

The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, MARCH 18, 1911

1891

The Catholic Record

LONDON, SATURDAY, MARCH 18, 1911

JUST AN OPINION

A correspondent complains that we are giving an Anglican clergyman too much attention. We have, we confess, no hope of inducing this cleric to read history as it is written by the non-Catholic Gairdner. It seems to us that he is too much in love with notoriety and is too intent on getting the applause of the ignorant to consider his duties as his profession and to truth. His performance may please a few Anglicans, but the many who know that his main contention is untenable and discredited must view it with wonder. We have no quarrel with any divine who backs up statements with proof—who reinforces his arguments with recognized authorities; but we can have no controversy with a man who rambles on, taking no heed of the dictates of common sense and forgetting now and then the canons of social amenities. We have placed before our readers facts, and to spare, to show that, in continuity, theory is but a figment, unknown some years ago, and existing to-day only in the imaginations, somewhat overheated, of men of the type of the Halifax cleric. To men who read it as dead as Henry VIII, who drove England out of the house of Peter. It is the veriest tittle to say that the Reformation in England was caused by those who longed for a purer form of religion. Some years ago writers who crowded these gentry with chapters of rhetoric were in honor, but to-day they are exhibited just as they were—courtiers who crooked the knee because of self and preferment—perjured clerics and a royal despot animated by base personal motives. "Whatever," says Dr. Gairdner, "may be said of the ardent heretics who contributed to that revolution (the Reformation) it is a great mistake to look upon them as the emancipators of human thought. Those who so regard them, it seems to me, altogether mistake their character, and from this cause, besides other errors, they do injustice to the very noblest men of the day." Hear Gairdner again refuting those who aver that Papal jurisdiction in England was resisted long before the days of Henry VIII. "There were two separate jurisdictions exercised in England as in every other country—one a civil jurisdiction, of which the king was the head; the other spiritual and ecclesiastical, of which the Pope was the head. As there was one faith in all Christendom so there was, theoretically at least, one chief ruler in spiritual matters; and though the Greek Church refused to acknowledge his authority in the West was absolutely undisputed till the days of Luther in Germany and Henry VIII. in England." The Anglican divine may write for many moons, but history cannot be erased with words, and any attempt to forge a connecting link between the pre-Reformation Church and the Anglican Church of to-day—between a Church united in faith and worship and government and the Church that flouts doctrinal unity and is the theatre for warring clerics championing mutually irreconcilable views—we say that the attempt to claim kinship with the saints and sages who made "Morrie England" and safeguarded its liberties for generations, is as foolish as it is vain.

OUR OWN FAULT

Once before we told our subscribers, who write us querulous letters, that we cordially detest communications with a whine in them. It is ebullient, ineffective and unworthy of freedom. If they have grievances why talk about them. These pompous resolutions and whereas may comfort the "spouter" and other nuisances who take up time and test patience; but the only way to deal with grievances is to act. Now, with regard to this question of public libraries, referred to by a correspondent, we ask him to turn the energy wasted in writing us into protest. Librarians who do not cater to the legitimate wants of the reading public can be always made to see the error of their ways by a personal interview or by bringing into play the remonstrances of gentlemen who have no desire to discriminate against Catholics. For our part we have but the kindest memory of the courtesy of the public custodians of books. They have, indeed, Catholic authors on their shelves, but there is never any feverish anxiety on the part of Catholics to read these books. In this connection we may say that a few weeks ago we learned that the Catholic patrons of one public library never touched anything but fiction, and these patrons, as a rule, were young women with a distaste for housework—old women, whose brains were doubtless added through an overdose of love story, and a few young men who were

waiting for a nice clean job to knock at their doors and claim them for its own set own. So, dear subscriber, come out of the cloud-land of vacuous utterance, and, with the level ground of common-sense under your feet, you may discover that grievances are due to our own fault, and exist because we indulge in talk with no business end to it.

WHY THEY LANGUISH?

Some organizations grow apace and then languish and cumber the ground. In many instances the society is talked to the verge of extinction. Wherever the "orator" abounds there is a source of decay. Words, of course, must be said; but these interminable speeches, destitute of ideas—these exhibitions of wind by the gentleman who is always "on his feet"—will lessen the vitality of any organization. And we have noticed that these worthy individuals are, when work is to be done, never on the firing line.

A MYSTERY

One of the mysteries that baffle the most of us is the Catholic who is uncharitable. We do not refer to occasional sins against charity, but to the habit—the daily round of fault-finding, misinterpretation of motives, the cruel attack, the unkind word. How these people can go on, complacently to all seeming, is beyond our ken. For such a life is not of the religion given us by the Lord. His religion makes the love of the neighbor indispensable. It means sympathy and kindness—the bearing of one another's burdens—the doing of the acts of love and mercy that will make intercession for us at our day of trial. Why do some of us make life a sorry, sordid thing? Why weave it out of the base of an evil, bitter mind, when we have the light and color of heaven to adorn it. And yet, despite the Church, the knowledge that this is our need, many of us are but receptacles for gossip and slander. We can live in the sunlight and we prefer to live in darkness. We can add to the world's store of kindness, and we choose to add to the devil's store of hate. We can play a many part and we are content to be retailers of gossip, of stories, of insinuations—to have evil tongues which cause divisions and sunder friendships and make life wearisome to many. Surely a mystery—that men and women who claim to be followers of Him Who gave love in bounteous measure to all, should travel the unlovely highway of uncharitableness. And they without the fold look on us with scorn and have a suspicion that we are hypocrites.

VANISHED INTO DARKNESS

Cramer and Ridley and Latimer, erstwhile to many the heroes of the English Reformation, are to-day with- out their nimbus of glory. Anglican clergymen have referred to them in scornful language and have placed them in a category in which there are neither saints nor heroes. One of these, the anti-Catholic Dr. Little, said: "I gravely assert it to be absolutely impossible for any just, educated, religious man, who has read the history of the time in genuine sources, to hold two opinions about the reformers. They were such utterly unredeemed villains for the most part that the only parallel I know of for the way in which half-educated people speak of them amongst us, is the appearance of Pontius Pilate among the saints in the Abyssinian Kalender."

USING A PAPAL DECREE AS A PRETEXT

A case of Mixed Marriage in Belfast and its results has for some time been the occasion of much Ultra-Protestant excitement in Ireland and Great Britain. The matter was raised recently in the House of Commons by the Orange party, in reference to which Mr. T. P. O'Connor in his cable letter to The Chicago Tribune says: "The triumph of both sections (of the Liberals) was crushing in the first debate initiated by the Tories over the alleged scandalous interferences by an Irish priest, with a husband and wife in Belfast, one a Catholic and the other a Presbyterian. For weeks all of the English and Irish Tory press and platforms have been ringing with the story of the English 'no Popery' prejudice to supply the strongest proof that Home Rule meant home rule."

FATHER COLEMAN'S STATEMENT

The facts and the whole truth as to this now famous case are given in a letter to The Dublin Freeman's Journal by Rev. Ambrose Coleman, O.P., from which the real motive and purpose of the outcry against "Rome" will be readily understood. Father Coleman says:

It is easy to see why the Ulster Orange Unionists have been giving such extraordinary prominence to what is known as the McCann marriage case. The incident, deplorable as it was, would have been left unnoticed at any other time, but it happened to synchronize very opportunely for the Northern fanatics with the late General Election and was seized on as a flagrant instance of the persecution Protestants would have to suffer from Catholics if the latter got their rightful position in Irish affairs: The shibboleth "Home Rule means Rome Rule" would receive unanswerable confirmation. And so every possible effort was made to inflame public opinion in the North on the case. Violent no-Popery speeches were made and violent resolutions passed in Orange Lodges; inflammatory tracts were preached in several of the Protestant churches; numbers of letters appeared day by day in the papers, and a distorted version of the story was published in England and Scotland in many of the organs of the press and on thousands of posters. The loss of an election by the Liberals, in a town expressly placarded with the story, was directly attributed to the tactics adopted. The whole plan of campaign had been carried out with a blind fury and an astuteness that is so palpably dishonest as to have evoked some condemnation both from a leading Anglican ecclesiastical organ and from an important Non-conformist weekly.

As a meeting is announced to take place in the Metropolitan Dublin to protest against recent Papal Decree on Marriage and this story will in all probability be enlarged upon, it seems opportune to give our people through the length and breadth of the land the exact and true bearing on the Papal Decree for, although the Catholics of the North are sated with them by this time, stray notices have reached other parts of the country.

THE FACTS

I must premise to the account of the case that an air of raggedness surrounded it even up to the present. It appears, then, from the woman's story, as set out by her ecclesiastical adviser, that in May, 1908, shortly after the Papal Decree took effect, she, a free-born, was married to a Catholic named McCann, in a Presbyterian church. Now, I will grant at once that no defence can be made for the conduct of the Catholic priest, who, by deceiving the girl and going through a form of marriage which he knew in his conscience was not valid, and if the law of the land can punish him by imprisonment for the support of the woman he has injured. I have no fault to find with the two children. It is alleged, were born. The first was brought to a Presbyterian church by the woman and there baptized. The second was brought by the father to a Catholic church and baptized by the priest. According to the Catholic canon law a priest (name not given) called a few times at the house told the woman that she and the man were living in sin, and that the children were illegitimate, and that it would induce the man to return to the Catholic church to renew the ceremony of marriage, in order to validate their union. The man also pressed her to do so, but the woman refused. The next stage of the matter was that, owing to the woman's refusal, the man took the two children from the house and disappeared with them, and neither he nor they have been heard of since.

WHO IS THE PRIEST?

Now, one matter, at least, should be cleared up if we are to give credence to this case, and not treat it as largely a fiction. Who is the priest who is alleged to have gone several times to the house and pressed the woman to go to the Catholic church to have the marriage ceremony gone through again under pain of separation. It is extremely improbable that any priest would have acted in this way, for, after a first refusal by the woman, and a knowledge of the peculiar difficulties of the case have sought for an easier solution of it. Again, why did the woman give her consent to the marriage ceremony in the Presbyterian church appear in her petition to the Lord Lieutenant, and why was not the name of the church and the name of the minister given in the same document, which, in all truth, is lengthy enough to stand the addition of such essential details? This petition, written in the first person, was signed by the woman, and was in fact drawn up by Rev. Wm. Corkey, a Presbyterian Minister, who worked up the case in the first instance.

The petition, of course, was not intended to be acted upon seriously. It was merely a part of the tactics adopted to bring the case in a one-sided and distorted form before the eyes of the electors. The children being legitimate, as the Orange party contended they were, then it follows that the father could take them away from the mother if he thought fit. The Orange orators made themselves ridiculous by branding the father as a robber for having "stolen" or "kidnapped" his own children. Again, the law could not compel the man to live with the woman, even if he had gone through a ceremony of marriage with her. And again, if it was a question of maintenance of the wife, it is not notorious that the law neither in England nor Ireland is enforced against the thousands of working men, the class the men belonged to, who leave their true and lawful wives and refuse to support them? So, it is plain there were absolutely no grounds for such an extraordinary petition hitherto unheard of, and no reason for making such an enormous fuss about the matter, except for political purposes. At any other time the woman would have been left to her own devices, as are so many thousands of other poor women in both countries.

