accusation?

THE FIGHT AGAINST VESTED WRONGS

The strenuous battle for Home Rule still goes on from day to day in the English House of Commons. The descendants of those who in the old days opposed the Reform Bill, having for object the betterment of the mass of the people, are to be found in the ranks of those 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 soberer of colonial self-government, and reminded 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 land them behind prison bars. Mr. T. P. O'Connor declared that in Ireland they believed that the true democratic 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 faction. 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 conditions in Ireland is the solid united action of the Irish people, always excepting, of course, the foreign 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 a 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, become 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 as too prone to drop into the bar-rooms and invite each other to "have something." Needless to say that they, as a consequence, go to their homes, it may be early or it may be late, with a peak load of vile stuff in their stomachs. Conditions are, however, we are pleased to say, improving. This custom is not as common 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 make it a point to keep only sober men."

Working men who are fond of the cup 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 blessed future.

Much discussion is now in vogue among the proposed legislation in our Provincial Parliament touching the regulation of the liquor traffic. Mr. Rowell, the leader of the Opposition,

has issued a manifesto declaring it to be the purpose of his party to abolish the bar. Sir James Whitney, the Premier will not go so far. He favors the enactment of a statute which will prevent treating. Politicians will view the merits of one and the other proposition from the party standpoint. Conservatives 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 weak and spineless expedient, impossible of enforcement. The bulk of the Dominion Alliance will no doubt, at least in proportion 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 be done is along the line of education. The really effective way of closing the bar-rooms is to take away the customers, and if we put forth strenuous efforts in this our day to keep the rising generation far away from temptation—to impress 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 be forced to look for a more reputable way of making a living. In this connection 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 domestic life. I see prosperity turned into temptations; the wages of industry not 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."

WORTHY OF DOOLEY

The Most Rev. Dr. Crozier, Archbishop 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 dismemberment of the Empire. As an apostle of ascendancy His Grace of Dublin could not be expected to express any other view of the situation. The same sentiments were held by his fellow-churchmen—indeed we might say even more intemperate ones—when Mr. Gladstone brought in his bill to disestablish what was mis-called the Irish Church. At that time and during many generations farther back the Irish Catholic people, poverty-stricken 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—marching for the stuff.' His Grace of Dublin must be, if sincere, a very peculiar individual, else he answers the description of Mr. Rockefeller, Jr. The non-success 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 of their giving vent to such un-Christian, uncalled for and narrow-minded utterances.

The Unionist whip, Sir John Lonsdale, received a cable despatch from one Mr. Castell Hopkins, of Toronto, which reads: "Canadian loyalists are opposed to Home Rule based on the separatist disloyal agitation. Disallowance powers in colonial experience absolutely futile; we consider safeguards useless." If there were a law against sending misleading 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 resolutions 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 of being a descendant of the United 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 who are eternally boasting of their loyalty make poor soldiers in time of need. Mr. Geo. T. Denison of Toronto also sent another cable which reads: "The surrender to the Empire's enemies is an outrage to Ulster dictated by U. S. A. Fenians. Will England wound herself?" Mr. Denison when sending this despatch forgot that he was skating on very thin ice, besides stating what is not a fact. There are no Fenians now in the United States. There were such persons in

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. Mr. Willison is editor of The News and The News is published in Toronto.

SOCIALISM

In "The Common Cause" for March Mr. Robert Larmour, the Railway Veteran 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 Socialists thought, eschew all forms of Christianity and outline a course of action that would lead us back to barbarism. At the same time the rank and file claim that Socialism is 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 command a body of soldiers who are not obliged to give them obedience. The whole thing is a hodge-podge of insincerity, mystification and devilry calculated to entrap the unwary by holding before them a will 'o' the wisp which has for its aim 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 frivolity, of all the waking hours spent in worse than useless rounds of pleasure, when men and women look forward to naught 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 somewhere, 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. Kelly and Miss MacDonnell. During the past year these ladies had 921 patients and made 6924 visits. What a splendid work, and what a noble ambition is that of each nurse as expressed in the following lines:

