

The Catholic Record.

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

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LONDON, ONTARIO SATURDAY, MAY 3, 1913

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NOT SURPRISED

Not a few Presbyterians in Halifax, N. S., are amazed at the manner in which the Bible is being treated by some of its professional exponents. We did not hear the lectures which occasioned the comment. That they have grated harshly on Presbyterian ears is evident, but after all Halifax cannot claim immunity from the higher critics who are waxing numerous and outwining one another in spectacular arraignment of the Bible.

Higher criticism disputes the authenticity and credibility of almost every book in the Bible. It is neither a new nor an isolated movement. It permeates the Protestant body, and, so far as we can see, does not, with the exception of some hopelessly out-of-date people, arouse the antagonism of the orthodox. Block after block of Holy Scripture is being pushed into the seething waters of hostile public opinion by critical analysis. It is dissected in reviews, pruned of excrescences and made over to suit the times. It is set forth that the books of the Bible are of various and dubious origin; that the Scriptural writings were ascribed, as a rule, to men who never wrote them; and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. These statements reach the man on the street and convince him that the Bible, to whose infallibility he had pinned his faith, has been questioned and discredited by his own leaders. The result is that Christianity as a supernatural revealed faith is becoming more and more shadowy. True, indeed, that the critics look with pitying condescension upon those who view them askance, but it is also true that, after having stripped their hearers of what religion they had, they turn them out to browse upon the fields of Agnosticism. It is no wonder that Huxley, Draper and others regarded Protestantism as of little account in retarding the progress of infidelity. But, surveying the Church in its compactness and unity, they averred that she only was able to oppose their teachings with any measure of success. And what are our friends going to do? They may discipline the critics and thus proclaim to the world that Private Judgment, whose praises they have chanted these many moons, is a thing of the past. We admit that these critics are "advanced," but Private Judgment carried to its legitimate and logical consequences means rationalism. The seeds of dissolution which Luther and others sowed centuries ago have germinated and produced the criticism which is discarding the fundamental principles of Christianity. Hence many devout Protestants, aghast at the spectacle of religious anarchy, are saying with Von Hartman: "If there should be really a Church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign Church and will rather cling to the Rock of Peter than to any of the numberless Protestant sectarian churches."

BUILT ON SAND

It was admitted years ago that the Protestant church, taking Scripture alone as doctrinal basis, is built on sand. But, despite the admonitions of some of their eminent writers, our separated brethren continued to preach the sufficiency of the Bible, to assert that it is our warranty that everything which it says is true and that it is the basis of authority. Their leaders have destroyed it as the foundation, and they have asserted, and rightly, that it does not give us the sum total of apostolic instruction. They have, so far as they are able, shorn it of prestige and influence and have thrown their readers, who were wont to boast of the "open Bible," into a state of bewildering scepticism. And the end is not yet. Their disintegration is but a matter of time. But one thing certain is that the problems of the soul cannot either be solved by "smart" preachments nor the wants of human nature be satisfied with sweet nothings about the oversoul and the kingdom of God.

THE BETROTHAL

In reply to a subscriber we beg to say that, concerning the betrothal or matrimonial engagement, which is a promise of future marriage, the Church has decreed:

"Only those are considered valid and produce canonical effects which have been contracted in writing, signed by both parties, and by the parish priest or Ordinary of the place, or at least by two witnesses."

It begets a grave obligation of marriage with the person to whom the promise has been made, and by canon law there results from a valid betrothal an impediment called that of public honesty. It need not be said that for the reception of the sacrament of matrimony there should be prayerful preparation for direction and for God to bless the union. Where there is no Christian preparation, but in its stead a flippancy, levity and worse, marriage is frequently a curse. When two young people are allowed to attend entertainments and dances, and to spend the greater part of the evening alone at home they are far away from the courtship approved by the Church. And they may be near the point where the honor of the family is in danger of being stained. It is said, we know, by parents, that their children are pious, impeccable and competent to guard against wrongdoing. But experience warrants us in declaring that some fathers and mothers are rudely awakened from the dream of the innocence of their offspring when it is too late. When courtship means being alone at all times, and devises means for secret meetings the words of Scripture find an application: "A daughter causes secret vigils to her father and the care of her robs him of sleep."

And the distinguished Fenelon remarks that the devil is always the third at these secret meetings. Courtship, being honorable and holy, should be characterized by candour and be safeguarded by prudent watchfulness. Conscious of their dignity and mindful that respect and reverence are the handmaids of enduring love, young people will guard against contamination and resolve to appear before the nuptial altar with chaste bodies and clean minds. Then will not be heard the words, pregnant with dull misery for parents, that their children were compelled to marry. Christian preparation means a virginal wedding and the blessing of God.

TOO MUCH LIBERTY

Nowadays when the children rule the family the idea of parental responsibility is fast disappearing. The father is necessary, for he pays the bills, but that he should undertake to supervise the conduct of the daughters is not in harmony with these up-to-date times. They may dawdle around, dreaming of the prince that is to come, viewing with scorn any individual whose work does not call for immaculate linen and creased trousers, or they may fasten their tentacles on any individual of the male species and proclaim that they have a man. A father, however, who knows his business can tone down the sentimentalism of the young man who longs for a chaste-minded girl to rescue him from the domination of drink. Better far for her to be confined than to mate with such as these. And happier for the parents to see her dead than the wife of a man whose heart has been seared with sin or whose most beloved companion is the whisky bottle. Women have undertaken to reform men, but have found out, with the passing of years, their grave and irreparable mistake. As time goes on their romanticism fades, their illusions fall away, and they are aware that through their own foolishness they have acquired the possession of sordid misery.

The nearer you come into relation with a person, the more necessary do tact and courtesy become.

THE OTHER SIDE

On the other hand young men will do well to avoid that type of woman that regards a husband as an animated cheque-book. Empty-headedness, or a tendency to look upon the tinsel and show as essential to life, does not bode well for the establishment of a paradise on earth—the Christian home. Lord Burleigh says somewhat tartly: "Thou shalt find there is nothing in life so irksome as the female fool, pretty in face it may be, but silly, empty-headed, lazy and as incapable of serious thought and sustained exertion as mercury is of the temper of steel."

A FEW WORDS

An exchange brings out Carlyle to hammer us into submissive silence. We have a due regard for the sage of Chelsea; we like the thunder of his phrases, but as a prophet he was singularly ill-equipped. How he would storm if he could return to earth and behold the Church, whose failure he predicted, rooted in the hearts of thousands of Englishmen and growing stronger with each recurring year. Doubtless he would be volcanic in his anger and ruthless with sarcasm and invective and unsparing with epithets. But he, wandering up and down with his words of fire, was of earth, and could not even glimpse the secret of the perennial growth of the Church. And then not all the critics are disposed to crown Carlyle as the greatest of writers. Professor Jowett, for instance, says that "his power of expression quite outran his real intelligence and constantly determined his real opinion. While talking about shams he was himself the greatest of shams. I fail to see any good influence which he has exercised except in giving a stimulus to sceptical ideas which he afterwards denounced."

TO BE HEHEDED

In a recent pastoral letter Archbishop Keane says:

"The Church can never have the influence upon the thought and life of the country which it should exercise until we have a large number of the too few Catholics who have secured advantageous positions realize that their power for good will be much greater if they could have had a more thorough training without jeopardizing their faith."

We are beginning to recognize this fact. We say beginning because our interest in matters of education has not been for some years either noteworthy or creditable. We have been living in a fool's paradise thinking the while that miracles would happen and lulling ourselves into the sleep of lethargy with the delusion of duty done. We have extolled the advantages of education but refused to open our purses to make it an advantage to ourselves. We have looked complacently on the unflagging enthusiasm of non-Catholics for this cause, but we have not emulated their example. We decry colleges, and rightly, whose atmosphere is altogether of the world; but we do little to counteract their influence. We talk of the glories of the days that are gone, but we do not add to them. We chant our praises, forgetful that egotism, and callous disregard of facts as they are, do not harmonize with self-laudation. In a word, if we are to impress this country with our principles we need men who know how to apply them and who are able to use all that is best in modern methods for the good of state and church. Not by words can this be done but by invincible determination and unity that shall purge the Catholic body of sluggishness and make it see that it bodes ill for the future to be handicapped by immaturity and ignorance.

As all blessings have been restored to the guilty world by the Incarnation, all these blessings are manifested in all times and everywhere by the Eucharist.

Nothing so clearly shows that the love of God for His own sake, and not self-love, is dominant in our souls, as the fact that we bear crosses and pains patiently and joyfully. Our nature can not rejoice at pain, loss, sorrow, etc. Therefore, if we are patient, and, still more, joyous, we show that the love of God's will moves us, and not self-will.—Father Wilberforce, O. P.

HOLDS NO BRIEF FOR CATHOLICITY

BUT MAYOR OF KANSAS CITY HAS THE BRAINS TO REALIZE THAT CATHOLIC CHURCH IS FURTHEMOST FACTOR OF CIVILIZATION

Henry L. Jost, mayor of Kansas City, Mo., speaking before a packed and standing crowd at the Redemptorist hall of that city brought out some viewpoints of the Protestant in a clear and forceful way. We reproduce the speech in part:

"I speak this evening as a non-Catholic. I am a communicant of what is known as the High Episcopal Church, a religious institution branded by many Protestants as the ante-chamber of the Catholic Church. 'The human mind is a very strange thing. Its conclusions and judgments take shape from its environments. Its early impressions become fixed convictions. In many Protestant homes the child is warned and cautioned in his first moment of perception against the enslaving power of the Church of Rome. He is led to shun and fear a priest as he would a burglar or a highwayman. Part of his teaching in patriotism is to fight the growth and expansion of the Catholic Church as an agency specially designed to accomplish the ruin of the government.'

"By the time he has attained his majority, he is perfectly sure that the motive of every priest is impure and that the stain of criminal guilt is upon the soul of everyone emerging from the confessional. You ask him why? He says, 'because.' He knows all about Martin Luther—but he never heard of Augustine; he can quote the preachments of Calvin by the hour—but he is ignorant of the eloquent utterances of Chrysostom; he has mastered the details of every rebellion and knows intimately the life and history of every rebellious soul—but he has neglected to acquaint himself with the state and progress of Christ's cause in the hands of those who have remained faithful and loyal to it."

"A dwarfed mind is quite as distressing as a dwarfed body. Reason may be shackled as well as ankles. Human judgment, at best, is feeble and susceptible to error. Past faults ought not be charged against present merits."

"I hold no brief for the Catholic Church. By reading the history of the human race, I learn of its activities and achievements. I read there that it has carried the cross and its teachings across the seas into wildernesses and unto unlettered people and thereby widened the opportunity of man."

"Being the foremost factor in civilization, its work of development has been of such magnificent degree that it will become us who are on the outside of its organization, to challenge or question its worth as a divine instrumentality."

AN EPISCOPALIAN ROW

There is a storm brewing in the Episcopal Church of this country. It is all about a question of nomenclature. There are Episcopalians who would cling to the name Protestant, and others who prefer to be known as "Catholics." The Protestants advise the "Catholics" to betake themselves to Rome. This advice is based on the assumption that the copying of the Catholic ritual makes Catholics of Protestants. It is as if the putting on a new suit of clothes would impart to a person a new intellectual character. One who would hold to that opinion would be deemed a fit subject for a lunatic asylum. And yet the belief that aping the externals of the Catholic Church, whilst rejecting her essential doctrines, makes a person a Catholic is no more absurd than to believe that the brains of a person undergoes a radical change by donning a new suit of clothes. The ritualists in the Episcopal Church are still Protestants, the low churchmen to the contrary notwithstanding.

It is said that the antagonism between the Protestant and the "Catholic" elements in the Episcopal Church will cause a split in the Church Congress, which is an unofficial body of scholars within the Episcopal Church. It is reported that the Church Congress will be taken over by those who call themselves liberals. The high churchmen are expected to secede and set up a Church Congress of their own. It will be the old story of Protestant dissensions that have brought forth the numerous Protestant sects. In this connection we recall a story related of Bishop Cox, who some years ago was the Episcopal Bishop of Western New York. He happened to visit a village in his diocese in which there were five Protestant churches, although any one of the churches was large enough to hold the entire church-going population of the village. There was, of course, no resident minister because none of the sects possessed a sufficient number of members to pay a salary to a permanent minister.