Let it be kept in mind, too, that we have not yet heard the other side of the question. We naturally wish to know what the man has to say for himself. Granted that the man acted as a sinner in the first instance, and lived with a woman to whom he believed he was not validly married, what was he to do if he repented of his sin and wished to settle matters with his conscience by getting properly married according to the way his conscience directed? The woman acknowledges that he tried to do this in one obvious way, and that she refused to consent to it.

THE ST. TEMERE DECREE

Amongst those who delivered violent speeches on the question in Belfast was the Rev. Samuel Prenter, D. D. of Dublin, brought there specially to reply to Father Hubert, C. I. who has so ably and ably vindicated the position of the Catholic Church with regard to marriage, dwelling at length on the features of the unfortunate case before the public. Father Hubert, on the other hand, in his able and eloquent address, dwelt on the sacredness of Scripture and History, to human and divine law, in defence of the recent legislation of the Church, including the "St. Temere" Decree. Dr. Prenter, not daring to take up the preacher's arguments, threw aside Scripture and history and law, and delivered a furious onslaught on the Pope, and the priests on the grounds of cruelty alone, calling the latter "denuded cellmates," and accused them of corrupting the home by means of the Confessional, of which he professed to have most abominable evidence. Of course, that is just what we should expect from a no-Popery orator of the calibre of Dr. Prenter, but it is disconcerting to find in the announcement of a meeting of protest against the "St. Temere" Decree to be presided over by the Protestant Archbishop of Dublin, that this no-Popery orator is to hold forth again amongst others on the same question. As I said at the beginning, the language used in Ireland by reverend and very revered orators has fast called forth very adverse criticism from respectable Anglican organs. The Church Times (Protestant) says, amongst other things about Dr. Crozier's diatribe in the North against the Papal Decree: "We are filled with shame hearing such rubbish poured from the lips of a Bishop of our Communion into the greedy ears of Belfast groundlings." And our Non-conformist friends in Dublin might hear the Anglican organs, as the Church Times, important English Non-conformist paper, says on the subject of marriage: "If we are asked to say that the Church, or any particular church, is invariably wrong, they must be faithful to marriage whatever may be legal marriage, according to the decrees of a State, we must clearly answer in the negative. True Christians should have a doctrine which constituted Christian marriage. They have the law of Christ to follow, and they must follow it at all hazards. They may interpret it wrongly, but they must be faithful to the interpretation which they adopt."

Three other Catholic towns selected Protestant chairmen and two more Protestant vice-chairmen. In Derry the Catholic vote is in the majority, but the city is so pervaded by the Protestant vote that the Catholic vote is of little importance. In this time the outgoing mayor, a Protestant, made a plea for more tolerance and advised that the Catholic should be given an opportunity to represent the city. The result of his plea was that not a single Unionist was found or could be raised to say a word on the vote of the mayor proposed to the mayor on his retirement.

The Protestant mayor-elect of Wexford—Wexford—made a statement with regard to the election of the Catholic mayor. He said: "I am glad to see that a Catholic have got anything there. This time the outgoing mayor, a Protestant, made a plea for more tolerance and advised that the Catholic should be given an opportunity to represent the city. The result of his plea was that not a single Unionist was found or could be raised to say a word on the vote of the mayor proposed to the mayor on his retirement."

AMERICA AND THE POPE

New York, March 5.—At the next meeting of the archbishops of the United States, Cardinal Gibbons will bring to their attention the plan which has already met with widespread approval in Roman Catholic ecclesiastical circles of a yearly contribution to the Pope by the clergy of this country. This proposed gift is not in any way connected with the Peter's Pence collection taken up yearly in the poorest parts of the country, but it is to be made by the priests and bishops.

This year has been chosen as most appropriate time for inaugurating these customs because the ordinary sources of revenue for the Vatican will be curtailed to a considerable extent because Pope Pius X. has declared that there will be no consistory, no pilgrimages and no solemn receptions in Rome this year as a protest against the civil celebration of the 15th anniversary of the first Italian Parliament and the beginning of the end for the papal states. Gifts made by pilgrims to the Pope form a respectable part of the revenues required to carry on the administration of Vatican affairs and it is argued by promoters of the contribution that a special gift this year will be most timely.

ELECTION HERE AND THERE

The municipal and other local elections take place in Ireland this morning. A few words of explanation as to how Ireland differs from America in these

matters will make the facts I am about to give more intelligible and may not be without interest in themselves.

The elections are held under the local government act, passed by the last Tory government. Prior to this act all local administration was practically in the hand of the grand jury of each county. The grand jury was appointed annually by the county high sheriff, who was himself nominated by Dublin Castle. This act, however, changed all that and gave extensive power in local affairs to the people.

In addition to the administration in cities the people now elect public bodies who administer the affairs of counties, towns, of villages and districts. The various bodies have after their own election the power to meet and elect a chairman and to make appointments to other offices, some of them quite important.

What we would call the mayor in America is not in Ireland, whether in city or town, elected by direct vote of the people, but is elected by the council as their chairman from one of their own number. This office and that of high sheriff are the most important in the gift of the various councils, as both are well paid in themselves and have considerable patronage at their disposal besides.

It can be broadly stated that in Catholic districts, towns and cities it has been acted upon, where in Protestant Ulster it is not even listened to. One can pick out from lists a number of Catholic and Nationalist cities and towns where the various councils, as both are well paid in themselves and have considerable patronage at their disposal besides. In three cities, Dublin, Belfast and Drogheda, the chief magistrate has the title of lord mayor, while in eight others he has the title of simply mayor.

Then there come the county councils for the county administration, the urban councils for the villages and the rural councils for the country districts. All these have now met and elected their chairman or chief magistrate and have made their other appointments of importance. The returns show clearly that in the various councils, as both are well paid in themselves and have considerable patronage at their disposal besides. In three cities, Dublin, Belfast and Drogheda, the chief magistrate has the title of lord mayor, while in eight others he has the title of simply mayor.

Three other Catholic towns selected Protestant chairmen and two more Protestant vice-chairmen. In Derry the Catholic vote is in the majority, but the city is so pervaded by the Protestant vote that the Catholic vote is of little importance. In this time the outgoing mayor, a Protestant, made a plea for more tolerance and advised that the Catholic should be given an opportunity to represent the city. The result of his plea was that not a single Unionist was found or could be raised to say a word on the vote of the mayor proposed to the mayor on his retirement.

The Protestant mayor-elect of Wexford—Wexford—made a statement with regard to the election of the Catholic mayor. He said: "I am glad to see that a Catholic have got anything there. This time the outgoing mayor, a Protestant, made a plea for more tolerance and advised that the Catholic should be given an opportunity to represent the city. The result of his plea was that not a single Unionist was found or could be raised to say a word on the vote of the mayor proposed to the mayor on his retirement."

Now, one matter, at least, should be cleared up if we are to give credence to this case, and not treat it as largely a fiction. Who is the priest who is alleged to have gone several times to the house and pressed the woman to go to the Catholic church to have the marriage ceremony gone through again under pain of separation. It is extremely improbable that any priest would have acted in this way, for, after a first refusal by the woman, and a knowledge of the peculiar difficulties of the case have sought for an easier solution of it. Again, why did the woman give her consent to the marriage ceremony in the Presbyterian church appear in her petition to the Lord Lieutenant, and why was not the name of the church and the name of the minister given in the same document, which, in all truth, is lengthy enough to stand the addition of such essential details?

This petition, written in the first person, was signed by the woman, and was in fact drawn up by Rev. Wm. Corkey, a Presbyterian Minister, who worked up the case in the first instance. The petition, of course, was not intended to be acted upon seriously. It was merely a part of the tactics adopted to bring the case in a one-sided and distorted form before the eyes of the electors. The children being legitimate, as the Orange party contended they were, then it follows that the father could take them away from the mother if he thought fit. The Orange orators made themselves ridiculous by branding the father as a robber for having "stolen" or "kidnapped" his own children. Again, the law could not compel the man to live with the woman, even if he had gone through a ceremony of marriage with her. And again, if it was a question of maintenance of the wife, it is not notorious that the law neither in England nor Ireland is enforced against the thousands of working men, the class the men belonged to, who leave their true and lawful wives and refuse to support them? So, it is plain there were absolutely no grounds for such an extraordinary petition hitherto unheard of, and no reason for making such an enormous fuss about the matter, except for political purposes.

among them—and also to have had Miss Alexander, who had written a charming book on Armagh, showing that she had inherited the talent of her distinguished father and of her no less distinguished mother. In conclusion, therefore, said the cardinal, he was glad to join with those present in showing his esteem for Miss Alexander.

A LENTEN PRACTICE

Would it not be an admirable practice for the holy season of Lent if we made, each week, or oftener, a visit to the poor or the sick, whether in hospitals or in their homes? For, so doing, we are told by Jesus Christ that we visit Him. And yet a recent article in an English magazine expresses only too well a reprehensible tendency of our modern times, as follows:

"We point to all our admirable public institutions, we are always anxious to add to their number—schools, hospitals, asylums, institutes.

"We instance these to prove what Christianity has done for us; this large exercise of charity and forthright for those who have gone down in the struggle. Yet, so low much does our charity amount? Are not those great dark enclosing walls, behind which we shut away the grievous sights of life, testimonies rather that we are careless than that we are kind? We pay our subscriptions, we organize dances, concerts, bazaars, and build the needful prison for pain—and why? Is it not to shift from our shoulders a personal charge to convert what would be a private bore into a public duty?"

"Every charity, excellent as it may be, which enables us to discharge an obligation to our brother by handing over some unconsidered coin for his relief, may be to his benefit, but is greatly to our loss, if with such discharge we are content.

"Of old, there was but one kind, hospita for, guest and host, because they exchanged hospitality. We as hosts today have built hospitals, guest-houses, which we call hospitals. You might call them host's houses just as pretty; only, alas! though guests are always to be found there, the hosts have a habit of keeping out of the way. We pay for our guests' entertainment, but we do not like to go near them. That is not the finest form of hospitality; indeed, it might very easily be improved. To the sick, who have no superfluity of such things, there is much in a welcome, a remembrance, even in a farewell. We might offer them, now and again, a smile or a word of sympathy, a token very scarce in our day, and we might perhaps learn too, by a larger experience, that, more often than is reported, men have 'entertained angels unawares.'"