COLD STORAGE

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 the plentiful season take her basket to market and get chickens, butter and eggs at a low figure. The modern "Big Interest" man now scours the country and buys up everything in sight, puts it in cold storage, smiles benignly at himself, and calmly awaits the time when the corner is ripe, when he fixes the prices. There may be other reasons for the new conditions but the cold storage is certainly one that is visible to the naked eye. Some time, and that soon, there may arise the cry that cold storages must either go or be placed under strict regu-

lations. The get-rich-quick monopolist is the cause of our day. Who will grapple with him?

CONVICTIONS MADE TO ORDER

The Toronto Mail and Empire makes editorial 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.

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 contemporary adds, "in theological training in Canada and probably not less so in other countries."

A DISTINGUISHED VISITOR

Last week we had the pleasure of a visit from the Hon. M. F. Hackett, Grand President of the Catholic Mutual Benefit Association. For twenty years and over the honorable gentleman has occupied a foremost place in the councils and in the estimation of the members of this splendid organization.

"POLLY WANTS A CRACKER"

Woodstock, April 23.—Controller Hockin, of Toronto, was the speaker at a fairly large gathering of the members of Loyal Orange Lodge, No. 93, and their friends held here to night.

A STILL BETTER WAY

Some of the License Commissioners of our province have made a rule which states that in future any bartender supplying liquor to a man already under the influence of the abominable liquid will lose his license.

NOTES AND COMMENTS

It would be difficult to make any reference 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.

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.

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.

LETTER FROM ARCHBISHOP HOWLEY

A REPLY TO THE ACCUSATION OF MR. R. A. REID CONCERNING 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 case.

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as an inveterate obstinacy absolutely invulnerable to either sense or reason!

THE COMMENT upon Senator Coffey's speech is in the same vein—almost in the same words. The Senator spoke of the desirability of cultivating a kinder feeling between the different classes and creeds which constitute the Canadian nation.

AGAINST THE MAXWELLS OF KIRKCONNELL

When the change came, was directed the full animus of its promoters. but, we are told, so great was the power of this and of the families of Carlaw and Terregies, 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.

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IT WILL BE REMEMBERED THAT THE CONVERSION

of this devoted group of Anglican clergymen 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.

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 possess a profound interest.

WE HAVE BEFORE US THE NEW EDITION

of Mr. Henry J. Morgan's "Canadian Men and Women of the Time," a handbook of Canadian Biography which will be found to be indispensable to every Canadian who wishes to keep abreast of history in the making.

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We have in St. John'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 savings of the people.

It may not, however, be this transaction to which Mr. Reid 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 asking a loan as Mr. Reid states, but of a Legislative grant, and not for the use of the Roman Catholic Church.

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? What was to 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.

PAPAL CHRISTIANITY

Dealing with the more definite form of the surviving religion, Mr. Benson said he was not going to prove it was the true Christianity, but would try to show a certain prement 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.

THE RELIGION OF THE FUTURE

Lecturing at Bournemouth recently under the auspices of the Bournemouth and Boscombe branches of the Catholic Women's League, the Right Rev. Mgr. Robert Hugh Benson, M. A., gave a brilliant address on "The Religion of the Future."

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AN UNTRUTHFUL FREE LANCE

George Bernard Shaw recently declared that in democratic America Irish Catholics desert their faith by tens of thousands. George Bernard should read Bishop Canby's recently published inquiry into the alleged desertion of the Catholic Church in this country through "leakage."

AN ANSWER TO "ULSTER"

"My thoughts are not as your thoughts; nor your ways as My ways, saith the Lord, for as the heavens are exalted above the earth, so are My ways exalted above your ways." (Isaiah lv. 8, 9.)

FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EASTER

PLEASURE IN SERVING GOD

"Rejoice in the Lord always; again I say, rejoice." (Phil. iv. 4.)

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 duties.

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.

Now, I am not going to say a word about the service of God which springs from "the fear of the Lord," which is the beginning of wisdom.