Bishop Cox, for his own information, asked what sort of religion the

villagers professed. Here is the answer he received: "Many believed in spirit-rapping; others ran round to hear lectures on one subject or another, and heard a preacher now and again who told them funny stories and made them laugh at some of the truths of the Gospel." Here is the comment of the good Bishop upon the spiritual condition of that New York village: "It is the result of your Protestantism, the land is the devil's alms." When Bishop Cox passed this judgment "the higher criticism" had not yet forged to the front as it has since. The Bible still held its own within the ranks of the Protestant sects. Therefore, the dissolving elements in them were not so stimulated as they are to-day.

The present row in the Episcopal Church between the so-called liberals and high churchmen is only one of the many indications that Protestantism is growing weaker and weaker from a lack of a center of authority that can show its divine credentials when it undertakes to decide questions affecting the eternal welfare of mankind.—N. Y. Freeman's Journal.

CATHOLICS IN CONTROL

NON-CATHOLICS OF ONTARIO PLEASE READ THIS CAREFULLY

Some foolish individuals who are forever shouting against the Catholic Church insist that when Catholics are in control they persecute those of other faiths. Well, Catholics are in control in Belgium, and yet the Catholic Government there pays the stipend of the clergy of all denominations.

The Catholic Government of this Catholic country, says a writer in the Edinburgh Catholic Herald, is almost quixotic in its practise of toleration. Every minister of every religion is paid by the State, and because they are or may become married men, the Protestant pastor and Jewish rabbi receive nearly double the salary of the Catholic priest. Schools for every religious denomination are provided and supported out of the public funds.

"When in any certain area a demand for a school is made by a stated number of parents—we believe it is fifty for a Jewish school or a Protestant school or a secular school, as the case may be, the school is built, the teachers are appointed, and the children are educated as their parents wish them to be educated.—Catholic News.

A LATE APOSTLE OF THE EUCHARIST

From the Universe, London

The death of an untiring apostle of frequent Communion—especially for the young—is a loss that ought not to be allowed to pass without some brief notice. The French Jesuit, Pere Leonard Cros, died holily at Vittoria, in Spain, on January 17 last. Pere Cros, though probably known to few in this country, even by name, had the distinction of being one of the forerunners of the Papal Eucharist decrees, for he helped in no mean degree to swell the volume of sacred theological opinion, which for a full half century had been restoring the true and primitive conception of Eucharistic practice, obscured previous to the Reformation by the decline of charity, and after it by the Jansenistic heresy. What is more, Pere Cros, having the courage of his convictions, boldly carried the latter into execution, and impressed them successfully upon others. As far back as 1857 he wrote to a French parish priest urging him to promote frequent and daily Communion among his flock. The following extract from the father's letter suffices to show how faithfully he anticipated the authoritative teaching of Pius X.:

"When the veil shall be lifted, how surprised and sorry those who will feel who, even in ignorance, have hindered life from coming to souls, or coming in greater fullness. I came that they may have life, and have it more abundantly. There it is! Frequent, more frequent and daily Communion. The priest, like Jesus, must never be content till the goal has been reached—daily Communion for all, the post possible. Daily Communion profitable as it always is to the good, is often necessary for sinners, and the greatest sinners, too."

Recommend people to communicate several times under the same confessions; rarer confession, and frequent Communion. Such is the spirit of the Church."

How strikingly the above foreshadows the decrees of Pius X.! Pere Cros had a firm, practical grasp not merely of the need, but also of the sufficiency of the state of grace for a worthy use of daily Communion by "all the faithful." He realized that "Christ gave the Eucharist as a 'divine remedy' for human passions, and not as a 'reward of virtue.' The motives which he gives for frequent and daily approach to the Divine Feast in his brilliant works manifestly cover the 'right intention' also required by Pius X. Those readers of this brief notice who realize the benefit they have derived from the modern Eucharistic movement will, it is hoped, breathe a charitable

prayer or offer a Communion for one who labored so strenuously to extend it.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

On Friday last we sent Father Fraser a draft for \$780, being the total amount acknowledged in RECORD of April 26. The following sums have been received since. We will send him another draft as soon as the amount reaches fair proportions.

REMITTANCES	
Previously acknowledged.....	\$780 00
T. L. Buffalo.....	5 00
J. J. McDonald, Reserve.....
Mines.....	10 00
McKenna Bros., Bathurst.....	5 00
Admirer, Pictou, N. S.....	10 00
Angus McDonald, Port Huron	1 00
A Friend, Victoria, B. C.....	3 00
A Reader, St. Mary's.....	2 00
Subscriber, Alexandria.....	4 00
A Friend, Strathroy.....	1 00
Mrs. Moore, London South.....	2 00
John Sullivan, Arnprior.....	2 00
M. B. Tors Cove, Nfld.....	1 00
A. R. Campbell, Alexander.....	1 00
Mrs. A. Campbell, Alexander.....	1 00
Gerald B. Ternan, LL. B.....	25 00
Mrs. G. B. Ternan, Halifax.....	25 00
Reader, St. Andrews, P. E. I.....	1 00
Mrs. Meehan, Amherstburg.....	2 00
A Friend, Kingston.....	1 00
William Lynch, Douglas.....	6 00

LOOK UPON THIS PICTURE—AND ON THIS!

A very sinister feature of the crimes now being committed by the frenzied English suffragettes is the spirit of personal revenge which characterizes some of them. A woman lay in wait for the editor of "The Standard," for instance, a few days ago and flung a heavy stone at him. But her aim was not good, and the stone only smashed some glass. The country mansion of Mr. DuCros, an English Unionist M. P., was burned to the ground and wrecked with explosives a few nights ago, the work being unmistakably that of suffragettes, as cards that were strewn about showed. The editor of "The Standard," a journal of high character and courage, discharges a public duty only in opposing or advocating questions of political or social justice, and the same is to be said of those Ministers and members of Parliament who are made the objects of the vindictive spleen of the Amazonian shouters of votes for women. To wreak personal vengeance on public men for no cause but the discharge of a high public duty, as they perceive its direction is to try to carry on public business in the manner of the Mafia and the Black Hand. Were there no other reason for men standing adamant against such a horrible and unnatural system of intimidation as this, the interests of womanhood in general demand that decent women be protected from the dictation of a pack of furies almost as unreasonable and ferocious as the grim and bloodthirsty females who sat knitting calmly around the guillotine and counting the heads as they dropped into the basket in the days of the French Terror in 1793. The attitude of the women of the United States furnishes the rebuke of striking contrast to the unfeminine and uncivilized procedure of their Anglo-Saxon sisters. As a result they hold the respect of the manhood of the country, even though some may not agree as to the propriety of their admission into the field of national politics.—Catholic Standard and Times.

Keep a hobby and ride it with enthusiasm. It will keep you out of mischief, to say the least; it will keep you cheerful. Here as in all things you can apply the Ad Majorum Dei Gloriam.

Don't keep putting off the stock-taking time. If you are going to amount to anything to yourself or others, you must know as much as possible about your ability and your inmost aims and desires. Do you know yourself?—Leigh M. Hodges.

CATHOLIC NOTES

The Chicago Knights of Columbus have already raised \$13,000 for the new Catholic students' dormitory, at Manila, in response to the recent appeal of the Archbishop of Manila for funds.

There are in the United States 2,997 judges empowered to grant divorces—more than in all other countries combined—France having 79, Germany 28, and England one. Ireland has none.

Amongst the latest to join the Catholic Church must be mentioned the name of Eric Hill, the sculptor, who, with his wife, was received into the Catholic Church a few days since by the Rev. Canon Connelly, at Brighton, England.

A well-known Scottish lady, the Hon. Muriel Fraser, of Lovat, youngest sister of Lord Lovat, has entered the novitiate of the Sisters of Charity in London. Miss Fraser had been studying sick nursing for some time at one of the London hospitals.

The Catholic Church in China has been established for six centuries and reckons in hierarchy 44 Bishops with 2,176 priests and over 20,000 catechists and teachers. The number of baptized Catholics in China exceeds 1,350,000, and there are 600,000 catechumens.

Very Rev. Hiram F. Fairbanks for thirty-two years rector of St. Patrick's Church, Milwaukee, Wis., recently observed the forty-fifth anniversary of his ordination to the priesthood. He was born in Leon, N. Y., May 25, 1845, the son of a Methodist minister.

According to a tradition, the remains of St. Patrick rest in Downpatrick. A handsome wreath from the Ladies' Auxiliary of the Ancient Order of Hibernians of America was placed on the shrine on St. Patrick's Day. That night it was removed and broken to pieces. The vile act has created much indignation among Catholics and Protestants.

Commandatore Humphrey Page, whom the Pope has appointed to accompany the Papal Legate, Cardinal Ferrata, to the Eucharistic Congress at Malta, is an English convert who held the position of judge in India for years, as well as that of chief magistrate in Tasmania. His eldest son is a member of the Society of Jesus.

Rev. Bernard Vaughan S. J., the famous English Jesuit who spent a year in the United States, visited Japan and China on his way home. In Tokio he addressed the students of the university and Peers club. It was the first time that a representative of the Catholic Church was allowed to address the students in their university halls.

The publishers of "The Faith of our Fathers" by Cardinal Gibbons, have notified His Eminence that over 1,100,000 copies of this admirable book have been issued. It was first printed in 1875 and it is said that no other book in America, with the possible exception of "Uncle Tom's Cabin," has had as wide a circulation.

The late Bishop Hogan of Kansas City died poor. Apart from the church property which he conveyed to his successor, there was a life insurance policy for \$2,500 and his library containing some rare volumes. According to his instructions the insurance is to be distributed among charitable organizations in Kansas City and the library goes to his successor, Bishop Lillis.

In Serbia, proper Catholics are not permitted to teach the faith, though such teaching is encouraged amongst the Orthodox. Moreover, no superior of priests or missionary may reside in Serbia, and it has been up to now almost impossible for the faith to exist in this kingdom. This is the reason why the Osservatore Romano has so persistently contradicted the rumors of Serbian advances.

The damage to Catholic churches in Dayton and Hamilton, Ohio, will be large, the damage in Dayton being estimated at not less than \$16,000. Among the most heavily damaged Dayton churches was the Holy Trinity, in which the water was six feet in depth. The altar was found lying in the middle of the floor. In all the churches the pews were wrecked or suffered large damage.

Spain's new Ambassador to the Court of St. James, Don Alfonso Merry del Val, is, like his brother, Rafael, the Cardinal Secretary of State, a native of England and with a strain of Irish blood in his veins. He was born in London, in Portman Square, while his father, the old Marquis, former Ambassador of Spain at Vienna, was serving as secretary of the Spanish Mission to the Court of St. James.

Cardinal Farley, the first of the great Catholic prelates to make a personal call on President Wilson, visited the White House recently. He was accompanied by United States Senator James A. O'Gorman. The Cardinal remained a short while with President Wilson, but he took occasion to say he was heartily in accord with the ideals of government the democratic president has expounded.