Do not these words from a non-Catholic source apply only too frequently to ourselves? We build hospitals and asylums, we provide money for day-nurses and working-boys' homes, and we give to the poor, we give to our conferences of St. Vincent de Paul. But how often do we visit these institutions, or carry to the poor in their own dwellings the ministrations of our friendly words along with our loving gifts?

Let us consider then this Lenten practice making it one of self denial as an act of personal service. Let us give up, for this holy season, our literary clubs, our whist clubs, our concerts and our social gatherings, and let us devote the time thus gained to visiting the sick and poor, our true brothers and sisters in Jesus Christ. "Whoso is wise will ponder these things."—S. H. Review.

OUR BLESSED DEAD

They lie at rest, our blessed dead. They drows drop cool above their head. They knew not when fleet summer fled. Together all, yet each alone; Each laid at rest beneath his own Smooth turf or white alabaster stone. When shall our slumber sink so deep, And eyes that wept and eyes that weep Weep not in the sufficient sleep?

God be with you, our great and small Our loves, our best beloved of all. Our own beyond the salt sea-wall. CHRISTINA ROSSLETT.

Our Blessed Dead
They lie at rest, our blessed Dead.
They drows drop cool above their head.
They knew not when fleet summer fled.
Together all, yet each alone;
Each laid at rest beneath his own
Smooth turf or white alabaster stone.
When shall our slumber sink so deep,
And eyes that wept and eyes that weep
Weep not in the sufficient sleep?

CATHOLIC NOTES

According to the latest official statistics, Catholics, Jews and Freethinkers are increasing in Switzerland. The Protestants are losing ground. A church for negro Catholics was established in Kansas City, recently when a cross was placed above a cottage, which will be used temporarily. Later \$30,000 will be used to fit up a mission.

Ex-Governor John Lee Carroll, of Baltimore, died recently in Washington after a long illness, aged eighty-one years. He was the great-grandson of Charles Carroll of Carrollton, who signed the Declaration of Independence.

The Duke of Norfolk, as hereditary earl marshal of the empire, has full charge for the arrangements for the coronation of King George V. The Duke of Norfolk is the most illustrious member of the Catholic laity in the United Kingdom, a faithful child of the Church.

The gilded cross which surmounts the steeple of the Sacred Heart church, Waterbury, Conn., has been studded with electric lights. Public night prayers are said for the parish and during the period of evening devotions the cross is lighted.

Rev. Mother Gorman, Religious of the Sacred Heart, for many years Superior in San Francisco, and afterwards at the Cathedral School, St. Joseph, Mo., left Montreal with four companions February 7 to establish a house at Vancouver, B. C.

A protest against Mayor Nathan's speech recently, attacking the Papey comes in the shape of a petition to the Pope signed by 11,750 Catholics in Germany, who will show their indignation in a practical way by refusing to visit Rome during the coming celebration on its own account.

It has been truly said that a Catholic paper in the home, says the Magistrate, is like a lamp in the sanctuary, a perpetual reminder of the presence of God. If you want good reading, something which is to the mind what bread is to the body, take a Catholic paper or magazine.

A public school in San Francisco has been named after the celebrated Catholic pioneer missionary of the Pacific Coast, Padre Junipero Serra. The naming of this school is due to Mrs. Mary Kincaid, Commissioner of Education in San Francisco, who, though not a Catholic, saw the property of remembering the pioneer priest.

England and Wales form together one province in the hierarchy of the Church with the Archbishop of Westminster as Metropolitan. The latest official Directory tells us that the province has 1,773 Catholic churches and chapels, and 3,749 priests. The numbers mark an increase of 13 and 60 respectively. Unlike his fellow-Protestants of other denominations, Bishop Farthing, head of the Anglican Church in Montreal, does not believe in proselytizing work among Catholics. He took the ground at a recent synod of his church that there was grave danger of Catholics of destroying the faith of Catholics altogether by activity in this direction.

It is hoped to have the new Cathedral in St. Louis, which to cost \$2,000,000, ready for dedication next year. It is claimed that the Cathedral will eclipse in size and beauty the celebrated Westminster Cathedral of London. In the building more than 135,000 cubic feet of beautiful gray granite, cut, dressed and shined at the quarries in Concord, N. H., will be used, and it will cover an area of 13,500 feet.

The largest Catholic library in the United States is that of Georgetown University, under the Jesuit Fathers. It has 107,000 volumes. The next largest is probably that of Fordham University, also under the Jesuit Fathers. It has 75,000. Then comes the Catholic University, at Washington and the St. Louis University, each having 70,000. Notre Dame University has 60,000; Loyola College, Baltimore, 41,000; and Marquette University, 28,000. The Ursuline Convent, Cork, is perhaps the most interesting in Cork County from the historical point of view. Built in the year 1770, it was for a number of years the residence of the brothers Shewers, the United Irishmen executed as rebels in 1798, and the rooms, particularly the old dining-room and what was formerly the billiard room, are in the same state of repair as when the ill-fated brothers lived there, though the nuns now use them as a library and an art school.

By arrangement with Longmans, Green & Co.

LISHEEN

Author of "My New Curate," "Luke Delaney," "Lisheen," "Glenanna," etc.

CHAPTER III

A TAILSMAN

Darby Leary was the happy boy as he ran, or rather leaped, down the dusty road that led from the hills to the lake-level...

"The master?" said Outram. "What master?" "The gentleman who lives up in the tint, and brings the salmons up to the boat."

"I tell you," said Outram, waxing very angry, "to get where it is, or I'll break your head."

"Come out at once, you dog," said Outram, now stung with vexation and pride, as he saw Mabel Willoughby...

"What is the matter?" said Mabel, standing by Outram's side.

"This fellow and his master," as he called him, were looking at the boat, which was still undocked. The Darby was still undocking the boat.

"What did he do?" said Maxwell, interested beyond appearance. "Come out, sez he," replied Darby. "I won't, sez I. 'Come out,' again sez he."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I'll do nothing of the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

"I don't do the kind," said Maxwell. "You'll have to come down this morning, and swear information at the constabulary depot against that ruffian."

In Search of Beauty

You Must First Win Health by Getting the Blood Rich and Red DR. CHASE'S

NERVE FOOD

Every man and every woman has an individual idea of what constitutes beauty.

Is beauty skin deep or does it depend on the glow which shows in the eyes?

Is it due to regularity of feature or to the gracefulness and elasticity which accompany health and vigor?

To see beauty you must first gain health. Rich, red blood is the secret. Dr. Chase's Nerve Food is successful and popular because it forms rich, red blood in this way.

This blood and weak nerves soon give one a tired, worn out appearance. Worry and anxiety show themselves in wrinkles and care lines.

Nerve Food enriches the blood, restores vigor to the nerves and drives away headaches and bodily pains.

"Why not?" echoed Maxwell, studying the pattern on the heart-rough.

"What d-d rot!" cried a magistrate. "By Heavens, Maxwell, if you thought of such a thing, I'd commit you to Dunderm at once."

"You don't know the stuff of which Maxwell is made!" said Outram, twirling his opal ring around his finger.

The gesture caught Maxwell's eye, and he stared at it for a moment.

PASTORAL OF THE ST. JOHN, N. B.

TIMOTHY, BY THE GRACE OF GOD, BISHOP OF ST.

To the Clergy, Religious, and Laity of the Diocese of Montreal, in the Province of Quebec.

Dear Brethren, I have the honor to acknowledge the receipt of your letter of the 11th inst., in relation to the proposed canonization of a certain individual.

No one can read the thoughtfully, without the importance which is attached to it, and yet to be satisfied that the canonization of a certain individual is a matter of great importance.

"I will be much affected by the faith which was in the time of the apostles, and yet to be satisfied that the canonization of a certain individual is a matter of great importance.

"I will be much affected by the faith which was in the time of the apostles, and yet to be satisfied that the canonization of a certain individual is a matter of great importance.

"I will be much affected by the faith which was in the time of the apostles, and yet to be satisfied that the canonization of a certain individual is a matter of great importance.

"I will be much affected by the faith which was in the time of the apostles, and yet to be satisfied that the canonization of a certain individual is a matter of great importance.

"I will be much affected by the faith which was in the time of the apostles, and yet to be satisfied that the canonization of a certain individual is a matter of great importance."

PASTORAL OF THE BISHOP OF ST. JOHN, N. B., ON FAITH

TIMOTHY, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLICAL SEE, BISHOP OF ST. JOHN

To the Clergy, Religious Orders and Lay of the Diocese: Health and Benediction in the Lord.

Dear Beloved.—The Lenten Pastoral Letter of His Lordship Bishop Casey was read recently in the Cathedral, and in all the churches, in which the pastors officiated throughout this diocese.

This letter is on Faith and the consequent good morals which must result from a just observance of the theological virtues. The text of the letter is as follows:

No one can read the New Testament, thoughtfully, without being struck by the importance which the sacred writers attach to Faith, and by the emphasis with which they declare it necessary to salvation.

It will be of much advantage and edification to have a clear idea of the Faith which was in the mind of the Apostles, for it cannot be different now without abandoning its principles.

From the child, it is but a natural step to the consideration of the state of woman under similar influences. To the child, it is the state of the world, and she is not to be content with the world as it is.

That great luminary, the Teacher of the nations and one of the most illustrious of our Divine Lord, St. Paul, tells us in the same truth in his inimitable and inspired language: "We give thanks to God without ceasing, because that when you heard of us, you received it, not as the word of men, but as it is indeed the word of God."

Our first quotation from the Bible was from the most exalted of the sacred writers, and it predicted wonderful works for the faith as understood in apostolic times: "This is the victory which overcometh the world, our faith."

show his incapacity to grasp the philosophy of history. Instances might easily be multiplied illustrating how Christianity formed not only the Christian saint but the Christian citizen, the Christian statesman, the Christian soldier, and the Christian philanthropist; and all this it has done by making its doctrines and dogmas the basis and motive, upon which the superstructure of Christian civilization was built; but the limits of this letter confine us to one or two, to which the conditions of our times demand more urgent attention.

Our legislation for the protection of child life in this country in contrast with that of ancient classical Greece, or Rome, affords a striking illustration of the difference between Christian and Pagan civilization. We protect the life of the child as any other human life; for, according to Christian doctrine, that life is a soul that came from the hands of the eternal God, and will return to Him to live forever.

From their very best men and authorities, we learn facts that make us shudder at their worse than the brute's treatment of its young. They were confederates in our humanity, human hearts just like ours beat in their bosoms; yet so confined and tender have ours become, through the principle of faith, that we shudder at the mere narration of their horrible treatment of children.

From the child, it is but a natural step to the consideration of the state of woman under similar influences. To the child, it is the state of the world, and she is not to be content with the world as it is. Her emancipation and elevation, how it has overcome the world for her, we have but to recall her condition in pagan times, or to look at it today among the nations of the East.