This is the teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The best is but a sample of similar injunctions which might be found in every one of his Epistles.

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 we can all ever feel the force.

There is 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.

TERRIBLE HEADACHES

Trouble Merchant Driven To Despair By Th. Pain.

"FRUIT-A-TIVES" CURED HIM

TRANTON, 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 was then induced to try "Fruit-a-tives" and from the beginning, I was better, and in a short time I was quite well again—no more headaches—and 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 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 interlopes 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 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.

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 improprieties 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.

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!—and a pure sweet voice in the choir held her attention. She thought she recognized it. A former school-mate had just such a voice, but it was a worse type, the gossip who 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 a honest living, and worked hard for a honest living, and worked hard for a honest living.

WHAT IS RELIGION?

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

In a sermon preached 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:

The office of religion is to teach us 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; it 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 are bound to obey in thought, word and deed. It comes from the Supreme Law-giver, 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 on his own soul.

He who refuses to believe what 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 is cometh to God must believe that He is rewarder of them that seek Him." (Heb. xi, 6.) We cannot be friends of 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.

Dr. Lampe tells us that "Paul gave a 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 and to keep himself unstained 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," and 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 should 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 have received, let him be accursed." (Gal. i, 8, 9.) Therefore, from the very concept of religion, from the clear teaching of our

PRESIDENT SUSPENDERS Common Suspenders Resist Every Motion The "Sliding Cord" permits free play. All dealers, 50 Cents. Light, medium and heavy weights. Dominion Suspender Company - Niagara Falls

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 unto the resurrection of life; but they that have done evil unto the resurrection of judgment." (St. John vi, 28, 29).

The Psalmist exclaims, "Thou art just, O Lord, and Thy judgment is right." (Ps. cxviii, 137.) Would it be just, would it be right for our Saviour to condemn men "who 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? They may know this, the only true God, and Jesus Christ, whom Thou hast sent." (St. 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 whatsoever they shall say to you observe and do; but according to their works do ye not; for they say and do not." (St. 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." (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 Son, whom He hath appointed heir of all things." (Heb. i, 1, 2)

Dr. Lampe tells us that "Paul gave a 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 and to keep himself unstained 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," and 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 should 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 have received, let him be accursed." (Gal. i, 8, 9.) Therefore, from the very concept of religion, from the clear teaching of our

Lord, from the comments of His hearers, from His positive commission to His Apostles, from the testimony of Sacred Scripture, particularly of St. Paul just quoted, from the constant practice of the Christian Church in the recitation of the Apostles' Creed, we must admit that Christ did teach theology and that He did leave behind Him a creed.—Catholic Standard and Times.

COMIC PAPERS

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, reeking 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 nasty 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 Sunday newspapers. Why it usurps the place of being a comic or funny is a perennial mystery to sane people, who are shocked with its vulgarity, its indecency, its slang and the evil example of disobedience, irreverence, 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.

"Catholics are sometimes looked upon with suspicion in regard to their citizenship. These differences arise 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 understanding how a Catholic can be a good citizen in view of the doctrine laid down by Pope Leo XIII, can say 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 a rule no 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.

"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 Transcript.

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

WHISKEY HOLDS ITS VICTIMS

Until Released by Wonderful Samaria Prescription

Liquor sets up inflammation and irritation of the stomach and weakens the nerves. The steady or periodical (spree) drinker is often forced to drink even against his will by his unnatural physical condition.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink, actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the knowledge of the patient.

Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the families formerly in want and despair.

Read the following, one of the numerous unsolicited testimonials received: "I can never repay you for your remedy. It is worth 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 else knows it but those who have tried it. As soon as I can I will see you that I know would give anything to stop their husbands from drink. I will give you my address." Mrs. C. Dewinton, Alta. (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. A FREE TRIAL PACKAGE of Samaria Prescription, with booklet giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in a plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne street, Toronto, Canada.