TALES OF THE JURY ROOM

By Gerald Griffin

THE TWELFTH JURYMANS' TALE

SIR DOWLING O'HARTIGAN

Sir Dowling did not appear to think this test essential to his purpose, and on the following morning, he set forward, accompanied by his force, to join the standard of the Ard-Righ. That monarch, and his son, to whom he had deputed the command of the royal army on this occasion, were already on the field of battle when Sir Dowling O'Hartigan arrived. Many circumstances combined to give a strong and lasting interest to this brilliant day in Ireland's clouded story. King Brian, who was seventy-six years of age when he ascended the throne, had reigned in the course of twelve years, raising the state of almost unexampled prosperity, and acquired for himself the character of a saint, a hero, and a sage. His reign bears a close resemblance to that of the French St. Louis, or the English Alfred, than that of any other Irish monarch whom we can call to mind. Devoted himself to the cultivation of letters and the practice of religion, he encouraged both, by every means which the prerogative of his station could afford. He founded many churches, and added his influence to that of the clergy, in promoting a love of piety and virtue. He conciliated the friendship of the independent princes throughout the island, by confirming their ancient privileges, and aiding them in the enforcement of their authority. The success with which his efforts to establish national peace and harmony were attended, has been celebrated in a legend which all Irish are familiar with, and which bears testimony at least to the reputation of the monarch with his subjects and their prosperity. At the close of his reign, however, he had the affliction to combat with internal treachery and foreign invasion. The annals tell us, that Malmorda, the Righ, or inferior monarch of Leinster, aided by 12,000 Danes whom he had called in to aid him in his rebellious enterprise, raised his arms against his sovereign. The aged monarch was prompt in taking the field against the traitor and his foreign allies, nor were his subjects slow to second him. The field, when Sir Dowling entered it, presented a striking and animated spectacle. The Irish archers and slingers with their small Scythian bows and krantabals—the gallow glach heavily armed, with the genn and battle-axe, and the shoals of kern, disengaged in their hands, were arrayed between the royal tents and the rebel force. Amongst these last the island costume was shamefully mingled with the chain armor of the invaders, and the Irish poll-axe advanced in the same cause with the ponderous northern sparthe, which had so often drank the blood of their helpless and unresisting, in their towns and villages. Mindful of old Nora's warning, Sir Dowling O'Hartigan committed his men to the command of an inferior officer and, fastening the cloak around his neck, passed, unobserved, to that part of the field where Prince Murrough O'Brian was in the act of persuading his age-stricken parent, the venerable Priam of the day, to retire from a scene in which he could no longer afford assistance, and to await in his tent the issue of the combat. The monarch at length complied, and bidding an affectionate farewell to his children of two generations, who were about to risk all for his crown and people, slowly retired from the field, and at the same instant Sir Dowling had the mortification to hear the prince give utterance to an exclamation of disappointment and surprise at his non-appearance. "It is, the first time," said Prince Murrough, "that I ever knew Sir Dowling O'Hartigan untrue to his engagement." The knight had much difficulty in restraining himself from flinging away the cloak, and removing the uneasiness of his prince, but the warning of Nora, and the fear that in the eagerness to manifest his loyalty he might lose the power of manifesting it in a more effectual way, enabled him to control his inclinations. The battle commenced, and Sir Dowling, taking his position near the prince, wrought prodigies of valor in his defence. The prince and his immediate attendants beheld with astonishment Dane after Dane, and traitor after traitor fall mortally wounded to the ground, and yet none could say by whose weapon the blow was struck. More than once, the prince, as if his own strength were so gigantic that the mere intention of a blow on his part were more destructive than the practical exertions of another, saw his enemies fall prostrate at his feet when he had but lifted his sword into the air above them. At length a Nordman, of prodigious size, came bearing down upon the prince, heaving all to pieces before him, and breaking the royal ranks with the strength of a rhinoceros. At the very instant when he had arrived within a sword's length of Murrough O'Brian, and while the latter was in the act of lifting his shield in order to resist his onset, to the astonishment of all and doubtless to his own,

the head of the gigantic Nordman rolled upon the grass. The Prince started back amazed. "These must be Sir Dowling's blows," he exclaimed, "and yet I do not see the man!" "And what hand," cried Sir Dowling, flinging aside the cloak in a transport of death-defying zeal, "whose hand has a better right than Sir Dowling's to do the utmost for the son of Brian?" He had scarcely given utterance to the words, when the sparthe of a Loch Lannoch who stood at some distance, came whistling through the air, and transfixed him on the spot, the victim of his own enthusiasm. The rest is known. The aged monarch, the prince, and many of their house, and 4,000 of their followers shared the fate of Sir Dowling O'Hartigan; but their country was redeemed in their destruction, for Clontarf did more than scotch the Danish hydra. It was never seen to raise one of its heads again in Ireland. At this moment, and before the Twelfth Juror had time to add a vocal contribution to the narrative which he had just afforded, an extraordinary accident threw the whole Jury Room into a commotion, which may be more easily imagined on the reader's part than described on ours. The traveller, who had been lying in the cupboard during the whole night, and listening with exemplary attention to the various narratives which had been served up for the entertainment of the company, was betrayed into an act of remarkable forgetfulness immediately on the conclusion of his foregoings tale. Whether it was that his olfactory organs had been irritated by some particles of dust which had found its entrance into the cupboard, or that the dampness of his uncomfortable retirement had given him a cold, or that, by some unaccountable fatality, the fit seized him, certain it is that at this instant he so totally forgot the precarious situation in which he stood as to give a sudden and violent sneeze in his hiding-place. The effect produced by this unexpected sound upon the astonished jurors, they started from their seats as we are told men do in tropical climates on feeling the first shock of an earthquake. "What noise was that?" "Didn't somebody sneeze?" "Where was it?" "Who was it?" "Tis from the cupboard!" &c., &c., were exclamations which broke from the lips of the company, not scintillating as they have been obliged to transcribe them, but almost at the same breath. Some of the most courageous, arming themselves with pokers, tongs, and such other weapons offensive and defensive as the place afforded, advanced to the corner in which the now silent and trembling intruder lay half dead with apprehension of he knew not what, and mentally bewailing the fit of absence which had rendered all his caution and previous self-denial vain and useless. "Where duty it was to open the cupboard, which occasioned for men in despair will catch at straws, a wild hope in the breast of the stranger that none amongst them might be found hardy enough to take the task upon him. The difficulty, however, as removed by the foreman who with an intrepidity worthy of imitation, taking the poker from the timorous hand of the juror who stood next him, advanced to near the cupboard that he was able by extending the poker at arm's length and inserting the point of it between the two doors, to throw one of them back on the hinges so as to disclose the pent-up figure of the listener inside. A single glance was sufficient to show the jurors that he was in a greater fright than they were, on which their courage rose to such a degree that all simultaneously rushed upon him and dragged him forward into the centre of the room. Language would only expose his poverty in attempting to describe the scene that followed. Let it suffice to say that after about a quarter of an hour consumed in vociferations which led to nothing, the stranger was able to obtain something like a hearing, and was allowed to explain in a consecutive manner the circumstances which had brought him into his present very questionable position. This, however, he related with so much candour and energy of manner, that he evidently produced a favourable impression on the greater portion of his hearers. He was subjected to a vigorous cross examination, which, however, did not in the least degree shake "his own original testimony." After some further deliberation, the case was submitted to the Foreman, who decided, that presuming on the good intentions of the stranger, the jury would be willing to favour his escape on condition that he would submit to the regulation of those of which he had been so extraordinary a manner a covert auditor. The stranger readily consented, and took his seat amid general applause. THE STRANGER'S TALE THE RAVEN'S NEST The Fabii make not a more distinguished figure in the history of the ancient Romans or the Medici in that of the modern Tuscan state, than do the family of the Geraldines in the troubled tale of Ireland's miseries. Whenever the annals of the island shall be treated by a competent pen, they will not fail to be classed by all impartial judges amongst the most remarkable families in history. Their errors, and per-

haps in many instances their crimes, were great; but their undaunted courage, their natural eloquence, their vigorous genius, and their hereditary open heartedness, are qualities which will be as certain of awakening admiration, as their misfortunes of exciting pity. The story of the earls of Kildare constitutes such a piece of history as Sallust might be proud to write, and the genius of Plutarch would have deigned, and touches of character, in which the annals of the family abound. During the reign of the Tudors, a deadly feud had raged for many years between one of the earls of Kildare, and a chieftain—a branch of the Geraldines, residing in a distant part of Munster. The Geraldine conceived his rights, as well as those of his country, invaded by the excessive rigour and even injustice with which Kildare (who was Lord Deputy) administered the government; and the earl was so highly incensed by what he called the turbulence and malice of his kinsman, that he protested his determination not to lay down his arms, until he had compelled him to make submission, "albeit he should have him as a common borderer cut off by the knee." In this resolution, he received the entire sanction of the English government, who seldom bore hard upon their deputies for an excess of zeal. Outworn by continual defeats, and feeling deeply for the sufferings which his fruitless resistance had brought on his dependents, the gallant Geraldine testified at length his willingness to make terms, and offered to come in person to the metropolis in order to make a formal submission to the viceroy. He was not so despicable an enemy that even the haughty earl was not rejoiced at his proposal. He was received in Dublin with the highest ceremonies of respect and joy. The earl gave splendid entertainments, to which many, not only of the substantial citizens of the Pale, but of the native Irish chieftains were invited; and the public places of the city for several days were thronged with a motley company of revellers, mingling with a confidence as enthusiastic as if they had not been for centuries as bitter enemies, as oppression on the one, and hate and outrage on the other side, could make them. On the second night after the arrival of the Geraldine in Dublin, a party of horse, bearing the marks of long travel in the jaded carriage both of the animals and their riders, appeared upon the borders of the Pale which they had entered by one of the northern roads. They were commanded by a young man of an appearance at once delicate and martial. The peasants and humble artificers doffed their bonnets as they passed him on the road, and the sentinels saluted, and suffered him to go unquestioned. As they approached the city, the sounds of rejoicing which were distinctly heard in the calm air, awakened their attention and curiosity of the group. "Ride on before, Thomas," said the young officer, addressing the page who bore his shield and helmet, "and ask what feasting is toward in the city." "The pages spurred on his horse, and after making inquiry at the booth of a rosy looking venter of woollen stuffs, returned to say that the Geraldine was in the city." "The Geraldine! what! hath he taken it, then?" "Nay," cried the page, "if it were so, I question whether the Pale would be so orderly. He has come to make submission to the king." "To make submission! The Geraldine make submission!" repeated the young man. "This seems a tale no less improbable than the other. Alas! such wisdom is rare in a Geraldine. The poor lads have suffered deeply to the pride of the Fitzgeralds. Poor miserable land! Give me the helmet. We must not pass the Geraldine unarm'd. How long is it now since this quarrel has begun?" "Near sixteen years, my lord." "Thou sayest aright. I remember to have heard of it on my mother's knee. I well remember how Kildare returned to the castle on an autumn evening, all black with dust and sweat, and how she flew to meet him, while I marked his rusty javelin, and puzzled my brains to comprehend its use. I am not so ignorant now. Ill-fated country! How many lives, dost thou compute, have already fallen in this feud?" "It is thought, my lord, some seventy or eighty soldiers of the Pale, with about seventeen thousand of the Irish in various encounters; besides castles sacked about fifty; towns and villages demolished to the number of nineteen; and private dwellings, of the common sort, to the amount of some thousand roofs. The Pale too suffered loss of property; a woollen draper's booth destroyed, besides some twenty cabins in the suburbs laid in ashes." "I pray you, Thomas, who might be your accomplice?" "My cousin Simmons, my lord, the city bailiff—your lordship may remember him?" "Ay, I thought the computation had been made within the Pale. And what was the beginning of the strife?" "The insolent Geraldine, my lord, had the audacity to turn a troop of the Lord Deputy's horse—"