As we desire our personal sanctification, and as we desire with almost equal ardor a continuance of our Christian civilization, it behooves us above all things to cultivate our faith, to increase it, for, "without faith," says St. Paul, "it is impossible to please God."

culture, the gladiatorial contests in which even brother was forced to slaughter brother for the amusement of cultured men and society women, and the scourging unto death of poor slaves at the hands of inhuman masters. These were common features of prevailing civilization, when a Prisoner stood before Pilate in his judgment hall at Jerusalem.

It is worth while to recall now what we have said of the nature of faith, to try to understand it better; since we see its importance, may, even its necessity, to civilization, and consequently, to human happiness as well as to eternal salvation.

Nothing is further from the truth, than to suppose that we believe without sufficient or reasonable grounds. It is not enough to have sentiment and feeling favorable to the doctrines taught. While these may accompany and follow faith, they are not its constituents.

It is not hard to see that grace from God is necessary to the attainment of such a habit, and we have been describing. Both the gift of faith and its exercise in act and habit, are the effects of divine grace. This grace, however, is never refused to any man, who makes the proper means to obtain it.

This is the light of faith—the result of the grace of God enlightening the mind and moving the heart, and the good will of man co-operating with the divine action. It is this faith, "by which my just man liveth," which renders all the individual efforts worthy of reward, and which supplies the motive for all the great things of Christian civilization.

As you are aware, the Pontiff has recently settled all doubts with regard to the age at which children are to be admitted to their First Communion, and the knowledge required for so great an occasion. They are to know intelligently the existence of God, their Creator and last end, His Unity and Trinity, the Incarnation, Death and Resurrection of our Lord and Saviour. Then it is necessary that the little ones be able to dis-

tinguish the Blessed Sacrament from common bread. All this is a simpler process than, perhaps, we have been accustomed to believe. Parents and guardians are exhorted to co-operate with the Reverend Clergy in so preparing the children by instruction and prayer, that all may be able to make their First Communion by Trinity Sunday.

You are likewise, doubtless, aware of the very great strain put upon our consciences by the influx of a hundred and fifty thousand Ruthenian Catholics, without priest or physician to attend to their spiritual or corporal wants.

A spirit of generosity in self-denial and fervent prayer, should animate us all during the Holy Season; and all are earnestly exhorted to abstain in a spirit of penance from unnecessary pleasures and intoxicating liquor.

SUNDAY IN IRELAND

One Saturday evening in August, 1908, I found myself stranded in a little village in the south of Ireland. Careening into a donkey cart, I broke the pedal of my bike, at the same time giving my hand to my bicycle.

She told me I should be "as welkin as the flowers in May" there, and offered me a share of her pew, but I preferred to go alone. I limped out into the street, and after a somewhat painful seven minutes, found myself outside the chapel railings and a fine, sturdy body of men who were calmly watching the other sex as they passed into the church.

"What is this about?" I feebly asked an onlooker. "They're going to a hurlin'," he replied; "these boys are from Cahermansham and they'll hurl to-day over at Knock. They're only stopping here for Mass."

"Why not? What harm is it?" was the reply. "They don't like it in England and Scotland," said I. "Maybe they like worse things," she retorted. Evening came, and the sound of lively music again drew me from the house. Led by it, I arrived at some cross-roads.

a clergyman came near. He was evidently well known. "Are you having a dance, young people?" he called out, cheerily. "That's right; that's right; but he home before dark now, girls, or your mothers will be looking for you."

I watched fascinated—would anyone to whom the vim and life of Irish dancing is a new thing. Six o'clock came, and the church bell tolled again. The couples paused in the middle of the waltz; the young men bowed their heads, and the old fiddler and others seated on the fence stood up. I saw them make the sign of the cross, as their lips move in prayer for a few minutes; then the men dancers covered their heads again, and dancing was in full swing.

When I went a continental Sunday again I shall go westward to the Green Isle, where the simple people seem to enjoy themselves on the day of rest and yet always find time to attend to their religious duties.

Missionaries and Missionaries

Richard Barry, the war correspondent in Pearson's Magazine, makes this comparison, drawn from actual life as he witnessed it himself: "This is the cry of this crying need the second Sunday of May next, and take up a collection the following Sunday, May 21; and as soon as convenient afterwards to forward it as requested to me at my old home in a spirit of penance from unnecessary pleasures and intoxicating liquor."

The Grace of our Lord Jesus be with you all, Brethren. The Pastoral shall be read in every Church of the diocese on the first Sunday after its reception that the Pastor shall officiate therein.

T. CASRY, Bishop of St. John. A. W. MERRAN, Secretary. Given at St. John, the Feast of Saint Cyril, February 20, 1911.

must confess that when I travelled down the Yang Tse Kiang my allegiance instinctively went out to three Jesuits, who were travelling in the steamer, wearing Oriental garb, making themselves as inconspicuous as possible and acting to all outward semblance, like Chinamen, holding faith with their triple vow to silence, poverty and obedience.

"At the same time, there were at table with me in the first saloon, three Protestant missionaries, of different denominations, each with his Chinese servant, and each explaining to me, at different times, how he really ought to have more money to get along properly in that heathen country. Had it come to a spiritual show-down, I fear I should have cast my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament."

Goodness and honesty and sincerity and truth are the basis of all true character. To be not what we seem is a lie cast in the face of our friends.

Snobishness has no place in the make-up of a gentleman. It is only weaklings lacking the stamp of heaven that assume such a role.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plans kindness gathers love.



IF YOU WANT THE SEEDS GET THE CATALOGUE DEALERS EVERYWHERE SEE RECORD'S SEEDS THE FINEST IN THE LAND WRITE NEAREST ADDRESS FOR CATALOGUE W.M. RENNIE CO LIMITED TORONTO MONTREAL WINNIPEG VANCOUVER

Advertisement for Preston Safe-Lock Shingles. Text: 'Cover your buildings sanely. Buy roofing as you'd buy any farm implement—use the same judgment—and you will choose the kind that will last longest and cost least for repairs. Do that, and your choice is limited to metal shingles—the only practical, the only economical, roofing made. There are several good metal shingles made in Canada. Any of these makes far surpasses wood shingles in every respect—more durable, ten to one—fireproof—weather-tight—rust-proof. But one make surpasses all the others—and that is Preston Safe Lock Shingles. Don't accept this offhand as fact. Let it be proved to you. Let us show you why our shingles MUST outlast others, because ours pass the stringent tests of the British Government for galvanized metal. Let us prove to you why our safe-lock principle is the perfect method of overlapping sheet metal plates so as to make them absolutely wind-tight and water-tight. Write today for free book, sample shingle, and prices and name of nearest dealer. Address: C. Dalph Metal Shingle & Siding Co., Ltd. Manager, Duchess Street Factory, PRESTON, ONTARIO, and MONTREAL, QUE.'"/>

Financial Statement OF THE Mutual Life of Canada HEAD OFFICE - WATERLOO, ONTARIO For Year Ending December 31st, 1910

Table with 3 columns: INCOME, CASH ACCOUNT, and DISBURSEMENTS. It lists various financial items such as Net Ledger Assets, Premiums, Interest, and Death Claims, with corresponding dollar amounts.

Audited and found correct. J. M. SCULLY, F.C.A., Auditor. Waterloo, January 24th, 1911. GEO. WEGENAST, Managing Director. New Business (Canadian) written in 1910 \$ 9,332,774; Increase over 1909 \$ 1,207,196 Assurance in force, December 31st, 1910 64,855,279; Increase over 1909 5,503,320 Assets, all solid, December 31st, 1910 16,279,562; Increase over 1909 1,761,120 Surplus, December 31st, 1910 2,776,253; Surplus earned in 1910 615,083

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Foreign.

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

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

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

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

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

LONDON, SATURDAY, MARCH 18, 1911

MORAL AND SOCIAL REFORM

If we are to judge by the address of the Rev. Dr. Shearer, chief Secretary of the Presbyterian board of moral and social reform, morality is at a very low ebb.

Dr. Shearer congratulates himself that it is the first time in the history of Canada "a Christian Church has undertaken this rescue work."

Another correspondent asks: "Is it obligatory for a Roman Catholic to support the separate schools in this Province where they exist?"

Our correspondent asks: "In what manner has the ecclesiastical authority to be announced to command Catholics to support separate schools?"

be left to the proper authorities. If Dr. Shearer is going to succeed in his mission, and we wish him all success, we think that he had better do as the westerners do when the prairie is on fire—make a large circle of fire in the outlying portions of society.

subject, that any one can hold himself excused. As the support of separate schools is a duty it becomes a matter of conscience subject like all other duties to examination and to correction.

MIXED MARRIAGES

It is extraordinary and aggravating too how the Papal Decree "De Temere" is misconstrued. Many seem to think the Pope has declared all Protestant marriages, or that at least every marriage in the case of one of the parties being a Catholic, is invalid and the children illegitimate.

ANSWERS

A correspondent asks upon what Friday it was recently allowed to eat meat; and secondly, whether meat was permitted last Thanksgiving day, which was set for the last day of October, and which, being the eve of the Feast of All Saints, is a fast day.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

divorce "because an unscrupulous Catholic married to a Protestant girl can throw his wife and children out into the street in the name of his religion and his priest."

IMMUNITIES

Following up our article upon the taxation of churches we deem it opportune to trace the question along historical and canonical lines.

A GRAND LODGE UTTERANCE

We are really very tired calling our Orange friends to order from time to time. The published lodge proceedings regard to Catholics and the Catholic Church which is not only amazing but amusing.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

terrible injustice and the barbarous persecution to which the people were subjected. When quite young O'Connell went to France to be educated, returning to London, where he studied law.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

dubbed an orator of the sterling stamp and eventually finds himself in the Grand Master's chair. The objective point he is aiming at is a seat in the House of Commons or a seat somewhere else where a large cheque comes to him for a small amount of work.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

THE CELEBRATED saying of Dr. Johnson's: "Patriotism is the last refuge of the scoundrel," might be recalled with advantage at the present time.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

NOTES AND COMMENTS

THE CELEBRATED saying of Dr. Johnson's: "Patriotism is the last refuge of the scoundrel," might be recalled with advantage at the present time.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

every effort to stamp out in the island and banish to Catholic priories work of restoring the Father Vaz's sin since it was not openly as a priest. He to shrink from any such dangerous mission was sued with all the ardour of his predecessors. This was that in spite of the Dutch authorities saved the Faith from Ceylon, but developed whereas on his arrival mere handful, at his death numbered no less than some 30,000 were converts.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

"THE MASTER CATHOLIC LAYMAN"

That was an enthusiastic audience which greeted the Right Rev. Dr. Fallon, Bishop of London, when he delivered a lecture in St. Peter's Hall on Tuesday of last week.

BEWARE OF MARRIAGE BROKERS

There are now to be found men in plenty who desire to give the most sacred things in life a commercial aspect. Advertising for women to go to the North West under the pretence that they will have opportunities to obtain good husbands, is the latest device of men who do not care how they make money so long as they make it.

every effort to stamp out Christianity in the island and had forbidden entrance to Catholic priests, took up the work of restoring the Faith.