If You Are Not Insured You should delay no longer. Now, to-day, is none too soon to secure the life insurance that you should carry. Every day, week and month you allow to pass lessens your chance of protecting your family. And each birthday passed means a higher premium eventually. To delay is unfair to yourself as well as to your family. See one of our representatives to-day about a policy. North American Life ASSURANCE COMPANY HOME OFFICE TORONTO

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This \$1 Coupon FREE Good for a regular \$1.00 pair of Magic Foot Drafts to be sent Free to try (as explained above) Name Address

Always write your name in kindness, love and mercy upon the hearts of the thousands you come in contact with year by year, and you will never be forgotten.—Chalmers. Church Bells Memorial Bells a Specialty. Wholesale Bell Foundry Co., Baltimore, Md., U.S.A.

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DON'T GOSSIP

Don't gossip. Of all the mean contemptible 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 the gossip little-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 deceives him by telling him what other people 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 man not up to the standard, 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

Drink and Tobacco Habits

There is a mistaken idea that only men who can out-class any woman in length of tongue and willingness to use it. Any politician campaigner proves this assertion. Some party leaders run the whole range from gossip to vituperation 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.

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

Were a remedy known that would cure the craving for liquor or tobacco without the knowledge or cooperation of the patient it would be the greatest discovery since the discovery of the automobile. In a very short time, would be found in the land.

Reflection on the part of anyone contemplating curing a friend of either habit in this manner will reveal the absurdity of the idea. Frankness with the person to be benefited should be practiced, for with his assistance he can be cured of either habit, while without his consent the effort would end in failure. Dr. McTaggart, of 72 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 of treatment is so simple, pleasant, and so effective. Both remedies are excellent tonics, hence leave no bad after-effects. Abundance of testimonials, by permission, will be furnished to any interested person. The doctor invites correspondence.

An IHC Manure Spreader a Necessity on Every Farm

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 fertility.

If you attempt to fertilize by spreading manure with a fork, you fertilize unevenly and waste fully half the manure. When you use an IHC manure spreader properly, the fertility of your soil remains at a constant standard, while its physical condition improves from year to year, assuring bumper crops in good years, and the best possible stand when weather conditions are unfavorable.

IHC Manure Spreaders Corn King and Cloverleaf

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 and soil in it combine with the soil. An IHC spreader has many mechanical advantages. The apron moves on steel rollers running on steel tracks. This construction reduces draft and prevents the apron from slipping under the load. The apron feed mechanism and beater gears are provided with shields which protect them from soil, snow, and manure. A strong, durable feed moves the apron steadily toward the beater at any desired rate of speed. This steady movement insures even manure spreading whether the spreader is going up hill or down.

Compare the IHC apron feed mechanism with that of any other manure spreader and see how much stronger, and more positive it is. IHC spreaders are so constructed in every detail that they do their work positively, with the least effort on the part of driver or horses.

IHC spreaders are made in different styles and sizes for use in orchards, vineyards and gardens, on small and large farms. The IHC local agent will show you the machine best adapted to your needs. See him for catalogues and full information, or, write nearest branch house.

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The purpose of this Bureau is to furnish free of charge to all the best information obtainable on better farming. If you have any worthy questions concerning such matters, including the various types of machinery, please write to the IHC Service Bureau, Harvester Building, Chicago, U.S.A.

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 confess that you deserve more than the accusation which is brought against you...

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...

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 wanted Christian fortitude and resignation to the will of God...

The truly patient man neither complains himself, nor desires to be pined by others; he speaks of his sufferings with the truth and sincerity, without murmuring, complaining, or aggravating the matter...

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.

Remember that as bees, while making their honey, live upon a bitter provision, so we can never perform acts of greater sweetness, nor better compose the honey of excellent virtues, than while we eat the bread of bitterness and live in the midst of afflictions.

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

Consider frequently Christ Jesus crucified, naked, blasphemed, slandered, forsaken, and overwhelmed with all sorts of troubles, sorrows, and labors; 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: Alas! 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 than mine?

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 fun of seeing him hunt for them."