"Out of a widow's house upon his holding, where they would have taken up their quarters for a fortnight in the scarce season. The insolent Geraldine! I long to see the disloyal knave. Know you if the lady Margaret his daughter be with him in the city?" "My lord, the woollen-draper spoke not of her." "I long to know them both. Report speaks loudly of her, no less than of the Geraldine himself. But here's the city. Good morn'g masters! Thank you heartily, thank you all! O'Neil is quiet in the north, my masters! Long live the king! Huzza!" The last sentences were spoken as the young warrior passed the city gate, where he was recognised and hailed by a holiday throng of the loyal citizens, with shouts of welcome that made the houses tremble around them. "Kildare for ever! Long live the king! huzza!" was echoed from the city gate to the very draw-bridge of the castle. The young nobleman, who had, amid all his gallantry and gaiety, a certain air that showed him to be above the reach of party spirit, received their congratulations with spirit and cheerfulness, but without losing moment's time either to speak or hear. The streets as he passed presented an appearance singular and altogether new to his eye. The Irish green hanging bonnet seemed as common as the cap of the Pale; kernes who spoke not a syllable of English were gazing at the splendour of the city; and citizens, standing in their boots, started up, no less amazed at the unshorn locks, wild looks, and woodland attire of their new allies. Passing on to St. Thomas's Court, where the Lord Deputy, at that time, transacted the business of the government, Sir Ulick Fitzgerald, the young knight whose course we have been following, alighted from his horse, and sent one of the officers to inform the Lord Deputy of his arrival. He was received by Kildare in the king's chamber; and gave an account of the state of affairs in the north, where he had for some months past occupied the place of Lord Deputy himself. "Thou art welcome, Ulick, from the North," said Kildare, reaching his hand to his son, who kissed it with reverence and affection. "And now, how hast thou done thy work, my lad?" "Like a true soldier of the Pale, my lord," replied Sir Ulick. "I taught the rascals what it was to have to do with a friend of England, 'Thou and your royal master I am sure will love me for it.'" "What said O'Neil at the conference?" "O my good father, bid me not repeat his insolence. He said his lands and castles were in the keeping of his ancestors, before the very name of Ireland had sounded in the ear of a Plantagenet—that we used our power cruelly—(we, my lord, cruel! we and I could avenge upon him!) and I could avenge upon him, the pik'd above thy head, except on holidays, when we wanted exercise for the hobblers. We cruel! he complained also of trespass on the property of his dependents, (what had we touched their lives, my lord?); he said all men were naturally free; that he derived his possessions from his progenitors, not from the royal gift; and many things besides, for which I would have set his head upon his castle gate, but as your lordship was so minded, I contented myself with a cousin of his whom we caught in the camp after dark." "Ulick," said the earl, "I warn thee, as the Geraldines stand not over well with Tudor, how thou sufferest such humours to appear, and before whom. It has been remarked, and by those who might not pierce thine irony, that thou art rather a favourite of these turbulent insurgents." "Thou art over mild with the rebels, my lord," said Sir Ulick, "in the service of Tudor it will soon wear off." "I tell thee," said the earl, "it is thought by many that thine heart is less with the people of the Pale than might become the descendant of those who have grown old in the royal confidence and favour, and transmitted both as a legacy to their posterity. Thou hast learned the language of these rascal Irishry." "I confess my crime, my lord," replied the knight; "I know my country's tongue." "Thou lovest their braggy poetry, and villainous antiquities; and art known to keep in thy train a scoundrel harper, who sings thee to sleep at night with tales of burnings and rapines, done by their outlaw chiefs upon the honest subjects of the crown." "I confess my fault, my lord. I love sweet music." "Thou hast even been heard at times," continued the earl, "to sing a verse of their howling ditties in the very precincts of the castle." "Nay, nay, good father," cried the knight, "if you will impute my tune-ful voice as treasonous, blame nature and not me, for I had it of her. I confess myself guilty in that point also. There is a rebel melody in my voice that I cannot well be rid of." "Ay, banter, banter, villain," said the lord deputy. "I tell thee, in a word, to treasure up what I have said, nor presume so far upon thy loyal deeds to excuse disloyal words. Princes are jealous of a smile. Thou must bear in mind that it is a conquered race thou hast to deal withal, and add a ferule to the rod of government." TO BE CONTINUED Make your heart full of joy by thinking much of our Lord and His love and goodness and mercy. Hope is the bright road to God. Fix all your hope in Him. On dark days, wait for the clouds to go by. Do not be cast down when you fall.

THE RIGHT OF THE WAGE-EARNER

REV. FATHER ZINGER'S ADDRESS TO TRADES AND LABOR COUNCIL

Berlin News Record, April 16.

The following is the address delivered by Rev. A. L. Zinger, president of St. Jerome's college, to the Trades and Labor Council on Monday evening. A man would need be physically and intellectually blind not to see that there is a breach between capital and labor, between the employer and employee, and that as the chasm grows wider the greater will be the discord which must bring on a lamentable rupture in society—conditions that are destructive to the State, to the peace of the home and the general welfare of all classes. It is pleasing to know that in recent years much has been done to bring about a clearer understanding of the rights and duties of man in the various avocations of life and that in most countries, especially in the commercial nations, the Governments have enacted laws, that offer greater justice to the workingman who constitute the bulk of a nation, and restrict the assumed rights of the minority who by their vast wealth have made them a power difficult to combat. Wealth does not necessarily become a despot but the frequent abuses of it has done great injustice. It is very commendable that the Trades and Labor Council of the Twin City invites men other than those who are members of their corporation to address them. It manifests a spirit of broadness, a desire for liberal information, an inclination to acquire unbiased knowledge, to arrive at a true conception of affairs. To study this question properly we must begin with a true basis—True conclusions can logically be drawn only from true premises. Before we can speak of the rights of the employer or employee we must first understand what constitutes a right. I take it that you are all firm believers in the existence of God, the Creator, and that it will not be necessary to enter upon a lengthy proof of that fact. God was free to create man or not create him, but once He determined to create him, He necessarily established a bond between Himself and the creature. Go as far into the depth of philosophical thought as you like you will have to come to the logical conclusions that God, as an omniscient being, must have had a present worth of His divine attributes for creating man, and that reason can be no other than His extrinsic glory. He must consequently will that end to be obtained. This places man under a moral obligation. If man is morally obliged to an end then God must will the means to arrive at that end. The means constitute the moral code for his human act. In other words, the will of God constitutes the supreme law. We are justified in acting only when our act is in harmony with the Supreme will and those acts that are in accordance with the Divine will constitute our rights. The Divine will we know by examining our contingent existence, i. e., our relation to the Creator, by examining ourselves; and our relations to our fellow man. Do away with the idea of God and you destroy the idea of moral obligation. Where there is no moral obligation there will not be justice among men. There will be no respect for one another's rights, there will be no permanent solution of the great economic question of capital and labor. Without religion the State cannot settle the question—Take away moral authority then physical authority cannot cope with the evils that ensue—No God—no authority—no virtue—no peace. There is a tendency to-day to exalt the State and its powers, a tendency leading up to a standard that held sway in the great ancient pagan Roman empire in the days of her greatest ascendancy in wealth and power, in the days of her luxuriousness which brought about such rank moral degradation that resulted in her ruin. There are rights of the individual and rights of the family that are logically and morally anterior to the rights of the State. They are congenital rights—they spring from nature—they are born with us—they antedate the formation of the State which was constituted to protect the rights of the individual and the family. That is the duty of the State—to protect these fundamental rights and not to create them—whether they are the rights of the poor man or the rights of the rich man, the rights of the laborer or the rights of the employer—both have rights and both have duties. From the fact of his entry into this world man has a natural right to life and as a consequence, has a right to the means necessary for subsistence, such as proper food and clothing. The laboring man has a natural right to his muscular and brain energy and he may dispose of that right i. e., he may sell his labor. In the exchange, which constitutes a bi-lateral contract, justice requires that there be an equality, between what the laborer gives to his employer and what he receives from his employer. In transferring his labor the workingman is entitled to remuneration sufficient, not merely to sustain his life but also to repair natural loss of vitality

which loss benefits the employer. That loss of vitality is renewed in his offspring. Hence the wages must be sufficient for a man to support also a wife and several children. Just what constitutes a decent living wage cannot be determined theoretically because the amount depends upon varying circumstances and must be worked out by economists to suit the times. But the minimum wage must always be sufficient to meet the requirements I have outlined. Then too, when the workingman sells his labor he is bound in justice to give a quid pro quo—he must also keep his side of the contract. We sometimes hear the argument from the lips of the employer that the workingman is the master of his labor and when he sells it at any wage he has no further claim, e. g., if a man agrees to work at \$1 a day although he is worth \$2, the workingman by virtue of the contract has his dues. When a man is held up on the highway by a gunman he of his own free will gives up his money. Why? because he does not want to lose his life. A workman may accept \$1 a day in place of starvation from himself and family, but it remains that he has a right to more. Between two evils he must choose the less. He is a victim of hard conditions of which an employer may unjustly take advantage. Since it is the duty of the State to protect the rights of its citizens, the State must employ such legislation by which the laborer may acquire his rights. The State is composed of families and the strength of the State depends upon the integrity of the homes. It is a wise State therefore that seeks by prudent legislation to preserve or create contentment in the homes of the majority of its citizens, and the laboring classes constitute a very large portion of the nation, and their homes, the sweetness of decent living, can be enjoyed only where there is a wage sufficient for their proper maintenance, hence the State should force a minimum wage when employers of their own free choice do not respond to their duties. It is frequently asserted that laborers have no right to form Unions. We claim that there can be no valid objections if there is no conflict with the rights of others. They may associate their forces to protect their individual rights and for a similar reason employers may form associations to protect their rights. As long as each restricts himself to rights there can be no conflict. A right must be sacrificed only when there is a conflict with a higher right on the principle that the right of the community has preference to the rights of the individual. Laborers form unions in order to obtain more equitable and more humane conditions under which they dispose of their energy. There surely is nothing wrong in that. It is natural that men associate their powers to obtain a legitimate result. For that reason we have literary societies, scientific societies, art associations and even capitalist societies. As long as these societies keep within their rights the State must protect them. The objection is made that Labor unions are useless because they do not obtain the end for which they exist. 1. Investigation shows that since labor has organized their condition has vastly improved, such, for instance, as the sanitary conditions of factories, the length of the working day, the reduction of accidents, the impiousness of bosses, the housing conditions, the employment of children, starvation wages, etc. 2. Adversaries say that the cost of output increases in direct ratio with the increase of wages and consequently the laborer does not benefit by an increase in wages. We reply that that is not necessarily the case. Employers by not increasing the price may not have as much profit as they would like to have but that does not say that they have not enough—a just profit. By increasing the price of the product they, in their greed for wealth, may be charging exorbitant prices for which they have no claim founded on right. 3. They follow up by saying that when unions make use of their combined power and go on strike, and supposing that their wages are slightly increased and that the price of the product does not increase, the laborers suffer great financial loss while on strike. Grant that they do, although it does not necessarily follow, that is their own affair. It is every man's right to sell or withhold his labor and the State cannot condemn unions on that account. It is said that others also suffer financial loss and therefore strikes should not be permitted. If that principle were true then all commercial and industrial associations would have to be condemned when the capital of some individual person is jeopardized. You might as well say that if a sugar factory has been in operation for some time then it would not be permissible for the owners of the sugar factory to change it into a saw mill if thereby the farmers in that section of the country ceased to make as much profit. A man does not forego his right if by exercising it another man will suffer some financial loss. Suppose there is only one store in a town, has then no one else a right to open another store in that town just because the first one would no longer have all the business? The worker we said, may under certain circumstances make use of the strike, that is he may refuse to sell his work and by peaceful and lawful methods induce others too to withhold their work when an un-

reasonable employer does not give just compensation for labor or makes life intolerable in other ways, but the laborer has no right to use force to prevent other laborers from exercising their rights; that is when a laborer chooses to work you have no right based on natural law to molest him. If he is a member of the Union he may be dismissed because in all societies the minority must go with the majority. But his right to work is his individual right and no power can deprive him of it. Hence when he suffers offense in the exercise of his natural right the State must protect him. Up to this point we have been speaking mostly of the rights of the laborer and said little of the duties of the employer but that is unnecessary because rights and duties are correlative terms—where there is a right on one side there is a corresponding duty on the other. Much might be said, however, of the rights of the employer and the duties of the employee but we cannot treat that at any length to-night. How is the breach between the employer and employee to be closed? Political Economy, as such, and governmental legislation will never succeed because external force is not a healing balm; the knitting together and the healing of the rupture must proceed from within. A healthy vitality must permeate the entire body of society, there must be a consciousness of our duties and rights and a will to practice the virtues of justice and charity. The question can be settled by no other than on a Christian basis. There must be brotherly love—We must recognize that we are all brothers—"Thou shalt love the Lord thy God with thy whole heart, thou shalt love thy neighbor as thyself" sums up the whole question. First of all there must be an animated faith in God the Supreme Master whom we must love because of His divine attributes, His infinite perfections, and because of our consanguine relationship—the relationship between the Creator and the creature—That absolute dependency brings upon us the duty to know Him, love Him and reverence Him by our obedience to His divine will. We must love our neighbor because of God who created all for the same end—His eternal glory. We must recognize the fact that we are all travelling along the same road and have the same destination for our journey—that God wills us to reach that end, that He wills us as members of the one great human family to assist one another to surmount the difficulties of the way—that we are children of a common Father—that we have the same designated inheritance—that Christ assumed our human nature, became one of us—our General yet our brother, and left us with instructions which those enrolled under His banner must obey, instructions which if closely observed are the soothing balm that will heal all sores and wounds opened by our transgressions from the appointed way. Man must not lose sight of the fact that money and all earthly possessions are a means to an end rather than an end and that the more we have of this world's goods the greater becomes our moral responsibility. Every man must render an account of his stewardship. The trouble is that too many men of wealth consider themselves absolute owners of their property and are under no obligation to their fellow-men—They forget that there is a God above them who is the Supreme possessor and that His inhabitable earth owes a living to every man upon it. If the rich deprive their less fortunate brothers of that right they abuse their power and must bring upon themselves the condemnation of a just God. Workingmen also at times forget their Christian obligations. Instead of entertaining a spirit of charity and good will towards those in better financial circumstances they are frequently carried away by a spirit of envy, and by an unjust propaganda they provoke discontent among the masses. We cannot all be in the same position in life and as long as free competition is not unjustly checked those of brains and ambition and prudence will always forge ahead. Not all men born into this world have the same talents. Some have one, other two, others five—This difference of natural gifts, along with personal efforts, must constitute different ranks in life. I remember a story in which it is said that Moses was seated on a rock, his head resting upon his hands and buried in deep melancholic reflection. God appeared to him and said, Moses what is the trouble—Moses plaintively said—Lord why, don't you make all men as fortunate as I am—I see so many have to work hard and I am having it easy in life. All right, Moses, your wish shall be granted. Some months later God found Moses again in the same mood. Well, Moses, something seems to worry you, said God: "Yes, O Lord, restore things to their former conditions. Last week my roof blew off and the rain is destroying everything, but all the people are now so happy that I cannot find anyone to repair the roof. Labor if done in the proper spirit bears in its train bodily health and spiritual happiness. One summer afternoon I was sitting in the writing-room of the Buckingham Hotel, New York, near the window facing Fifth Avenue. There was another man in the room. He had been telling me that he spent previous summers at various resorts but that summer he remained at the Buckingham because he found it equally cool and more comfortable than at the summer

places. His face bore the lines of a man who had had great business cares. A workman passed on his way home after the daily work, carrying his lunch basket and whistling the lively air of some popular song. My rich man distracted me by saying "Did you observe the man that passed was whistling?" I turned and saw two silvery tears in his eyes which soon rolled down his cheeks. Upon the affirmative reply, he said, "did you ever see a rich man walking on the street and indulge in a cheerful whistle?" I told him that I thought it was because he would consider it unbecoming. "No," said he, "that man has finished a day's work—he goes home with a good appetite, and will enjoy in blessed contentment with his children the supper his wife has prepared. He has good health and little mental worry. He is a happy man.