In view of such a state of affairs apologies would appear to be due to the "benighted foreigner" who for so long has borne the imputation in patience and in silence.

A kind to require special or individual mention, to the contrary, notwithstanding, given at Rome, at St. Peter's under the ring of the Fisherman, on the second day of February in the year 1911 and the eighth year of Our Pontificate.

"The letters Apostolic of the Holy Father which we print in another column will be received with the interest and gratitude which so signal a mark of favor deserves at our hands.

"The powerful action of the French Freemasons in the government of their country is now a recognized fact; all the laws that have been passed against religion in the French Chambers originated in the Masonic Lodges and were discussed in their meetings before being introduced by the deputies.

LETTERS APOSTOLIC

ON THE PROPOSED EXTENSION TO COUNTRIES OUTSIDE GREAT BRITAIN OF THE ARCHCOENFRATERNITY OF PRAYERS AND GOOD WORKS, ESTABLISHED AT ST. SULPICE, FOR THE RETURN OF SOULS TO THE UNITY OF THE CHURCH.

FOR THE FUTURE MEMORY HEREOF. As often as we recall the prayers offered by Christ to the Eternal Father and recorded by St. John the Apostle in the 17th chapter of his Gospel, we are deeply moved by an ardent longing to behold the multitudes animated with that fulness of charity which will make them once more to have "but one heart and one soul" (Acts iv, 32).

How dear this bond of brotherly union was to the heart of Our Divine Master is made plain first of all by the prayer which He poured forth for His Apostles: "Holy Father, keep them in my name, whom thou hast given me, that they may be as we also are."

COMMENTING ON THIS CASE THE NEW YORK TIMES SAYS: "No such revelations of wholesale election corruption have ever been made, even in the palmiest days of Boss Tweed in New York or in the rottenest ward politics of Philadelphia, Pittsburg, or Chicago, as have been shown here."

Archeoenfraternity. And now, in the letters Apostolic which we print to-day, we have the answer—such an answer as could alone come from a Pope the aim of whose Pontificate is "to restore all things in Christ."

ACTS OF THE HOLY SEE

MOTU PROPRIO OF HIS HOLINESS POPE PIVS X.

EXCOMMUNICATING BY NAME THE PRIESTS ARNOLD HARRIS MATHEW, HERBERT IGNAZIUS BEALE AND ARTHUR WILLIAM BOWARTH

We knew that for a long time a source of grave scandal and of deepest grief to you has been the conduct of the priests Mathew, Beale and Arthur Wilton Howard, of the clergy of Nottingham, who, seeking their own advantage and not the things of Jesus Christ, and carried away by the heat of ambition, after having more than once tried to obtain the honor of the Episcopate at the hands of non-Catholics, have recently reached such a degree of temerity, as upon attaining their rank to arrogate to themselves the title of Anglo-Catholic Archbishop of London.

Next, that we may not seem to fail in our duty, we, following the examples set by our predecessors, do declare that we have been forced to excommunicate, and to excommunicate we do, by the solemn sanction of the Sacred Canons.

Finally the above-named priests, Arnold Harris Mathew, Herbert Ignazius Beale and Arthur Wilton Howard, and all others who have given aid, counsel or consent to this nefarious crime, we, by the authority of God Almighty, do excommunicate, anathematize and order solemnly to declare themselves cut off from the communion of the Church and to be regarded as absolutely schismatic and to be avoided by all Catholics, and especially by you.

A REMINISCENCE OF THE PAST

LETTER FROM SIR RICHARD W. SCOTT

Editor CATHOLIC RECORD.—Two names that have been prominent in the Catholic Directory of Scotland, in last week's RECORD, have recalled the memory of incidents in the lives of those two, that are sorely treasured.

The other name is that of the Right Reverend Alexander Macdonell, first Bishop of Kingston, whose diocese then embraced all Upper Canada.

I do not know what merit may be found in me, except that I try to do my duty and pride myself on preserving the confidence of the bishop. I regard the first duty of a priest to work in harmony with his bishop. This is the doctrine of the Church of Christ, for the Catholic Church is founded on authority.

the diocese of Toronto, Dr. Straehan had been in charge of the District school at Cornwall, where I presume their intimacy first began. At that period, Dr. Straehan was a clergyman of the Church of Scotland.

DIOCESE OF HAMILTON

CATHEDRAL CONGREGATION PRESENT AN APPROPRIATE ADDRESS AND A GENEROUS PURSE TO MGR. MAHOY

HAMILTON TIMES, MARCH 6. Clergy and laity last night joined in a tribute of respect and affection to Right Rev. Mgr. Mahony, D. C. L., V. G., rector of St. Mary's Cathedral, who recently returned from Rome, completely restored to health after a serious illness, bringing with him additional honors conferred upon him by the Holy See.

At the same time, we are glad to see that the Cathedral congregation has responded so generously to the call of their rector. We are sure that the Cathedral will be able to pay our respects and do honor to our beloved Rector, who through his labors, many kindly ways and length of years amongst us has endeared himself to each and everyone.

Addressing Mgr. Mahony he said: "That you are welcome home, Rt. Rev. Mons. Mahony, that you are again in our midst, with renewed strength and vigor, that we hold you in the highest esteem and regard, that we are grateful to you for the many favors you have shown us through your labors amongst us, we have tried in a measure to emphasize in the sentiments of heart and mind, we have endeavored to express in the address about to be presented to you."

M. J. O'Reilly, K. C., then delivered the address from the congregation. It was a work of art executed by J. L. Gordon and read as follows: "Right Reverend and Dear Monsignor, it is with no ordinary feelings of gratitude to God and His holy Mother, that we, your devoted people, welcome you home."

His Lordship made a couple of amusing allusions to the suffragates. When Mgr. Mahony began to tell of the things he had seen abroad the bishop jokingly asked him if he had met the suffragates. In his own address he laughingly remarked that if the suffragates were here he would disappear.

BIANCI GOES: WHAT NEXT?

Is M. Bianci, after all, a Jesuit in disguise? One might well imagine that he is suspected of that kind of thing.

But it is true. In France, as more than one student of her national malady has declared, anything is possible that is anything paradoxical, outlandish, extravagant—as far as the world of politics is concerned.

But it is true. In France, as more than one student of her national malady has declared, anything is possible that is anything paradoxical, outlandish, extravagant—as far as the world of politics is concerned.

THE SPRINGFIELD BISHOP RYAN. The Springfield Bishop speaks as follows of the great prelate whose death created such sorrow not alone in the diocese over which he ruled, but throughout the whole country.

stone and the power devolves from Pope to bishop, to priest, constituting the hierarchy on earth, the Church of Christ.

After paying tribute to the bishop and the cathedral clergy, Mgr. Mahony in conclusion said: "I have seen half a dozen different countries; I have spoken half a dozen different congresses, and now I am returned to Canada improved in health and glad to be here. After seeing the poverty, the strife and anarchy in a country in Europe, the military despotism and the widespread despair of those who have abandoned hope in God, I am glad to be back under the protecting folds of the Union Jack, in a country where there is no such thing as despotism, where every man may follow the dictates of his conscience; where all are encouraged to live in harmony, where there is no socialism or anarchy. Such a country is Canada, the name of which is almost as well-known in the hamlets of distant Galicia as in our own limits.

The joy of a contemporary over what it calls "the swift approaching dissolution of Christianity," is not only ill-timed but fatuous. The Church is not dying and cannot die. Surely nineteen centuries of experience ought to reason us to the destinies of the Church. A religion which was propagated by twelve poor men, and which has spread over the world, which has given the blood of millions of its children without ceasing, which has withstood every attack of heresy, or overturned by the torrent of barbarism, or wiped out by the auto-da-fé of the jealous Caesars; which has declared its doctrine in the face of error, conquered and civilized barbarism, and compelled the powers of earth to protect its superior laws; a religion which for a score of times has had the affairs of the world in her hands, can surely overcome the little tricks of modern capitalism.

THE CHURCH DEATHLESS

She has known every kind of assault, force, trickery, politics, schism, philanthropy, epigram and the scaffold. She has felt such assaults as would have broken at one blow any other power, and which she still endures while those generations which have raised their hands against her.

Against that Church every generation has hurled the fury of its storms, but she still endures while those generations are dead. Persecution has ever given her, and still leads to her a peculiar attraction. She is a religion which accommodates herself to the obscurity of the Catholic, endures in the wilderness of the Christian centuries. She acclimates herself to every country and to every circumstance, and leaves her impress upon them without changing her constitution.

She is the only religion which possesses the necessary affirmations, amidst the negations and sterile scepticisms offered by modern teachers. She is a religion as admirable as that of her creator, and ever her because they cannot equal her.

Certainly such a Church can affirm her immortality; for, as is evident to every reflecting man, she lives no ordinary life, but rather that superior life which is a participation of the life of her Divine Founder, a supernatural existence to which the promise of everlasting life has been given.—Boston Pilot.

THE LATE ARCHBISHOP RYAN

The Springfield Bishop speaks as follows of the great prelate whose death created such sorrow not alone in the diocese over which he ruled, but throughout the whole country.

The late Archbishop Ryan of the Philadelphia Roman Catholic diocese was greatly beloved, and one of the reasons for it appears in his will showing that his personal estate amounted to only \$4,651. This, inclusive of his library and furniture, is bequeathed "to my successor in office in trust for his use and to be transmitted for like use to his successor."

A devout congregation of women is an edifying sight. But men have souls to save as well as women. The religion of some households, that is all in the wife's name, will not do the husband much good when he comes to his accounting.

themself, as it would appear from this, only a majority of sixteen, which found when the question of confidence or no confidence came to be voted on in the Chamber recently. This result showed how effectively his secret enemies had done their work among the Deputies.

Some very amusing attempts at disguising the gravity of Briand's failure are being made by the French press. The most grotesque ones are those given out in the Ministerial organs. For instance, The Temps blames Parliament for taking too much interest in railway employees, who imperiled the security of the country, and not enough in the measures designed to protect the nation from civil war, and adds:

"M Briand has the support of public opinion. His departure gives all Frenchmen reason for grave reflection, for France is menaced by moral disorder and a conscienceless Parliament."

Does anybody in the office of that paper, from the "printer's devil" to the editor, seriously believe that if the French did really enjoy the support of public opinion he would shrink from advising a dissolution of the Chambers and an appeal to the electorate for continual support? Does any body outside Belgium entertain the notion that when he is accused of "clericalism" he really deserves any such compliment to his sense of decency?