The professor replied: "Let the poor man alone. A noblesman 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 suggestion 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 unwise, he fell upon his knees to thank God. He fervently prayed: "O God, now I know that Thou dost 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, confessed to his teacher: "Such a blessed experience as this deed has brought me I have never before had in my life."

THE LURE OF THE FAR-AWAY

The Irish have a proverb: "Cows far away wear long horns." A young man who held a responsible position at a good salary in the East, listened to tales of the golden West until at last he succumbed to the lure. He gave up position, home and friends, and with his savings and a large supply of hope he essayed to win fortune in the new life.

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 disillusioned fortune-seeker gives this warning:

"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 lie waiting for the man. 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."

WISE "DON'TS"

Here are some wise "don'ts for young men," formulated by Dr. Albert Marston 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 brain on the outside of your head. Football hair and a letter 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 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

A girl in cotton gloves and a cheap shirt-waist sat looking wistfully out of the car window. The little branch 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 in her finger-tips, who was at that moment surrounded by a crowd of young people laden with caddy 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 their gifts 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.

"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 without making any reply. The other girl, apparently not noticing her, chatted away, and asked many questions about place, along the route. Suddenly the girl by the window looked down with a blush at the bunch of withered flowers in her lap.

They looked so cheap and contrived 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 been in her 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 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 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."

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.

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

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 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 escort. Making the military salute with a good deal of grace he said:

GILLET'S PERFUMED LYE



FOR MAKING SOAP, SOFTENING WATER, REMOVING PAINT, DISINFECTING SINKS, CLOSETS, DRAINS, ETC. SOLD EVERYWHERE REFUSE SUBSTITUTES

"Monsieur, you're going to shoot me, I suppose." "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 Miroseuil street, where my mother is congealer in a house. 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, 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 came running. "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 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 soundrels!"

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 wood for the fire. Although John had made up his 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 had no effect of softening 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, for she had no authority over him while she did not even expect it. While she was looking for the bad, and expecting it, she could not get the 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 hear parents say before their children that they are good for nothing, that they are lazy and impudent. Lie produces lie, 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 GIRL

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, but even custom, the prevalence of certain fashions, cannot induce a true woman to make of herself anything else than what she is. 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 curious to see 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 byword. But if the girl is thoughtful, the mother should not be. She knows enough of the world to realize that the dearest

LUMP IN UDDER

Cured by Simple Bottle of Douglas's Egyptian Liniment

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

"I have now used Douglas's 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."

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

25¢ at all dealers. Free sample on request. 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, says: "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 Lutheran protest against interdenominational cooperation. 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 in 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 gook," but truth lurks at the bottom of it just the same.—Frank Crane.

FOREDOOMED TO FAILURE

The desire of the Protestant sects to avoid the logical consequences of the essential principle of Protestantism, can be understood readily. They see 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 prevailed throughout Christendom before the advent of Protestantism with its 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 set themselves who would re-unite the warring sects of Protestantism.

It is further emphasized by a communication which we find in the Baptist Chronicle of Alexandria, La. From 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 Baptist minister, the Rev. Benjamin Lawrence, of New Orleans, telling his own experience, points out that a requisite for participation in the "associated effort" is the recognition by all denominations concerned of "the neutral ground." This recognition implies a certain amount of restraint. It sometimes, according to the Rev. Benjamin Lawrence, "forces a conscientious man or woman into inconsistent and awkward positions."

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 Baptist, whose father and grandfather were

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know a thing about horses much. And 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 he said "I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was "all right" and that I might have to whistle for my money 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 about my Washing Machine as I thought about the horse, and about the man who owned it. But I'd never know, because they wouldn't write and tell me how my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without tearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

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 "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might. So, said I to myself, I'll offer my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay for it in 12 easy installments. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save you 25 to 50 cents a week 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 50 cents a week, send me 50 cents a week (I'll paid for). I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally—C. X. Bach, Manager 1900 Washer Co. 3571 Yonge St., Toronto.