The reverend speaker then showed what constitutes true happiness and that work is no impediment to happiness. He exhorted his hearers to employ their united efforts to effect a better condition in society—to use Christian means to unite more closely in brotherly love the breach between employers and employees.

THE ARCHANGEL'S "HAIL MARY"

BY REV. ABRAHAM J. RYAN

Fell the snow on the festival's vigil
And surprised the city in white;
I wonder who wove the pure flake-lets?
Ask the Virgin, or God, or the night.

It fitted the Feast; 'twas a symbol,
And earth wore the surplice at morn,
As pure as the vale's stainless lily
For Mary, the sinlessly born;

For Mary, conceived in all sinless-ness;
And the sun, thro' the clouds of the East,
With the brightest and fairest of flashes,
Fringed the surplice of white for the Feast.

And round the horizon hung cloud-lets,
Pure stoles to be worn by the Feast;
While the earth and the heavens were waiting
For the beautiful Mass of the priest.

I opened my window, half dreaming;
My soul went away from my eyes,
And my heart began saying "Hail Marys"
Somewhere up in the beautiful skies,
Where the shadows of sin never rested;
And the angels were waiting to hear
The prayer that ascends with "Our Father,"
And keeps hearts and the heavens so near.

And all the day long—can you blame me?
"Hail Mary," "Our Father," I said;
And I think that the Christ and His Mother
Were glad of the way that I prayed.

And I think that the great, bright Archangel
Was listening all the day long
For the echo of every "Hail Mary"
That soared thro' the skies like a song.

From the hearts of the true and the faithful,
In accents of joy or of woe,
Who kissed in their faith and their fervor
The Festival's surplice of snow.

I listened, and each passing minute,
I heard in the lands far away
"Hail Mary," "Our Father," and near me
I heard all who knelt down to pray.

Pray the same as I prayed, and the angel,
And the same as the Christ of our love—
"Our Father," "Hail Mary," "Our Father,"
Winging just the same sweet flight above.

Passed the morning, the noon: came the even—
The temple of Christ was aflame
With the halo of lights on three altars,
And one wore his own Mother's name.

Her statue stood there, and around it
Shone the symbolic stars. Was their gleam,
And the flowerets that fragranced her altar,
Were they only the dream of a dream?

Or were they sweet signs to my vision
Of a truth far beyond mortal ken,
That the Mother had rights in the temple
Of Him she had given to men?

Was it wronging her Christ-Son I wonder,
For the Christian to honor her so?
Ought her statue pass out of His temple?
Ask the Feast in its surplice of snow.

Ah, me! had the pure flakelets voices,
I know what their white lips would say;
And I know that the lights on her altar
Would pray with me if they could pray.

Methinks that the flowers that were fading—
Sweet virgins that die with the Feast.

Like martyrs, upon her fair altar—
If they could, they would pray
with the priest:

And would murmur "Our Father,"
"Hail Mary,"
Till they drooped on the altar in death,
And be glad in their dying for giving
To Mary their last sweetest breath.

Passed the day as a poem that passes
Through the poet's heart's sweetest
nest of strings;
Moved the minutes from Masses to Masses—
Did I hear a faint sound as of wings.

Rustling over the aisles and the altars?
Did they go to her altar and pray?
Or was my heart only a-dreaming
At the close of the Festival day?

Quiet throngs came into the temple,
As still as the flowers at her feet,
And wherever they knelt, they were gazing
Where the statue looked smiling
and sweet.

"Our Fathers," "Hail Marys," were blended
In a pure and a perfect accord,
And passed by the beautiful Mother
To fall at the feet of our Lord.

Low toned from the hearts of a thousand
"Our Fathers," "Hail Marys"
swept on
To the star-wreathed statue. I wonder
Did they wrong the great name of her Son.

Her Son and our Saviour—I wonder
How He heard our "Hail Marys"
that night?
Were the words to Him sweet as music
They once were, and did we pray
right?

Or was it all wrong? Will he punish?
Our lips if we make them the home
Of the words of the great, high Archangel
That won Him to sinners to come.

Ah, me! does He blame my own mother,
Who taught me, a child at her knee,
To say, with "Our Father," "Hail Mary?"
If 'tis wrong, my Christ! punish but me.

Let my mother, O Jesus! be blameless;
Let me suffer for her if You blame.
Her pure mother's heart knew no better
When she taught me to love the pure name.

O Christ! of Thy beautiful Mother
Must I hide her name down in my heart?
But ah! even there you will see it—
With Thy Mother's name how can I part?

On Thy name all divine have I rested
In the days when my heart-trials came;
Sweet Christ, like to Thee I am human,
And I need Mary's pure human name.

Did I hear a voice? or was I dreaming?
I heard—or I sure seemed to hear—
"Who blames you for loving My Mother
Is wronging my heart—do not fear."

"I am human, e'en here in My heavens,
What I was I am still all the same;
And I still love My beautiful Mother—
And thou, priest of Mine, do the same."

I was happy—because I am human—
And Christ in the silences heard
"Our Father," "Hail Mary," "Our Father,"
Murmured faithfully word after word.

Swept the beautiful "O Salutaris"
Down the aisles—did the starred statue stir
Or was my heart only a-dreaming
When it turned from her statue and her?

The door of a white tabernacle
Felt the touch of the hand of the priest—
Did he waken the host from its slumbers
To come forth and crown the high Feast?

To come forth so strangely and silently,
And just for a sweet little while,
And then to go back to its prison,
Thro' the stars—did the sweet statue smile?

I knew not; but Mary, the Mother,
I think, almost envied the priest—
Was taking her place at the altar—
Did she dream of the days in the East?

When her hands, and hers only, held Him,
Her Child in His waking and rest,
Who had strayed in a love that seemed wayward,
This eve to a shrine in the West.

Did she dream of the straw of the manger
When she gazed on the altar's pure white?
Did she fear for her Son any danger
In the little Host, helpless, that night?

No! no! she is trustful as He is—
What a terrible trust in our race!

The Divine has still faith in the human
What a story of infinite grace!

"Tantum Ergo," high hymn of the altar
That came from the heart of a saint,
Swept triumph-toned all through the temple—
Did my ears hear the sound of a plaint?

'Neath the glorious roll of the singing
To the temple had sorrow crept in?
Or was it the moan of a sinner?
O beautiful Host! wilt Thou win?

In the little half-hour's Benediction
The heart of a sinner again?
And, merciful Christ, Thou wilt comfort
The sorrow that brings Thee its pain.

Came a hush, and the Host was up-lifted,
And it made just the Sign of the Cross
O'er the low-browed brows of the people,
O Host of the Holy! Thy loss!

To the altar, and temple, and people
Would make this world darkest of night;
And our hearts would grope blindly on through it,
For our love would have lost all its light.

"Laudate," what thrilling of triumph!
Our souls soared to God on each tone;
And the Host went again to His prison,
For our Christ fears to leave us alone.

Blessed priest! strange thou art His jailor!
Thy hand holds the beautiful key
That locks in His prison love's Captive,
And keeps Him in fetters for me.

'Twas over—I gazed on the statue—
"Our Father," "Hail Mary," still came;
And to-night faith and love cannot help it,
I must pray the same—still the same.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

DEVOTION TO OUR LADY

It is a striking coincidence that nearly all non-Catholics are opposed to the veneration which true Christians give to Mary, the Mother of our Saviour. In their false zeal for the interests of the divine Son, these misguided people refuse to honor the Mother. The tribute of respect and veneration that we Catholics give to Mary is, in their opinion, unjustly taken from her Son. How gross this error is, is easily understood by those who know that all the privileges of Mary were granted to her in view of her marvellous vocation. What were her Immaculate Conception, her sinless motherhood, her holiness greater than that of angels or men, but privileges which should necessarily accompany the role she played in the work of the redemption? And what was her glorious Assumption into heaven, what is her present queenship there, but the logical aftermath of her career here on earth? If Mary was the recipient of extraordinary graces, she received them in order to make her worthy of Him of Whom she was to be the Mother; her life was unique in the favors she received, but it was all for the sake of her Son, Who was to be the Redeemer of the human race.

The Catholic world has so fully understood this that history has had an easy task in refuting the time-worn calumny of heretics. Is it not a fact that wherever the veneration of Mary is ignored or combated, there in proportion the worship of Jesus is abandoned, or at least diminished? And, on the other hand, wherever Christians are devoted to the Mother is there not found there also a greater love for the Son? If the enemies of the Catholic position had any basis for their assertion, just the contrary should have happened. Heretics should know that we Catholics adore only God; they should know also that we honor, venerate and love Mary because she is the Mother of God, and that after the love, service, adoration we give to the Son of God, Thro' the stars—did the sweet statue smile?

I know not; but Mary, the Mother, I think, almost envied the priest—
Was taking her place at the altar—
Did she dream of the days in the East?

When her hands, and hers only, held Him,
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ardently the Heart of her Divine Son.

The first duty of an Associate of our League of Prayer, acting in union with the Heart of Jesus, is to secure as far as possible a respectful, confiding and simple intimacy with the Saviour's life. We must know His sentiments, His wishes; all our pious reflections, readings, meditations and prayers should have this object in view. Who is the better able or more authorized to guide us in this work than His Blessed Mother who lived thirty years in the closest relations with Him? No creature knew the Heart of Jesus better than Mary. The strongest ties united His Heart and mind to hers; Mary "stored up in her heart" the secrets unfolded to her in those long years at Nazareth; she had consequently a more complete knowledge of His designs for the redemption of the human race than any other creature could have had. When alone with Him in the intimate intercourse of Mother and Son, He opened up His Heart to her, and supplied her with full details of what He Himself was pleased to call "His Father's business." Spiritual writers have given us many admirable pages suggestive of the conversations and doings of those years at Nazareth; and no one can doubt that the Saviour Who revealed Himself to His apostles so fully in after years, was equally expansive with her who was so near and so dear to Him.

The Gospel signals only at rare intervals the presence of Mary among the hearers of Jesus during His public life, possibly because our Lord had judged her to be already sufficiently instructed in His doctrines, or it may be, as ascetic writers suggest, to prepare her by this isolation for the final separation. And yet we can piously believe that even during the three busy years of His public ministry, our Lord reserved an occasional hour for His Blessed Mother, during which He opened up His Heart most intimately to her than He did to His disciples, for, after all, Mary was His Mother; the apostles and disciples were only acquaintances of comparatively recent date. The recital of His long journeys, the incidents attached to His labors, His miracles, His discussions with the Pharisees, the fidelity of the apostles, the increase of His doctrine, the increase of the number of those who believed in Him, must have held her attention many a time during those strenuous years, and must have given her a greater knowledge of the sentiments and emotions of His Sacred Heart.