No. This game is up with double-faced light-republicanists like Briand. It is the last card that Radical Socialism had in its hand. The situation is almost analogous to that which arose when Bonaparte was called upon to dissolve the Council of the Six Hundred. There is already a suspicion of the scent of gunpowder in the air about Paris.—Catholic Standard and Times

THE CHURCH DEATHLESS

The joy of a contemporary over what it calls "the swift approaching dissolution of Christianity," is not only ill-timed but fatuous. The Church is not dying and cannot die. Surely nineteen centuries of experience ought to reason us to the destinies of the Church. A religion which was propagated by twelve poor men, and which has spread over the world, which has given the blood of millions of its children without ceasing, which has withstood every attack of heresy, or overturned by the torrent of barbarism, or wiped out by the auto-da-fé of the jealous Caesars; which has declared its doctrine in the face of error, conquered and civilized barbarism, and compelled the powers of earth to protect its superior laws; a religion which for a score of times has had the affairs of the world in her hands, can surely overcome the little tricks of modern capitalism.

She has known every kind of assault, force, trickery, politics, schism, philanthropy, epigram and the scaffold. She has felt such assaults as would have broken at one blow any other power, and which she still endures while those generations which have raised their hands against her.

Against that Church every generation has hurled the fury of its storms, but she still endures while those generations are dead. Persecution has ever given her, and still leads to her a peculiar attraction. She is a religion which accommodates herself to the obscurity of the Catholic, endures in the wilderness of the Christian centuries. She acclimates herself to every country and to every circumstance, and leaves her impress upon them without changing her constitution.

She is the only religion which possesses the necessary affirmations, amidst the negations and sterile scepticisms offered by modern teachers. She is a religion as admirable as that of her creator, and ever her because they cannot equal her.

CATHOLIC READERS SHOULD DO WELL TO BE ON THEIR GUARD AGAINST ANY OF THE NOVELS OF MR. GEORGE MOORE.

Though born and bred a Catholic, this gentleman has made the recent death of his brother Augustus the occasion for proclaiming himself an out-and-out enemy of the Church. Obituary notices of Augustus, it appears, stated that he was descended from an old Catholic family of Ireland. George denies this and proceeds to vilify his grandfather by declaring that that gentleman became a Catholic while residing in Spain as a merchant solely because it best suited his business interests to do so.

He also professes to have none of his own descendants who may "adhere to the faith of Rome." Unhappily for the novelist, he does not see that the misfortune is his. The Church does not need him, though he needs the Church. Neither are Catholics dependent upon his books, and since he now essays the role of a Hooking, they know what to do with them.

A curious side-light on present-day tendencies is afforded by recent revelations in Adams County, Ohio. It is perpetually aimed into our ears that all the corruption in the civic affairs of New York, Philadelphia, Chicago and other large American cities is due entirely to the preponderance of the foreign element in recent years. It has fallen to one of the least populous of Ohio counties to contradict this statement. It seems that a third of the voters there are in danger of prosecution for vote-selling and that they have been rushing to the court-house by the hundred to plead guilty, pay their fines and suffer disfranchisement for five years. More than six hundred indictments, it is stated, were returned by the grand jury before Christmas, and officers connected with the investigation expect to see indicted nearly three thousand of the six thousand six hundred men who voted last fall.

COMMENTING ON THIS CASE THE NEW YORK TIMES SAYS:

"No such revelations of wholesale election corruption have ever been made, even in the palmiest days of Boss Tweed in New York or in the rottenest ward politics of Philadelphia, Pittsburg, or Chicago, as have been shown here. It is not a few loafers, immigrants and tramps who have fallen, but more than one thousand native-born farmers, merchants, lawyers, doctors, even ministers. Not a foreign name appears in the list. And these men were not tempted. They have made a business of selling votes for the last generation."

FIVE-MINUTE SERMON

THIRD SUNDAY IN LENT CONCEALMENT OF SIN IN CONFESSION

"He was casting out a devil, and the same was done" (Luke 11, 14)

In today's gospel we read of a man possessed by a devil, and made dumb by him. Our Saviour healed this stricken man by driving the evil spirit out of him...

In order to make a valid Confession, it is necessary, as you know, to give a sincere and complete account of our sins...

The sinner does not hesitate to injure his immortal soul by grievous sin, but he hesitates when he may restore divine grace to his soul...

As long as the sinner conceals his sins, his conscience is not at ease and causes him fear and anxiety. Therefore why should we not confess our sins, and free ourselves from this anxiety...

There is another reason why we should not be ashamed to confess all our sins. The priest to whom we confess is bound to secrecy, and will never reveal any sin heard in the confessional...

My dear Christians, do not be ashamed to confess all your grievous sins in the confessional. If you ever have been so unfortunate as to conceal any, and have thus made an invalid Confession...

FASTING AND SIN "FAST BECAUSE THOU HAST SINNED, AND FAST TO PREVENT THE DANGERS OF FALLING INTO SIN"

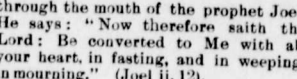
From the Lenten Pastoral of the Bishop of Montreal. This fast of Lent is still a precept of Holy Church, and all who are able are bound to observe it.

We have most abundant proofs given us in Holy Scripture that fasting is of great efficacy in obtaining the pardon of our sins. We read, for instance, in the Book of Jonah...

Eczeema Cure a Beauty Wash Although D. D. D. Prescription has been recognized for years as the one remedy for Eczeema, Psoriasis and all other forms of skin diseases...



is blended to suit the Canadian palate. Sold only in air-tight packages. A pound of "Salada" makes 200 cups of delicious tea.



through the mouth of the prophet Joel. He says: "Now therefore, turn to the Lord: Be converted to Me with all your heart, in fasting, and in weeping, and in mourning."

None of us can say that we have not committed sins; we know only too well that we could hardly number the many sins that we have committed since the time we came to the world...

It is related that a well-known and esteemed priest called upon the Archbishop one day to ask for a vacation on the ground that his health required it.

ST. JOSEPH FEAST MARCH 19

Why do we believe that St. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God?

Let us with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary...

With regard to Jesus—St. Joseph was His father in everything but generation, though he did not possess fatherhood in the ordinary sense of the word...

Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the immaculate bride of the Holy Ghost, and the nature of the sponsal contract being forever virginal...

For this reason alone, a bottle of D. D. D. should be kept on hand in every household. A free trial bottle will show you the merits of this great remedy as a complexion wash.

weariness of St. Joseph's relationship with God the Father and with the Blessed Virgin for indeed he must have been a great saint to have been chosen to the exalted position of High and of being the husband of her who possessed in all its fulness the richness of divine grace.

ARCHBISHOP RYAN'S WIT FULL OF KINDLY THURSTS LATE PHILADELPHIA PRELATE WAS NOTED FOR HIS READY REPARTEE

As a wit, Archbishop Ryan was quite famous. The stories told of him in this regard are of a small volume, and it is difficult to make an adequate selection.

"My dear Rabbi, when may I help you to some of this delicious ham?" "At your wedding you Grace," the rabbi smilingly replied.—Providence Visitor.

THE ENAMEL THAT STAYS WHITE Satinette Exterior White Enamel Gloss

Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish. Satinette Exterior White Enamel is specially prepared for this purpose.

Noted for its Durability Satinette dries hard like porcelain, and is both sanitary and durable.

Kellogg's TOASTED CORN FLAKES 10c Per Pkg. TOASTED CORN FLAKES Made in Canada, at London, Ont.

Sure Cure For Thrush

Worst Cases Yield To Douglas' Egyptian Liniment Mr. J. E. Hoyt, Secretary of the Veterans Driving Park Association has had a good deal of experience with thrush on horses feet, and has tried various remedies...

The Archbishop, however, met his match in Rabbi Joseph Krauskopf. They were seated side by side at a public dinner, and in front of them was one of those celebrated Virginia hams which make the mouths of men water.

NO GOD, NO RELIGION This is the motto of the French atheistic government. Here is how Rome describes its present attitude: "The French government has given the Catholics of the country a Christmas box and New Year's gift in the form of a new law on education..."

Excelsior Life Insurance Policies are the Best

Excelsior Life Insurance advertisement featuring a man in a hat and a circular logo with the text "STEEER STRAIGHT FOR THE HEAD OFFICE EXCELSIOR LIFE BUILDING TORONTO ONT." and "Chief Office for Western Ontario, MERCHANTS BANK BUILDING LONDON."

The North American Life

is constantly in receipt of unsolicited letters like the following from its policy-holders, expressive of their appreciation and satisfaction with the returns made under their policy.

They who have to guide others along steep and perilous paths should see not only the obstacles and difficulties which are before them, but they should be able to take a comprehensive view of the whole journey and provide for every need and contingency.

Excelsior Life Insurance advertisement featuring a man in a hat and a circular logo with the text "STEEER STRAIGHT FOR THE HEAD OFFICE EXCELSIOR LIFE BUILDING TORONTO ONT." and "Chief Office for Western Ontario, MERCHANTS BANK BUILDING LONDON."

Advertisement for Eddy's 'Silent' Matches, Eddy's Wash-Boards, and Eddy's Fibre-Ware, featuring images of the products and the text "There's not a Flaw in a Pall of Tub made of Eddy's Fibre-Ware".

Advertisement for Canadian Independent Telephone Co., Limited, featuring the text "A progressive locality like yours ought to have a telephone service" and "Life is worth living in a progressive locality like yours, with well-kept farms, good churches and schools, and congenial neighbors. But life would be even more enjoyable if your district enjoyed telephone service."

GOOD MAN Good manners are not all, and good manner man. Parents should be in the minds of their children being always nice. A it this way?

True gentlemen are all in with them of cheery "good morning" of our gloomy days, their word or two dropping is like hail to the hearts of us who are in need, there is need, be sympathy, forgetting of it.

DOING THE FIRM I know a very successful early in life resolved upon hard anything might be impossible for him if it if the doing would him. He made this his never allow his mood at all in the way of of f himself into a doing everything, no agreeable, if it would vacumance.

People who consult preferences or their great success in life. gets a firm grip on himself to do the things they must be best for himself. The man who goes through the flowers and at in his occupation, always in a happy together, if possible, does not develop the enable him to do his necessarily forces them it is pitiable to see ing far below the place ought to have care cause they dislike the things which are not always is to tackle first.

WHEN TEMPTED COWA We all have days and moments when we run away from our duties. In these times of discouragement, we amount to but whether, after all, there is always an outward; of doing a shall be ashamed of never to take an imp radical change who When everything and you cannot say to yourself: "I go now to play the part-teeth will push on, gloomy condition will ter how black or thro there is a sin being ultimately by nature, surprised to find who age are developed by best you can.

After becoming with the mighty new you will learn that you; that it will come your hour of need. I have known you covered to such an engagements to spea

Advertisement for IHC (International Home Company) featuring a woman and the text "You cannot separate her from the others. You investigate and you will be impressed know how much more than any other company we are not weak in IHC Green mill-proof feet of an IHC Green brass bushes surprised to find who age are developed by best you can."