CHURCH FURNITURE THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT

The Right Building Material for Houses, Barns, Implement Sheds. THE METALLIC ROOFING CO., LIMITED 1188 King St. West TORONTO

For A Soft Healthy Skin Use Baby's Own Soap. It's "Best for Baby—Best for You". ALBERT SOAP'S, LIMITED, MONTREAL.

Baby's Own Soap Are Your Walls In Style CHURCH'S ALABASTINE COLD WATER ALABASTINE FREE STENCILS THE ALABASTINE CO., Limited 56 Willow St., Paris, Ont.

RAMSAY'S PAINTS For Practical Painting RAMSAY'S PAINTS are the best-made by practical men based by 70 years experience to withstand 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.

The Best Cream Separator is the Cheapest in the End THE cost of manufacturing a cream separator determines the price at which it may be sold. Therefore, when selecting a separator, remember that the machines which are offered at an unreasonably low price can be offered at that price for one reason only—they are built to last longer than the rest of good material or workmanship. Such separators are costly at any price. Only a good separator is cheap; not because of a low first cost, but because it will last for years and save enough butterfat from the milk of four or five cows every year to pay for itself. The best workmanship and material that money can buy are used in making

IHC Cream Harvesters Dairymaid and Bluebell You will find an IHC the cheapest separator you can buy, because it will do better work and last longer than any other separator. Go to the nearest IHC dealer who handles these separators and see how carefully they are made. You will find that they have phosphor bronze bushings—that the gears are spiral cut—are entirely protected from grit and milk, and at the same time are easily accessible. The neck bearing is trouble-proof. The patented dirt-arresting chamber removes impurities before separation begins. These separators are made in four sizes. Ask the IHC local agent to show you one, and give you a catalogue, or, write the nearest branch house for catalogue and any other information desired. CANADIAN BRANCH HOUSES International Harvester Company of America (Incorporated) At Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, North Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton. IHC Service Bureau The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land, irrigation, fertilizer, etc., make your inquiries specific and send them to IHC Service Bureau, Harvester Building, Chicago, U.S.A.

THE ORANGE FIFE AND DRUM IN TORONTO

ANOTHER CALUMNY EXPLODED BY A SECULAR PAPER

From the Rideau Record, Smith's Falls, April 16

A marriage solemnized 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. Allons and Annie Blaissonette aged twenty-three and nineteen 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 famous they are both Roman Catholics and naturally their going to a Protestant clergyman to be married caused some talk among their friends.

"On Thursday, March 21st, a young couple presented themselves at St. Paul's manse, Smith's Falls, requesting Rev. E. W. Mackay to unite them in marriage.

The reverend gentleman, we are informed did not suspect for a moment that they were Roman Catholics, and upon the authority given him by the license, tied the knot hard and fast in true Presbyterian style.

"The good wishes of this worthy Presbyterian clergyman were not reciprocated by the friends of the contracting parties. When it became known that a heretic had performed the ceremony, trouble started.

The young 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 anxiety.

SANOL

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

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

Sanol is a preparation of herbs and extracts from plants, and contains no poisonous ingredients.

Its use, therefore, cannot possibly harm either the Stomach or the Lintestine.

Sanol's booklet sent free from The Sanol Manufacturing Co.

Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 48 Dundas St.

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 is quite possible there may be some times when it is unbecoming conduct on the part of those connected with the Church but that is no reason why you should stay away from it.

We would recommend you to see the Bishop. Meaning get some Catholic books, especially on devotion, study them carefully and you will see that you have been long a stray sheep. Come back into the fold and enter into the spirit of Catholic life.

Call upon your parish priest. He will instruct you. It would be impossible to give you the number of Protestant denominations as the list is being added to every month.

The number now in existence is about three hundred. From the earliest ages heretics of more or less importance have sprung up in the Church, but most of them are short lived.

Actual conversions aside, how few the Catholics who realize how richly and abundantly the labors of the devoted apostles 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 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 benefited spiritually and morally, but are much better in every way for having listened to this sincere disciple of the Christian faith.