But all these sources of knowledge paled when the finer drama of the Passion arrived. By her own sufferings and anguish she was able to measure the unutterable depths of her Divine Son's physical and mental sufferings; and since to suffer is to learn, she learned more from His example while on the road to Calvary and at the foot of the cross than she had ever done before of the way the Heart of Jesus loved men. And who will dare deny that, in the last hours, especially when He was hanging on the cross, the Divine Son softened her superhuman sorrow by ineffable lights and graces? How else could the Blessed Mother have withstood the bitterness of that first Good Friday afternoon? And when the ordeal was over, and the three days' absence had ended with the Resurrection, it is beyond belief, though the Gospel does not say so, that Mary was the first to receive a visit from her glorified Son? Had she not the right above all others at that moment to lean her head on His throbbing Heart, and learn from the intensity of its pulsations, new lessons of love?

During His forty days' presence here on earth, while awaiting His Ascension, Mary shared in the privileges of the apostles and disciples; and finally when the Holy Spirit came down to complete the instruction and the strengthening of the infant Church, Mary was present to receive her share of the gifts. What intimate knowledge our Blessed Mother must have had of the Sacred Heart! And to whom more fully equipped than to her can we appeal to receive instruction in the secrets of the love of Jesus for men?

Seeing that Mary corresponded with all those heavenly graces, and that her will was submissive to her intelligence in everything, we can surely assert that her love of the Heart of Jesus was commensurate with her intimate knowledge of Him; Mary shared in the privileges of the apostles and disciples; and finally when the Holy Spirit came down to complete the instruction and the strengthening of the infant Church, Mary was present to receive her share of the gifts. What intimate knowledge our Blessed Mother must have had of the Sacred Heart! And to whom more fully equipped than to her can we appeal to receive instruction in the secrets of the love of Jesus for men?

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KITCHEN TIME

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Our associates should make an effort during this month to redouble their love for the Blessed Mother as a means of securing an entry into the secrets of the Heart of Jesus. This is what had been the practice of all those who have distinguished themselves in their devotion to the Sacred Heart. St. Bernard, St. Gertrude, Blessed John Eudes, Blessed Margaret Mary, Venerable Claude de la Colombiere, all pioneers in the spread of the devotion, were remarkable for their tender devotion to the Mother of God. But their examples shows us that their devotion to Mary was really an incentive to greater knowledge and greater love of the Sacred Heart. Let us carry on these traditions, confident that the love we give to the Mother will not be unwelcome to her Divine Son; that nothing could be more pleasing to Him; confident also that she will secure for us a share of the graces that the Sacred Heart is ever ready to shower down on those who have a tender devotion to Mary.

E. J. DEVINE, S. J.

A BULWARK AGAINST INIQUITY

Under the heading, "No boasting Here," the Northwestern Christian Advocate says:

A hundred thousand divorces were granted in this country in 1912. In 1900 20 European countries and Australia, New Zealand, and Canada, contributed to the marriage tragedies of the world 27,000 divorces. In the same period this country had 56,000 divorces. Yet this nation had only 76,000,000 population, while the other nations cited contained 267,000,000 people. The time has come to stop playing and come face to face with the fact that what we are deluded into calling American civilization could with more appropriateness be paraded under some other less edifying but more designative term. The foundations of the family are being shaken, the very moral structure of the nation is endangered, and it is high time, indeed, that all citizens combine for sheer national safety if for no higher, more moral end, and stem this terrific tide of iniquity.

The greatest bulwark against this "terrific tide of iniquity" is undeniably the Catholic Church which teaches steadily and unflinchingly that there can be no divorce. Yet the Northwestern Christian Advocate and other sectarian papers are apparently never happy save when attempting to weaken this bulwark. If "what we are deluded into calling American

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If you would like to have a copy of this book, address Philip Harding, Dept. 615B, Box 1301, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

civilization" looks so black to our esteemed editorial friend now, we wonder what we would say if the Catholic Church were wiped out of existence. We rather think he would not find any civilization at all— Sacred Heart Review.

THE MASS

Cardinal Newman's words on the Mass ought to be indelibly impressed on the mind of every Catholic:

To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I may use the word the Evocation of the Eternal. He becomes present on the altar in Flesh and Blood, before Whom angels bow and devils tremble. This is that awful event which is the scope and the interpretation of every part of the solemnity. There are little children, and old men and simple laborers and students in seminaries, priests preparing for their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and scope of it!

If you want to be great, be good. Be good in your work and in your play. Be good in the place and part you now are filling. To be good you must be kind, true and helpful. Do not forget that last word. Nor the first one. Many persons bank on the middle one and then wonder why their checks are not honored by the world at large.

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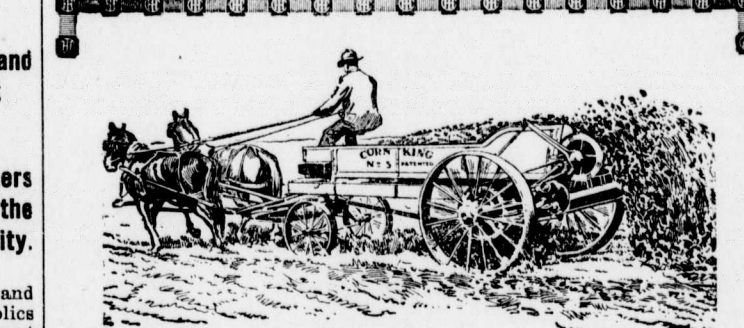
Before I had used one box, I felt a big change for the better, and before the second box was gone, I was completely cured.

I assure you I can hardly believe it for if I had known what I know now about Gin Pills, I would not have spent over one hundred dollars for nothing, when two boxes of Gin Pills cured me.

Anyone suffering from Kidney Trouble or Rheumatism, should never be without Gin Pills.
EUGENE QUENET,
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Drive your old enemy out of your system. Be free of pain. Be able to walk and work and enjoy life. Away with pain in the back, Rheumatism, and Kidney Troubles. Take Gin Pills. A few boxes now, will mean ease and comfort for the rest of the year.

Remember, Gin Pills are sold on a positive guarantee to give satisfaction or your money refunded. One box, 6 for \$2.50. You may try them before you buy them. Sample free if you write the National Drug and Chemical Co. of Canada, Limited, Toronto.



Your Soil Is Alive

To all intents and purposes, soil is alive. It breathes, works, rests; it drinks, and, most important of all, it feeds. It responds to good or bad treatment. It pays its debts, and pays with interest many times compounded. Being alive, to work it must be fed. During the non-growing seasons certain chemical changes take place which make the fertility in the soil available for the next season's crop. But this process adds no plant food to the soil. Unless plant food is added to soil on which crops are grown, unless the soil is fed, in time it starves. There is one best way to feed your soil. Stable manure, which contains all the essentials of plant life, should be spread evenly and in the proper quantity with an

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LETTERS OF RECOMMENDATION

Apostolic Delegation
Ottawa, June 13th, 1905.
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my best wishes for its success, I am, Sir, yours faithfully, in Jesus Christ, D. FALCONE, Arch. of Halifax, Assoc. Deleg.

Yours very sincerely in Christ,
DONATUS, Archbishop of Halifax,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1907.

Dear Sir: For some time past I have read your estimable paper the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Sir, yours faithfully, in Jesus Christ,
D. FALCONE, Arch. of Halifax, Assoc. Deleg.

LONDON, SATURDAY, MAY 3, 1913

HOME RULE BY CONSENT

Under the plea of conciliation it is quite within the range of possibility that when the Home Rule Bill again goes to the House of Lords an attempt may be made to wreck the Bill, retard its passage, or in the event of failure to do either, to excite public sentiment against Home Rule.

Last month a meeting in Cork was addressed by Lord Dunraven, William O'Brien, M. P., and T. M. Healy, M. P., all members of the All for Ireland league. Lord Dunraven maintained that from the speeches in the House of Lords it could be inferred that Home Rule was impossible, but possible only by conciliation and consent. And then this noble Lord made the not very original suggestion of the federal system for Ireland as one of the lines along which settlement by consent might be reached. No one could be very much surprised at Lord Dunraven. But the next champion of the House of Lords before an Irish audience was William O'Brien! He pointed out "how absurdly the unfortunate people had allowed themselves to be duped against the House of Lords," and advocated conciliation. When Mr. Wyndham, having settled the question of land purchase, thought also to settle by conciliation the larger question, Mr. Moore, M. P., the typical as well as representative Ulster Ascendancy Orangeman, denounced "the wretched, rotten, sickening policy of conciliation." Mr. Moore has not changed; he was ejected from the House of Commons the other day for language and conduct quite in keeping with his character and reputation. One might suppose that the irreconcilable Moore represents Ulster better than the conciliatory O'Brien. But listen to this apostle of conciliation at the Cork meeting: "As the Bill now stands it is rotten, beggarly and unworkable; and if it were passed it would not give them a Grattan Parliament but a Molloy Maguire shebeen house."

Decidedly Messrs. Moore and O'Brien should be able to get together and agree on some things. Poor William O'Brien!

The clever and vituperative Tim Healy, who came after O'Brien, evidently thought that even he could not improve on his All for Ireland colleague in his special brand of conciliation, so he contented himself with ridiculing the finance of the Home Rule Bill; "As the body without the soul is dead so Home Rule without sound finance is dead." But he, also, tried his hand at conciliation by contrasting Redmond's "flattering appeals to Ulstermen with his contemptuous treatment of the men of Cork."

The meeting was poorly attended and every empty seat was eloquent of the contempt of the men of Cork for the Irish catspaws of the anti-Home Rule House of Lords.

What does it mean? Of course we all know that these two clever Irishmen lack ballast and have long since rebelled against the discipline which has brought Home Rule to the verge of actuality. But what purpose can they hope to serve?

To enact the Home Rule Bill into law over the heads of the House of Lords, it must be passed three times practically unchanged. If the game

of the Tory Lords be to show a spirit of conciliation, to pretend to agree to the principle of Home Rule but differing in important particulars from that now embodied in the measure that will soon reach them for the second time, they may hope to so impress a certain number of members of the Commons that such amendments would be made as to materially change the Bill. Even if the Government should distrust and reject all such advances towards conciliation, in the country at least many might be impressed unfavorably to the party under the domination of Redmond; and Redmond's own conciliatory attitude towards Ulster, which has made a favorable impression in England, might be discounted.

Whatever the object may be O'Brien and Healy are playing an unenviable role, and have already lost all influence and forfeited the respect of decent Irishmen.

LEGAL TRIAL MARRIAGE

Less than two years ago Canada and especially Ontario was wrought up to fever heat over the Ne Temere decree on marriage. Now, so far as the Ne Temere is concerned, all the air a solemn stillness holds. One reads, nevertheless, almost daily in the newspapers, of incidents, events and discussions that forcibly call to mind the papal decree which was designed to prevent hasty, ill-considered and dishonest marriages so far as Catholics were concerned.

During the debate on the Ontario Marriage Act Dr. Godfrey, who considered the bill altogether inadequate, read from a business card of "a marrying parson of Bridgeburg who deserves to have his name published." The words on the card gave directions to runaway couples, such as "Take cars across the International bridge. They run every forty minutes from—street and pass my house," and "Telephone number—." Also the following words appeared: "Bride not required to go with the groom for marriage license," and "Marriage not published in newspapers."

"When a man makes a commercial project out of marrying people I think it is time for this Government to step in," asserted Dr. Godfrey, amid applause.

So far as we know no one referred to the fact of ministers of the Gospel "divvying up" the proceeds of such marriage ceremonies with the cab-drivers. The effect on an impressionable young girl and not too scrupulous young man, when the cabby or other tout of the marrying minister thrusts one of these cards on their attention, may be imagined. Having in mind the ever-present facility of divorce, the card of the reverend gentleman who is at once a Minister of the Gospel of Christ and a civil functionary, must seem to them like an invitation to a little escapade that will have no serious consequences in this world or the next. At any rate it must seem thoroughly conventional, respectable, and their own business.

To us this is a condition that forcibly calls to mind the Ne Temere decree and its object; but apparently its opponents consider that such pertinent facts are just what makes silence on their part golden.

The Hon Mr. Hanna, rebutting the criticism that the proposed bill was inadequate to meet the requirements of the case, said that in putting the responsibility on the issuer of licenses and adding the intoxicating liquor feature, the government "had done all they could do in passing legislation that would be observed." Which discloses a pretty condition of affairs and must afford food for reflection for those who would make marriage a matter exclusively of civil jurisdiction. And if that is the case to-day what will it be to-morrow?