CHATS WITH YOUNG MEN

GOOD MANNERS
Good manners are within the reach of all, and good manners mean a gentleman.

DOING THE HARDEST THING FIRST
I know a very successful man who early in life resolved that, no matter how hard anything might be, or how seemingly impossible for him to do, he would do it if the doing would prove of value to him.

OUR BOYS AND GIRLS
WHAT CAME OF ONE VISIT TO THE BLESSED SACRAMENT
The Rev. John P. Dunn, who died a few years ago in Philadelphia, often related the following incident of his own experience, says Ave Maria:

INVESTIGATION OF ALL SEPARATORS EMPHASIZES IHC SUPERIORITY
You cannot afford to buy any separator, before comparing it with others. You should not take chances.

IHC Cream Harvesters
The Bureau is a clearing house of agricultural data. It aims to earn the best ways of doing things on the farm, and then distribute the information.

At a banquet given recently in honor of a devoted layman who has labored with undiminished zeal for many years to further in every possible way the interests of the Church...

Never before in the history of the Church, especially in America, was this so apparent as now. In the early days of the parish was centered activity in the priest.

GIRLS AND THEIR FRIENDS
Most of us start out in girlhood with rather definite opinions as to friendship, says Anne Bryan McCall in Woman's Home Companion.

THE "INDEPENDENT" AND THE TRUTH AGAIN
"Thirty-one years ago," said a recent editorial in the Independent, "a woman editor in this city took a vow never again to her father die, but all these years she had never seen him, although he lived only a few blocks distant from the walls of the prison house of the State."

PRAY FOR THE DEAD
Sister Mary Catherine, Presentation Convent, Holy Cross, Ont. writes: "Eternal rest and endless light."

Suffragette vs. Aunt Salina
The Canadian household is much more interested in lightening household drudgery than in securing the right to vote.

Not the most costly, but the most stylish
And beautiful of all wall decorations. Alabastine tints make a room glow with warmth and cheerfulness.

At a banquet given recently in honor of a devoted layman who has labored with undiminished zeal for many years to further in every possible way the interests of the Church...

Never before in the history of the Church, especially in America, was this so apparent as now. In the early days of the parish was centered activity in the priest.

GIRLS AND THEIR FRIENDS
Most of us start out in girlhood with rather definite opinions as to friendship, says Anne Bryan McCall in Woman's Home Companion.

THE "INDEPENDENT" AND THE TRUTH AGAIN
"Thirty-one years ago," said a recent editorial in the Independent, "a woman editor in this city took a vow never again to her father die, but all these years she had never seen him, although he lived only a few blocks distant from the walls of the prison house of the State."

PRAY FOR THE DEAD
Sister Mary Catherine, Presentation Convent, Holy Cross, Ont. writes: "Eternal rest and endless light."

Suffragette vs. Aunt Salina
The Canadian household is much more interested in lightening household drudgery than in securing the right to vote.

Not the most costly, but the most stylish
And beautiful of all wall decorations. Alabastine tints make a room glow with warmth and cheerfulness.

At a banquet given recently in honor of a devoted layman who has labored with undiminished zeal for many years to further in every possible way the interests of the Church...

Never before in the history of the Church, especially in America, was this so apparent as now. In the early days of the parish was centered activity in the priest.

GIRLS AND THEIR FRIENDS
Most of us start out in girlhood with rather definite opinions as to friendship, says Anne Bryan McCall in Woman's Home Companion.

THE "INDEPENDENT" AND THE TRUTH AGAIN
"Thirty-one years ago," said a recent editorial in the Independent, "a woman editor in this city took a vow never again to her father die, but all these years she had never seen him, although he lived only a few blocks distant from the walls of the prison house of the State."

PRAY FOR THE DEAD
Sister Mary Catherine, Presentation Convent, Holy Cross, Ont. writes: "Eternal rest and endless light."

Suffragette vs. Aunt Salina
The Canadian household is much more interested in lightening household drudgery than in securing the right to vote.

Not the most costly, but the most stylish
And beautiful of all wall decorations. Alabastine tints make a room glow with warmth and cheerfulness.

MAGIC BAKING POWDER
CONTAINS NO ALUM
MAGIC BAKING POWDER
NEW STYLE LABEL
COSTS NO MORE THAN THE ORDINARY KINDS

Power of the Catholic Newspaper
Someone has said: "The Catholic paper is an insurance policy on the faith of every member of the household."

Paying store accounts periodically by cheque is safer than paying cash for each purchase. Handling cash is always attended with a certain amount of risk.

THE TRADERS BANK CANADA
CAPITAL AND SURPLUS, \$6,650,000
Open a checking account.

It Won't Rub Off
Church's Alabastine Cold Water

Church's Alabastine Cold Water
A FREE TRIAL PACKAGE OF SAMARIA'S REMEDY, WITH BOOKLET, GIVING FULL PARTICULARS, TESTIMONIALS, PRICE, ETC., WILL BE SENT ABSOLUTELY FREE AND POST-PAID IN PLAIN SEALED PACKAGE TO ANYONE ASKING FOR IT AND MENTIONING THIS PAPER.

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, Ac. Money, Loans, Robins, Hall Chambers, Opposite Court House, London, Canada.
JOHN FERGUSON & SONS
180 KING STREET
The Leading Undertakers and Embalmers

THE MODERN WAY OF HOME DYEING
DYOLA
With this Modern Dye all you have to do is to ask for DYOLA from your GANTY dealer.

Just Six Minutes to Wash a Tubful!
This is the greatest washer the world has ever known. So easy to run that it's almost fun to work it.

Suffragette vs. Aunt Salina
The Canadian household is much more interested in lightening household drudgery than in securing the right to vote.

Not the most costly, but the most stylish
And beautiful of all wall decorations. Alabastine tints make a room glow with warmth and cheerfulness.

**DIVORCE MILLS A SCOURGE,
SAYS CARDINAL GIBBONS**
A WARNING FOR AMERICA IN
THE FATE OF PAGAN ROME

A scathing rebuke of the "divorce mills" in the United States, was delivered by Cardinal Gibbons in his monthly sermon at the cathedral, Baltimore.

His Eminence chose as his topic "The Imperishable Influence of Jesus Christ," and for his text Psalm 96—"Thou, O Lord, art most high over all the earth: Thou art exalted exceedingly above all gods." He said the most striking feature of Christ's empire is its perpetual endurance. He contrasted with Christ the rulers of the world who have passed away leaving nothing but monuments, memories, of military exploits and conquests of laws framed for their respective countries.

Coming to the evils of divorce, the Cardinal said:

"If Christianity is the highest type of civilization—and who can deny it?—then is it not true that we are retrograding instead of advancing on certain lines? We glory in our system of universal education, in our enormous wealth and in our territorial expansion. But these advantages are not evidences of Christian progress."

"Two thousand years ago pagan Rome had all these temporal advantages. The wealth of the nations poured into her lap. Her empire extended over three continents. She far excelled us in the arts, in oratory, poetry, philosophy and literature and in all the refinements of cultivated society. Her paintings and sculpture her literary productions, are still our models. And yet while she was in the zenith of her material and intellectual splendor she was in a state of moral and political decay. In fact, she was lapsing into barbarism."

"SCOURGE WORSE THAN MORMONISM"

"There is a social scourge more blighting and more destructive of family life than Mormonism. It is the family increasing number of divorce mills throughout the United States. These mills, like the mills of the gods, are slowly but surely grinding into the domestic altars of the nation. Husband and wife are separated on the most flimsy pretexts. And, as if the different States at the Union were not sufficiently accommodating in this respect, one State has the unenviable distinction of granting a bill of divorce for the mere asking of it on the sole condition of a brief sojourn within her borders."

"I can conceive no sorer more pathetic nor one that appeals more touchingly to our sympathies than the contemplation of a child entering into the years of discretion seeing her father and mother estranged from each other. Her little heart is yearning to love. She longs to embrace both parents, but finds that she cannot give her affection to the one without exciting the displeasure or resentment of the other."

"A lady prominent in social life once said to me in Newport: 'I do not recognize any law, human or divine, that can deprive a husband or wife of the right to separate and to enter fresh copartners when they do not live in harmony together.'"

"You speak," I replied, of your rights, your privileges. But you have not a word to say of your duties and obligations."

"Ah! my brethren, if men and women had due consideration for their duties and responsibilities their rights would take care of themselves. There can be no rights where there are no corresponding obligations. There are no rights against the law of God."

PLEASE READ THE CONTINUED

"O Thou, who art the Father of Light and the Dispenser of every good and perfect gift, cast a ray of Thy divine light on our beloved country, that the spiritual and moral growth of the nation may keep pace with its material prosperity. Teach us to realize the fact that saving knowledge consists in knowing and worshipping Thee, 'the only true God and Jesus Christ Whom Thou hast sent.'"

"Teach us that he alone is free who enjoys the glorious liberty of the children of God, and that freedom which delivers us from the bondage of sin; that he alone is great who is victorious. Above all, may we learn from Thee that true national honor and glory and genuine imperialism are found in the empire of the soul over its passions; and that greater is he who conquereth himself than he who taketh cities."—Philadelphia Catholic Standard and Times.

Sunlight Soap
cleans, freshens and preserves oilcloths and linoleums. Common soap may fade the colours and injure the surface. Why take risks?
SUNLIGHT
contains nothing that can injure fabric, clothes or hands. Just pure soap—perfectly made.
We will give \$5,000 to anyone who can find adulterants in Sunlight Soap.
5c
Use Sunlight Soap according to directions—try it just once—convince yourself that it will do twice as much as other soaps.

There is some inconsistency here which we wish some of our good Protestant editors would look into and clear up. It seems that we Catholics are, ordinarily, poor benighted idolaters and heathens to whom it is necessary to send Protestant missionaries; but when it becomes necessary to induce us to allow Protestant ideas of religion to be taught, under the guise of Bible reading, in the public schools, we are fellow-Christians who have the Bible and "devoutly believe it!"—Sacred Heart Review.

DIED
MCDONNELL.—In Smith Township, County of Peterboro, on the 25th Feb., 1911, Mr. Benjamin McDonnell. May his soul rest in peace!

MARRIAGE
BARRITT O'ROURKE.—At Warwick on Wednesday, February 22nd, by Rev. Father O'Connell, Mr. Joseph Barrett of Centreville, to Miss Anna O'Rourke.

ENGLISH DAVIDSON.—On Feb. 26, 1911, at St. Michael's Church, Belleville, by the Rev. Father Spratt, J. P., Mr. Joseph English, G. T. R. Conductor to Miss Katie Davidson, eldest daughter of Mr. Robert Davidson, also of that city.

FAVOR RECEIVED.—A subscriber wishes to acknowledge a temporary favor received after prayer to St. Anthony and promise to acknowledge same if granted.