No wonder the Catholic Church has such a following. It is because every step in the life of a Catholic is guided by the sublime teachings which eventually broaden his mind into the realization that his Church is a sacred place where he can go to the services and feel the Christ-presence in the very atmosphere. —Buffalo Catholic Union and Times.

DIOCESE OF PETERBORO

FATHER CASEY LEAVING ON A VISIT TO HIS NATIVE LAND.—WARM TESTIMONIALS OF REGARD FROM PRIESTS AND PEOPLE

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 turned out en masse to wish him bon voyage on his departure for a holiday in his native Ireland.

Every available inch of space was occupied, young and old vying with one another 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, draped round with the green flag of "Old Ireland."

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 birth, and the opportunity upon the eve of your departure, therefore, to wish you a safe and pleasant voyage, and a happy sojourn in Ireland, when your visit is ended permit us to extend to you a hearty welcome back to the old St. Mary's Parish.

The signatories to the address followed 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.

During the evening musical numbers were rendered. A NOTED SCOTCH PRIEST Many of our readers will remember a visit to this country a few years ago of Rev. Father Thomson, a distinguished Scotch priest.

The Roman Catholic community in East Aberdeenshire will learn with special pride and gladness of the appointment of Rev. Father Thomson, of St. Mary's Roman Catholic Church, Peterhead, as a Canon of the Cathedral Chapter of the Catholic Diocese of Aberdeen.

The nomination is a Papal one, and Rev. Father Thomson received the official notification of his appointment by the arrival of the Papal Bull from Rome on Friday evening.

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.

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 Koening Albert.

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 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.

Invalids Enjoy It Nothing more dainty or more easily digested than Kellogg's Toasted Corn Flakes. Its delicious flavor tempts the falling appetite; its nutriment gives strength quickly.

WHAT THE NATION NEEDS In the course of a brilliant lecture in Convention Hall, Buffalo, recently on "Life Without Ideals is Life Lost," Father Bernard Vaughan, the eminent Jesuit 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, Jesus Christ, who was not only the highest pattern of virtue but the strongest incentive to its practice."

There are three great engrossers of 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 engrossers.

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 God.

DEAD Dealing.—At Toronto, Ont., on Thursday, April 11, 1912, at her late residence, 103 Sumach street, Margaret Ash, beloved wife of W. J. Dealing, aged sixty-nine years. May her soul rest in peace!

One little boy put it just right when he said: "My! But ain't Kellogg's easy to eat!"



Kellogg's TOASTED CORN FLAKES 10c

begin when the child was folded in its 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.

"If for Socrates the pivot of life was knowledge, if for Epicurus it was feeling, and for Zeno it was will force, for Christ, who is our Leader, Liberator and Saviour, life on the contrary means as much character; in other words life means a manhood dominated by love and his ideals.

"Believe me, you cannot run a great republic without God; nay, without God you cannot even run a shoeless child seeking your evening paper."

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

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.

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.

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 Ogilvie Flour Mills.

A reader wishes to return thanks to St. Anthony for the recovery of lost money after promise to publish in CATHOLIC RECORD.

A reader wishes to return thanks for favors received after prayers for Sacred Heart, Our Lady of Victory and St. Joseph.

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

Whoooping Cough GROUP ASTHMA COUGHS BRONCHITIS CATARRH COLDS Vapo-Cresolene

Cartier's COMMON SENSE KILLS BUGS ROACHES RATS MICE and other vermin

CHILDREN OF MARY The month of May is almost here; there will be special services in your church. Wouldn't it be wise for you to wear badges so that people may see that you belong to the Children of Mary?

DEAD Dealing.—At Toronto, Ont., on Thursday, April 11, 1912, at her late residence, 103 Sumach street, Margaret Ash, beloved wife of W. J. Dealing, aged sixty-nine years. May her soul rest in peace!

GILSON MFG. CO., LTD. 108 York Street, Guelph, Ontario, Canada. IT IS EASY TO BUY The wonderful Gilson "Goes Like Sixty" Gasoline Engine on the above plan.