Again, we read that according to a recent decision of Supreme Court Justice Choholan, trial marriages of young women under eighteen are legal in the State of New York. The decision was in the case of Mrs. Iva Mundell Coster, who sued to annul her marriage with Norman B. Coster. The court found that though Mrs. Coster's mother had given her consent to her marriage, as she was only seventeen when she became Coster's wife, she was entitled to maintain an action for annulment. "This is, to all intents and purposes," declared the judge, "providing in such cases for trial marriages, but it is a condition the remedy for which lies with the Legislature, and not with the Court."

Indeed, what is the wholeness of divorce legislation but to legalize trial marriage?

Our own Marriage Act will not be come operative in Ontario until 1915. In this the Government imitates the Church authorities who promulgated the Ne Temere decree nearly a year and a half before it went into force. If the government desire to give further time for consideration and amendment the delay is wise. The mild reforms contained in the bill as it stands could hardly demand such long notice before going into effect, and if these are all that the government can hope will be observed now, even these may have to be modified before 1915.

What with advanced ideas on marriage, divorce and eugenics, Catholics will soon be hopelessly old-fashioned.

"POPE SARTO"

The illness of Our Holy Father called forth much attention and many comments on the part of the press of all countries. We venture to think, however, that the Montreal Witness' editorial on the subject is in a class all by itself. It refers to Pius X. as "Pope Sarto," and in a patronizing way concedes to him certain admirable qualities of heart and mind; but the poor weak-willed old man is in the hands of narrow-minded reactionaries. For this reason, in spite of the good "Pope Sarto," the Church is at strife in France and Germany and Portugal and the State of Maine!

If, say, a tail-twisting anti-British editor were to refer to George V. as "King Wettin," faintly praise his personal character, and palliate his heartless desertion of his wedded wife to contract a bigamous marriage in the interests of State, we should have something very much like the Witness' illuminating editorial.

That the alleged previous marriage of King George V. is a vile calumny, fully and publicly refuted, is a fact of which we must suppose the aforesaid anti-British editor to be in blissful and honest ignorance, in order that his qualification for his editorial responsibility should be on a par with the writer of the editorial in the Witness on "Pope Sarto."

THE LATE SIR RICHARD SCOTT

A venerable figure in Canadian public life, a loyal and devoted member of the Catholic Church, a convinced and fearless champion of religion in education, a constant and consistent advocate of the cause of Temperance, and a public-spirited citizen passed away in the death of the Honorable Sir Richard William Scott.

Every paper in Canada has already given a sketch of his life; we shall here but add our mite to the country-wide appreciation of his worth.

Prominent in several governments since long before Confederation can we add anything to the fact, to which friend and foe bear testimony, that both in his public capacity and in his personal character this venerable octogenarian passes away bearing the white flower of a blameless life.

The familiar presence at the eight o'clock Mass will be missed by the congregation of St. Joseph's Church. St. Vincent de Paul society exemplifies Christian charity not only by contributing to the relief of the needy, but also by personal visitation, personal encouragement and personal sympathy.

Sir Richard was an active member of this organization in his parish, and, Sunday after Sunday, called for his meat and bread and coal tickets, which he considered it a privilege to distribute personally in accordance with the spirit of this admirable society.

In the years 1860-61-62 he introduced Separate School Bills; finally in 1865 he secured the passage of the Act which constitutes the constitutional guarantee of the principle of Separate Schools for Ontario. Down to the last years of his life his voice and pen insisted on the necessity of religion in education.

The Canada Temperance Act was the pioneer of advanced temperance legislation in Canada. A Federal Act, at the time it was tried out in Ontario, it was not clear as to what were the provincial powers with regard to its enforcement; and its efficacy was not demonstrated. But public sentiment on temperance is much more advanced to-day, a condition to which Sir Richard contributed his full share, and another trial might have a different result. Personally Sir Richard was not only a total abstainer but a vegetarian.

The long life of Sir Richard Scott has been successful in the truest sense of the word, and has been an inspiration to three generations of

Canadians, emphasizing the lessons of singleness of purpose, fidelity to principle, and personal probity and integrity.

THE BELGIAN STRIKE SETTLED

The strike of the socialist wing of the labor party in Belgium for equal suffrage has been settled by an honorable compromise. True to the bias which characterized the press despatches relative to the strike from the beginning, headlines announced the complete victory of workers' strike for manhood suffrage, which reminds one of Cuvier's remark on a pupil's definition of a crab. A crab, said the embryo naturalist, is a small red fish that walks backward. That is all right, commented the master, except that a crab is not a fish, is not red, and does not walk backwards. The recent strike in Belgium affected only a third of the workers; it was not for manhood suffrage but equal suffrage, one man one vote, as we explained last week; it did not end in complete victory but it settled by a compromise which proposes a revision of the franchise along the lines of unequal suffrage which now obtains. It is proposed to have an extra-Parliamentary committee appointed by the Chamber and the King to consider and report on the question of constitutional revision.

This committee will be composed of deputies, eminent scientists, jurists and others. The revision of the electoral system is expected to be completed by 1916, when there will be a dissolution of Parliament and an election under the revised franchise. Equal suffrage could be granted in a few hours. Despite the dissatisfaction amongst the Socialist rank and file the leaders accept the settlement feeling that it would be impossible to maintain the strike in the face of the offer of honorable compromise.

One paper complacently thanks goodness that we are not as others, even those Catholic Belgians; by the proposed reform of the franchise, England will as usual lead the world in true democracy. In England millions of workmen are disfranchised; until recently a hereditary House of Lords effectively and consistently nullified the will of the people whenever it clashed with the interests of class and privilege; even yet it has effective power to thwart the will of the people by delaying legislation demanded by their elected representatives. And when the Second Chamber is reformed it is safe to predict, that it will represent all that is eminent in learning, science, jurisprudence and public service in the country. Nor do we for a moment suggest that this is not eminently right, prudent and desirable. But without doubt we shall see the papers that now condemn the Belgian suffrage which favors thrift (not wealth) and education, pointing out the wisdom of similar provisions with regard to the Revising Chamber that will replace the House of Lords.

Belgium, with a population the densest in Europe, is practically one great city; in spite of this fact strikes are rare; in the most favorable conditions, judged by its progress elsewhere, Socialism infects but a minority of the workers; and thanks to proportional representation, Socialists are fully represented in Parliament; Catholic labor unions are strong, and flourishing where Christian principles are recognized.

The population of Belgium is overwhelmingly Catholic. Though the party in power is generally spoken of as the Catholic or clerical party, it is made up of the Catholic Conservatives and Christian Democrats. The Liberals are not by any means anti-Catholic, and have little in common with the Socialists except that both are in opposition.

It was the Liberal leader that proposed the compromise which has brought the recent strike to a satisfactory termination.

"NOT ANY, THANK YOU"

From a Lager Beer Brewery we have received a circular asking us to send a trial order for the particular brand manufactured there. "Did you ever stop to think of the enormous amount of energy expended by the human system," declares the circular. We have often thought of it, but must honestly declare that the momentary flare-up caused by the consumption of a schooner of lager is not the proper food to cause the human machine to run smoothly and energetically until the time comes for indulging in nature's sweet restorer. There is infinitely

more solid benefit to be derived from the consumption of a cup of coffee or a glass of milk. Had the stomach, liver and kidneys power of speech they would oftentimes say uncomplimentary things to their owners in regard to the way they are treated. Eight hours is considered a fair day's work, but these organs are frequently called upon to work sixteen, even twenty hours. Fancy a man consuming several schooners of lager and sandwiches late into the night notwithstanding the protest of the digestive organs. Little wonder if these latter hold a meeting and decide not to work overtime on such material. It lays there until morning and then—how does one feel in the morning? He has had a restless night and he awakens with bleared eyes, a sick stomach and no appetite. Had he taken instead merely a glass of water or a glass of milk or something of that kind he would sleep like a baby, get out of bed with a clear brain, consume a hearty breakfast and face the day's duties a sane and sober man fully equipped to take his place with his fellow-beings in the race of life. After a night's debauch he gets up with a bad temper, looks with disdain at food, proceeds to his work, and all day long is several laps behind his fellow-workmen in capacity, energy and brain power. We are sorry, gentlemen of the Lager Beer Brewery, that we cannot send you an order. We prefer to jog along in the old way on that plain healthy food which nature tells us is by long odds the best and the safest provender for the nourishment of the body. God gave us this body to be taken care of as he willed. To those who abuse it there will be an accounting day not only here but hereafter.

A CONUNDRUM

We desire to draw attention to a very notable point in connection with the disturbance in Belgium. Half a million workmen went on strike. The cause of complaint on the part of the workers is that while all the male population who are of age are given a vote, more than one is allotted to certain people in the country for special reasons as follows:

One supplementary vote is given to every voter having children and paying 5 francs (\$1) contribution to the State.

One supplementary vote to every voter who has property of 2,000 francs value.

One supplementary vote to every voter who has 100 francs per annum income from state securities.

Two supplementary votes to voters who have a certificate of superior education.

Two supplementary votes to voters who have occupied a public function of certain importance.

All along it has been claimed that the Government party is the clerical party, or in other words, the impression is conveyed that the Church has a commanding influence in the government of the country. A favorite theory of those who are ceaselessly making war upon the Catholic Church is that it is the enemy of educational enlightenment. But here we have this same Catholic Church giving two supplementary votes to those who have a certificate of superior education. Will our separated brethren please explain this? If the Catholic Church is the enemy of education how comes it that this same church puts a premium on education? This disturbance in Belgium will we hope enlighten some of our separated brethren on this point. There are some however who will not profit by the lesson. They will go on in the old way vilifying the Church of God.

FLOWERS AT FUNERALS

As the time for the meeting of the governing bodies of the Knights of Columbus approaches, a subscriber draws our attention to a subject which we think might very properly be discussed at these gatherings, namely, the use of flowers at funerals. He estimates that throughout the American continent there are two hundred funerals of the Knights of Columbus every month and that there is an average of \$10 spent at every such funeral for flowers. This makes \$24,000 per annum. This he justly considers a wanton waste. Much better would it be, as is the custom in some councils, if the money were apportioned for the celebration of Masses or devoted to some charitable work which is a crying need in every parish. For the departed soul of the member offerings of this kind would be of substantial value. Flowers are a joy to

day and dust to-morrow. The subject is well worthy the consideration of the members.

A BAPTIST HOME RULER

The power of inherited prejudice was strikingly exemplified on the occasion of an address being delivered to the London Ministerial Association by Rev. J. H. Boyd, pastor of the Adelaide street Baptist church. That rev. gentleman spoke like an honest man, a manly man and a true Irishman. He contended that "in spite of the bitterness of the past Ireland had a bright future and that the foundations for it were already laid. The keystone was Home Rule." Mr. Boyd's statements were not, we are told, approved by a number of the clergy present, who "feared the dominance of the Roman Catholic Church." With the utmost regret we read this announcement. It is a sorry thing to note that so many men who call themselves ministers of the Gospel of Peace give us exhibitions of a narrowness and a bigotry partly inherited, partly acquired, and stupidly cultivated, ill becoming the cloth. Just here let us give an example. The province of Quebec is more intensely Catholic than even Ireland. In all matters of legislation, provincial and local, the Protestants are not only fairly but most generously treated. Protestants in that province are elected to the highest offices, whilst Catholics, because they are Catholics, are constantly tabooed in the Protestant province of Ontario. Let a Catholic be placed in nomination for an office in this province and it is at once whispered about that "he is a Catholic," and therefore unworthy the confidence of the electors. We need not argue the point. Our non-Catholic fellow-citizens all know that such is the case. In answer to the objection raised by some of the ministers at the conference Mr. Boyd explained that he did not always hold his present belief but was converted by intimate study of the situation. Here we have the case in a nutshell. The average bigot will not make intimate study of anything when there is a possibility of his prejudices being disturbed.

A synopsis of the debate on this question appeared in the evening Free Press of Monday, with the names of Canon Tucker and Prof. Wright as the opponents of Home Rule. "Home Rule means Rome Rule," said Canon Tucker. We have heard this before. It is the "home sweet home" of the bigot and always popular in an assembly of bigots. We are not surprised. The Canon fears retributive justice. Once upon a time, only a generation since, the law compelled the Catholic people of Ireland to go deep into their pockets and pay the salaries of "the parsons of that alien sect to which the Canon belongs. He need not fear, however. Under Home Rule bigones will be forgiven, if not forgotten.