SEEDS
One of the best Seed Catalogues yet issued in Canada is being sent out this year by Wm. Bruce Company Limited, Toronto. This well-known Seed House has maintained a high standard of integrity of product for many years which has earned for it a reputation throughout the Dominion and it is sure that they will continue to receive a large patronage each succeeding year. People who contemplate using flower or vegetable seeds, bulbs, etc., would do well to ask the Bruce Company to forward them a catalogue.

The shame of being thought poor, is a great and fatal weakness.

TEACHERS WANTED
WANTED PROFESSIONAL TEACHERS OF Catholic religion for schools in Alberta and Saskatchewan, commencing during the spring months. Apply, stating certificates held and exact date open for engagement, to Canadian Teachers Agency, Regina, Sask. 1911-1

TRAINED NURSING
WANTED, YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars, apply to Sister Superior, #6 Park Place, Detroit, Mich. 1911-1

MEDICAL PRACTICE WANTED
WANTED TO BUY MEDICAL PRACTICE IN Canadian N. West or British Columbia. Catholic community, partnership for a time, and growing town or city preferred. Address, M. B. McCarroll, Toronto, Ontario. 1911-1

BOYS WANTED
WANTED BOYS FOR FARM. THREE strong healthy boys, 15 years up used to farm work to begin April 1st. \$120.00 for eight months. Reference, Union Bank, Cuper. Donald McKinnon, 109-2 St. Cyprian, Sask. 1911-1

HELP WANTED
MAID FOR GENERAL HOUSEWORK, SMALL family. Apply Mrs. Ed. Cook, 219 Queens Ave. City.

GOOD GENERAL SERVANT WANTED. NO house cleaning. Apply Mrs. Fred Coles, 470 Colborne St., London, Ont. 1911-1

FARM FOR SALE
ALBERTA FARM FOR SALE. 320 ACRES. Fully cultivated. Situated 2 1/2 miles from Stony, 7 miles from Dryden on the Edmonton, Wexford-Saskatoon-Wainwright line C. P. R. Prosperous English speaking settlement, schools, telephones, etc. This is a splendid locality for a Catholic family. Catholic church in each town and large hospital under the Sisters of Providence in the latter. A way of \$20 per acre—paid cash balance to suit. Write for description. Mrs. J. Knoll, Box 186, Station B, Montreal, Can. 1911-1

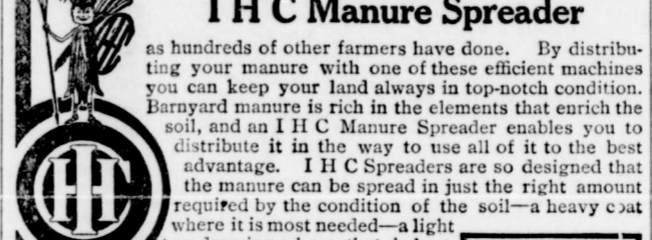
Church Decoration is An Art
That requires skilled labour and long experience. We specialize in Church Decorating, and are prepared to submit colored sketches and estimates. Mural Decorations executed in our own studios, by our own artists, all of whom have had European experience.

THE Thornton-Smith Co. Designers & Decorators
11 KING ST. WEST TORONTO

STAMMERERS
The methods employed at the Arnold Institute for the cure of stammering are the only logical, scientific and efficient means of curing the habit and restoring the voice to its normal condition. No medicine, no surgery, no quack methods. Write for information to the Arnold Institute, 470 Colborne St., London, Ont., Can.

The Best Way To Conserve The Natural Resources Of Your Farm

YOUR land is your biggest asset. On its power to grow good crops depends your very livelihood. What are you doing to insure its continued fertility—your future prosperity? There is a great national movement on foot now for "The Conservation of Our Natural Resources." Don't think this applies only to our forests and coal mines. The soil, too, has been drained of its natural wealth by season after season of bumper crops. For your own good, join the soil conservation movement now. Begin on your own farm. There is a practical, economical, profitable way. Invest in an



IHC Manure Spreader
as hundreds of other farmers have done. By distributing your manure with one of these efficient machines you can keep your land always in top-notch condition. Barnyard manure is rich in the elements that enrich the soil, and an IHC Manure Spreader enables you to distribute it in the way to use all of it to the best advantage. IHC Spreaders are so designed that the manure can be spread in just the right amount required by the condition of the soil—a heavy coat where it is most needed—a light top dressing where that is best. They are simple and strong in every part. Their dependability has been proved by years of service. IHC Spreaders are made in two styles: **Corn King Cloverleaf** in sizes suitable for any size farm. Call on the IHC local dealer and see the one best adapted to your needs. Ask him about the bigger profits IHC Spreaders are bringing to users. If you prefer, write direct, or to nearest branch house for IHC Spreader catalogue and full information. **CANADIAN BRANCHES**—International Harvester Company of America at Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, North Bay, Ottawa, Regina, Saskatoon, St. John, Vancouver, Winnipeg, Yorkton.

International Harvester Company of America
Chicago (Incorporated) USA

The Home Bank of Canada

ORIGINAL 1854 CHARTER
QUARTERLY DIVIDEND NOTICE
Notice is hereby given that a dividend at the rate of **SIX PER CENT** per annum has been declared upon the paid-up Capital Stock of The Home Bank of Canada for the three months ending 28th February, 1911, and the same will be payable at the Head Office or any Branches of The Home Bank of Canada on and after the 1st March next. The Transfer Books will be closed from the 15th to the 28th February, 1911, both days inclusive.

By Order of the Board, **JAMES MASON,**
General Manager.

Toronto, January 18, 1911

BRANCH OFFICES
London St. Thomas Iderton
Thorndale Melbourne Lawrence Station

There is only one way to be happy and that is to make somebody else so. The violet beneath the grass, the nightingale amid the foliage, the genius who has patience, the virtue which hides itself,—these are four charming things.—Abbe Roux.

The Complete Office of Holy Week
25 Cents postpaid according to the Roman Missal and Breviary
In Latin and English. Cloth Bound New Edition Revised and Enlarged

Mission Supplies
POINTERS
I have full stocks of up-to-date, First Quality Mission Goods, and Missions can be supplied promptly on short notice. There are several grades of goods—I deal only in the best. IMPORTANT—Every article is marked with its retail price, so that a child could conduct the sale. All goods unused may be returned to me, at my expense. See my Mission Circular as to amount of goods guaranteed.

Remember the address:
J. J. M. LANDY
IMPORTER-MANUFACTURER
416 QUEEN ST. WEST TORONTO, CAN.
Phone College 35

C. M. B. A. Branch No. 4, London
Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, 101 West Street. P. H. KARASAK, President
JAMES S. McDONAGH, Secretary.

EATON'S CATALOGUE

1911 ISSUE No. 98

A CATALOGUE WORTH HAVING
A book of great interest, full of splendid opportunities to secure better values—to save money. That's this great Catalogue's mission. Think of it; page after page of dependable, guaranteed merchandise, faithfully illustrated, truthfully described—brought to your own home—for your choosing—for your approval—because all that we sell we guarantee to be satisfactory or refund your money in full. That's **EATON** service, offered to you through this Catalogue—this safe buying guide that is worthy of a place in every home.

This Catalogue is needed in Every Home

HAVE YOU RECEIVED YOURS YET?
Don't miss your copy—always keep it handy. Through-out its many pages you'll find most everything necessary for the home or the personal needs. Then again it's a most attractive book. Apart from its big size, with its hundreds of pages, and thousands of choice illustrations, it's bound round with a beautifully lithographed cover—rich in color and design—pleasing to look upon. All in all, without the least exaggeration, **YOU'LL BE PROUD TO OWN THIS BOOK** for many reasons, particularly that of economy—the power it puts your way to make money serve you well. It also offers you the greatest variety—a truly wonderful choosing of this world's great produce; because, not only do we manufacture much ourselves, but we buy here, there, everywhere, overseas and countries afar, where we can best secure that which will be for the benefit of our customers.

IT OFFERS BEST IN VARIETY, QUALITY AND PRICE
That's but a hint of what the "EATON Mail Order way" has in store for you. Now, if you have not received this catalogue (they do go astray sometimes) or if you are not on our regular mailing list, don't delay. Just a simple request on a post-card with your name and address thereon will bring this Catalogue—free to you, and you'll surely regret its coming—but, first and foremost, get your Catalogue. We have it here for you **IF YOU'LL JUST TELL US WHERE YOU LIVE**

A SPECIALLY GOOD VALUE
(Taken from our Spring and Summer Catalogue)
BLACK TAFFETA SILK COAT
SPECIAL PRICE 10.00

J-41210. This Beautiful Black Taffeta Silk Coat is made with a semi-fitted back, finished with an elaborate design of silk cord embroidery which extends over the shoulders; the length is 52 inches, being extended to this depth by the use of a deep modified flounce, which is finished with silk cord; shawl collar and turn back cuffs finished to match; three large crocheted silk buttons with cord loops form the closing, and a facing of self is used, which develops into a deep shoulder lining. Before selecting this coat as our special to sell at ten dollars, we had several styles submitted with the prices cut down, as only prices can be cut by our modern methods of manufacture. Materials imported in large quantities for our Factory and garments sold from Factory to wearer means a real tangible saving to our customers.

THE T. EATON CO. LIMITED CANADA TORONTO

Meriden Britannia Co.
HAMILTON, CANADA

Manufacturers of Sterling Silver Gold and Silver Plated Church Ware

OUR designs are original. The quality is the highest, and every article produced is the result of honest and intelligent effort. The Meriden Britannia Co. has had the authorization of the Bishop of Hamilton for repairing and gilding Sacred Vessels for the Churches and Institutions of the Diocese for the past twenty years.

We are prepared to render personal service to the Clergy or Church in the way of advice, submitting designs, or estimates, and invite correspondence.

BRUCE'S SEEDS

THE SEEDS THAT SATISFY SPECIAL OFFER ALL POSTPAID

Bruce's Royal Nossage Collection Sweet Peas, 1 pkt. each of 5 superb sorts, separate colors, for 25c.

Bruce's Peerless Collection Dwarf Nasturtium, 1 pkt. each of 7 finest sorts—separate colors, for 25c.

Bruce's Empire Collection Asters, 1 pkt. each of 5 magnificent varieties separate, for 25c.

BRUCE'S Seeds are the cheapest, because they are the best

FREE—Our handsomely illustrated 80 page catalogue of Vegetable, Farm and Flower Seeds, Plants, Bulbs, Poultry Supplies, Garden Implements, etc. for 1911. Send for it.

John A. Bruce & Co., Ltd., Hamilton, Ontario
Established Sixty-one Years

DR. A. W. CHASE'S CATARRH POWDER 25c.
is sent direct to the diseased parts by the Improved Blower. Breaks the mucus, clears the air passages. More drugs in the throat and permanently cures Catarrh and Hay Fever. 25c. Money refunded. Assent no substitutes. All dealers or Edmondson, Bates & Co., Toronto.