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HEAD OFFICE: TORONTO Seven Offices in Toronto Branches and connections throughout Canada. British and Foreign Correspondents in all the principal cities of the world.

TEACHER WANTED TEACHER WANTED HOLDING A SECOND class certificate to teach English and French in R. C. Sec. S. No. 9, Dover. Duties to commence April 1st. Salary per year \$600. Good locality, new school, half a mile from church and P. O. Daily mail. Apply to A. Cadotte, Sec. Tress, S. S. No. 9, Dover. 1747-3

Cure that Bunion No need to suffer bunion torture another day. DR. SCHOLL'S BUNION NIGHT removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked bone. Gives INSTANT RELIEF and a FINAL CURE of all bunions, plantar and shoe stretchers never cure.

A Home and School Under the Direction of The Sisters of St. Joseph FOR BACKWARD and FEEBLE MINDED CHILDREN Established in 1898. For Prospectus, Apply St. Anthony, Comstock P. O., Kalamazoo, Mich.

Eggs for Setting My prices for Eggs for Setting from Pure Breed Birds of proved laying strains will be this season: Pure Breed Bronze Turkey Eggs—\$3.00 per 15 Eggs Single Comb Black Minorca—\$2.00 per 15 Eggs Single Comb Brown Leghorn—\$2.00 per 15 Eggs Pearl Guinea Eggs—\$1.25 per 15 Eggs G. G. BOWEN, Box 171, ENDERBY, B. C.

Church Organs TUNING REPAIRING Water Motors, Electric Motors, Organ Blowing Machinery LEONARD DOWNEY London, Ont.

J. J. M. Landy Manufacturer and Importer of Vestments, Ovensoria Chalices, Ciboria Altar Furnishings Statuary, Stations of the Cross Candles, Oils Prayer Books Library Books, Etc. SPECIALTY OF MISSION SUPPLIES Telephone Main 4 655 Residence College 452 New Address 406 YONGE ST. TORONTO

CHILDREN OF MARY The month of May is almost here; there will be special services in your church. Wouldn't it be wise for you to wear badges so that people may see that you belong to the Children of Mary? Write us for samples and prices. Perhaps you thought of buying a banner; consult us; we'll send you photos and prices with pleasure. DON'T WAIT; DO IT TO-DAY. T. P. TANSEY, Dept. L., MONTREAL, QUE.

This \$15 Down and balance in easy installments Engine 15

GILSON MFG. CO., LTD. 108 York Street, Guelph, Ontario, Canada. IT IS EASY TO BUY The wonderful Gilson "Goes Like Sixty" Gasoline Engine on the above plan. Powerful, simple, durable, dependable, cheapest running, easiest to operate of any engine made.

Death Follows The Surgeon's Knife

Surgery is the fact 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 always 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's Ointment, and if you persist in this treatment you can also be fully cured.

IS IT NOT TRUE

It is 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 speaker's stand from which the pastor dabbles in politics, argues on questions which have a tendency to create ill feeling, yes, even hatred, between neighbors?

RU-BER-OID Roofing

Lessens Fire Risks Fire Insurance Companies assess buildings covered with Ruberoid at the "base" or lowest rate. That is because a RU-BER-OID Roof will not catch fire from flying cinders or even burning brands—and because the one-piece, air-tight, fire-resisting RU-BER-OID Roof helps to hold down a fire starting within.

RU-BER-OID Roofing will not warp or crack like shingles—rust like metal roofs—nor rot, dry out nor crumble as so many ready roofings do. It gives fuller and more lasting protection per dollar of cost than does any other roofing. Made under Canadian Patents 93,027 and 93,160, in 3 Permanent Colors—Red, Brown and Green—and in natural Slate. Write for Samples and Booklet, "RU-BER-OID—Why?" THE STANDARD PAINT CO. OF CANADA, LIMITED, MONTREAL, WINNIPEG, CALGARY, VANCOUVER.