WHERE IS IT?

The Toronto Globe, in making reference to the death of Sir Richard Scott, makes a little slip which is altogether too common with the editors of the daily press in Canada. "Sir Richard," says the Globe, "was a devout but by no means aggressive member of the Catholic Church." Were we to ask any of our fellow Canadians to define what is meant by aggression on the part of the Church or its members there would be a rubbing of heads. It is but a parrot cry and it is full time sensible men relinquished the use of it. In Ontario the Catholic people support their own schools with their own money. This is called aggression. In Quebec Protestants are accorded the same right. No Catholic in the last named province ever dreamt of terming it aggression. Will some one give us a concrete case of "Romish aggression."

AS LITTLE CHILDREN

In one of the most beautiful passages in his "Under the Cedars and Stars" Canon Sheehan writes: "Today a child in its mother's arms came into my garden. I looked at it and saw at the same time the necessity of the Incarnation. God could not resist taking that loveliest form—the highest to which material things have reached." Is it not a startling thought—to see in the beauty of childhood a reason for the Incarnation? And yet is it so strange that God so loved the innocence of childhood that He Himself should become a little child? For God is Truth and Purity and Holiness itself, and in a little child we see these in their highest human form. And how could God help loving the

loveliness of childish innocence when even our sin-laden souls feel better for the touch of a child's pure hand or the smile in a baby's eyes?

"As Little Children." It is easy to picture the scene. The wondering apostles, the joyous faces of the mothers, the children, open-eyed, nestling close to the Sacred Heart, and the smiling lips of Jesus murmuring a blessing. Then He turns to the disciples standing round about and says to them, "Unless you become as little children you cannot enter into the Kingdom of Heaven."

We know not how it sounded to their listening ears, but in this twentieth century it seems an antiquated gospel. Childhood stands for simplicity, and the world prides itself upon its shrewdness. Childhood is the age of trustfulness, and the world bids us distrust everyone and everything. Childhood is symbolical of innocence, and men, now-a-days, boast of their wrong-doing. Childhood is the age of faith, and the world scoffs at all belief. Ah, indeed the world has a long way to travel to get back to the ways of Christ. Strong in its own conceit it despises the weakness of children, although Christ has made it the sole condition of admission to His Kingdom.

Do we hearken to the voice of Christ or that of the world? Are we open and candid in our relations with God and our fellow-men? Have we faith in all things; above all, the trusting faith of a child in Jesus Christ? Do we make friends of all that is good and true and pure? Have we allowed the beauty and poetry of life to die out of our hearts while we spend ourselves in the pursuit of phantoms?

Have we forfeited that best and fairest of all gifts of the Creator to the created—the heart of a child?

COLUMBA.

NOTES AND COMMENTS

FIGURES RECENTLY published from the last census show that Catholics outnumber any of the Protestant denominations in four Provinces of the Dominion, viz., Quebec, Nova Scotia, New Brunswick and Prince Edward Island. In two of the Western Provinces, Alberta and Saskatchewan, they rank second; in Manitoba and British Columbia, third, while in Ontario they are outnumbered by the Methodists, Presbyterians and Anglicans in the order named. Quebec is, of course, the stronghold, and in the Dominion as a whole, Catholics form over two-fifths of the population. It is a good showing, but may be improved in the next census if Catholics are true to their traditions and to themselves.

THE APPEAL on behalf of the Catholic Sailors' Club of Montreal, which appeared in a recent issue of the RECORD, may be safely commended to its readers. Those who have visited that institution and witnessed the great work being done there for the seafaring folk of Canada's chief seaport, will not need to be told how closely it is in harmony with the spirit of his present Holiness, whose pontificate has been dedicated to the "restoration of all things in Christ." Prior to the existence of the Club, the Catholic sailor on shore at Montreal was either left to his own resources or was the prey of any and every form of middle-class sectarianism. Now he has, conveniently situated on the water-front, a safe resort where both his spiritual and temporal interests are well looked after. No matter what his nationality he is made to feel that he is among his own people, and that Catholic hearts are as warm in this part of the world as in any other. It is a work that should appeal to every Catholic heart, not in Montreal alone, but throughout the length and breadth of the Dominion.

It is evident from the Last Will and Testament of the late J. Pierpont Morgan, that while it was given to him to accumulate wealth beyond almost any other man in the world even in this age of colossal fortunes, his interests were not centered in merely material possessions. The opening clause of this document in which he gave expression to his Christian belief, and bequeathed it to his children as their most precious possession, is one which may have a far-reaching effect upon the moneyed men of the age. It is a sermon much more powerful than any he could have preached in his lifetime. It is also a reproof to the selfish and materialistic character of the time, recalling, as it does, the spirit of what is ignorantly called the

"Dark Ages." Morgan was not a Catholic. That was his misfortune. But it is evident that with his love for the artistic and the antique he had imbibed also something of the unworldliness of the Ages of Faith. Certain it is that he was a man of large mind, and, according to his lights, of humble piety, who, while engaged in the greatest monetary transactions of his day, kept a place in his heart for the world unseen. To that extent, at least, he was an example to his kind, and Catholic men of wealth not less than others should profit by it.

LAST WEEK we remarked upon the changed sentiment of Presbyterian Edinburgh in its attitude to Good Friday and other Christian anniversaries. This change also finds exemplification in the matter of "graven images." The well-informed "Alfonso," who writes for several Catholic papers in England and Scotland, indulges in some merry play at their expense in this regard. It is, it appears, proposed to set up a bust of Bobbie Burns in St. Giles Cathedral. That venerable edifice, the scene of Jenny Geddes' stool-throwing exploit, has already departed from Presbyterian simplicity in that several years ago a stained-glass window was erected, bearing (actually) a representation of the Madonna. Having achieved so momentous a turnover, it is surely a small matter to protest, as some do, against a mere bust of the Ayrshire Poet. It has been pretty well understood that the Scottish Kirk was sound at least on this point, and that, give way on others as it might, it could not be moved from its time-honored opposition to so "papistical" a practice. In this its critics have reckoned without their host.

"IT STRIKES US," says Alfonso, "as being all very un-Presbyterian. Of course, if the congregation of St. Giles' are assisted to pray better by having Robbie (from the waist upwards) looking down upon them with an stony gaze, that is entirely their own affair, but as this introduction of statues and images into places of worship smacks of idolatry, as good Christians we must sound a note of warning. . . . It is quite true, as may be urged in defence of the innovation, that if the Auld Kirk had any saints, it would put them up instead of the Bard; as it is it can deal only with such material as it has. Still, there is the danger of image worship, and where are you to draw the line? The next generation may be praying in the presence of Harry Lauder, giving 'Stop your ticklin', Jock.'"

THIS MAY BE somewhat irreverent, but it drives the nail home. If Knox hated any one thing more than another it was what in his blind fury he dubbed image-worship. It was from him that the mob took the cue which resulted in the mad destruction of some of the most beautiful and venerable cathedrals and religious houses in Europe, making of Scotland for succeeding centuries a graveyard of Christian art, and a desert of religious gloom. It would be a strange revulsion then, should the new movement result in the erection in St. Giles, or any other Presbyterian domicile, of a statue of the man who gave the Kirk being. But we need be surprised at nothing now-a-days.

THAT RITUALISM of a kind is making headway also among Canadian Presbyterians, we have only to read the daily papers to be assured. And it all passes without remark or protest. Only the other day a paragraph in the denominational organ, The Presbyterian, caught our eye, announcing that the pastor of a Seaford congregation had been presented with an "elegant pulpit gown and cassock," and that the choir of thirty members, male and female, had appeared robed in gowns for the first time. Fancy a descendant of the Covenanters in a cassock! It will, after that, not be surprising to hear that they have blossomed into surplises. That, according to the fathers of the Reformation, will not mean that they are on the way to perdition; it will mean that they are already there. What then would the same pious oracles have had to say about Presbyterian bogus masses!

THE FOLLOWING letter to the editor of the Toronto Star a few days ago merits perusal: "The city has always been diligently exterminating the noise-making

posts. She has gagged the peddlers and several others, but there is yet one species left untouched. I refer to the missionaries to the Jews who are raising a horrible rumpus almost every night round our corner in the Ward. They raise such a loud shouting and yelling, so that it is almost impossible to do any brain-work within a radius of half a block. Surely we residents in the Ward have as much right to quietness as anybody else in other parts of the city. Cannot the City Council stop this nuisance? Had they (the missionaries) been doing good work they might have been pardoned, but they have accomplished nothing, because the Jews cannot be Christianized—and kept observing Christians unless they are paid for it. Furthermore the way they entrap the Jewish little ones is really a shame. BEING, that they are doing no good and are pests, I cannot understand why they are tolerated at all. COMMON SENSE.

IT IS needless to say that we have no brief for the Jews, but since Catholics have to experience the same meddlesome interference in regard to their Italian, Ruthenian and other foreign brothers in the Faith, it is, as we have repeatedly said in these columns, impossible to withhold sympathy from even the despised Israelite in his resistance to the low, underhand methods employed by misguided zealots to steal away his little ones. In saying that the Jews cannot be Christianized, the Star correspondent is right within the measure of his outlook. They certainly cannot be Christianized by the methods described, nor is it possible to imagine the Jew with his venerable past being influenced by any such emasculated forms of Christianity as these petty sects of yesterday.

IT MUST BE said of the Jew that in at least one respect he sets an example to a certain type of Christians. There is a paper, The Menace, published in Missouri, whose one mission is to slander and prejudice Catholics. Its methods, which have been referred to in these columns on more than one occasion, need not again be enlarged upon. This delectable paper recently sent broadcast an article attacking Catholic institutions which received publicity in many sectarian journals. Among others Emanuel, the Jewish paper of San Francisco, was asked to republish it at regular advertising rates. This is its editor's reply:

"We have no desire to earn money that way, and do not intend to lend ourselves to such dirty business. Catholicism in America has done much for philanthropy and education, and its eleemosynary institutions are admirably conducted. The A. P. A. movement reminded us Jews too much of our own persecutions to give it much comfort. The Menace, rather than Catholicism, is a menace to freedom and the principle of religion."

We have yet to learn that any Protestant publication viewed the matter from the same creditable standpoint.

LA TRIBUNA CALLED TO TASK

LETTER FROM THE BISHOP OF SHERBROOKE, QUEBEC, IN REGARD TO THE MAINE DIFFICULTY

The following letter has been addressed to La Tribuna of Sherbrooke, with the authorization of His Lordship Mgr. LaRoque, referring to its two recent reproductions "Dans le Maine" and "Malentendu":

Bishop's House, Sherbrooke, March 25, 1918.
Mr. Editor:—In your editions of the 26th and 27th inst., you quoted from the editorials of the French-American papers two articles entitled, "Dans le Maine" and "Malentendu." These articles dealt with the religious difficulties of the Diocese of Portland, and more especially with legislation introduced by the so-called defenders of the rights of the French-Canadian Catholics of the Diocese of Portland.

The article, "Dans le Maine," is a direct censure of the procedure of His Lordship the Bishop of Portland. The other, "Malentendu," does not hesitate to criticize the Roman Congregations.

To fully grasp the objectionable features of these two articles, as they appeared to the majority of straight-forward Catholics, it will suffice to call your attention to certain elementary principles of Canon Law.

If, on the one hand, we can hold the theory that parochial religious edifices, churches, presbyteries, parochial schools, orphanages, etc., etc., belong to the parish, and are generally speaking for the exclusive use of the parish; still, we must not forget that they are "Ecclesiastical property, and as such, come under the jurisdiction of the Bishop of the Diocese. In the administration of these immovables, nothing can be done without the consent of the Bishop; much less against his will. This point of Ecclesiastical discipline is of such importance, that it forms the motive

of the condemnation, by His Holiness Pius the Tenth, of the "French Association Laws," which ignored the Bishop's authority, on the administration of parochial holdings.

If we study the legislation which failed to enlist the sympathy of the Maine statesmen (to the evident disappointment of the author of the above named articles), we must admit that it is forcibly suggestive of the same reprehensive spirit which inspired the "French Association Laws," hence its disapproval by the religious authorities.

The question of the proprietorship of Ecclesiastical holdings, according to the Civil Law of the United States, has been recently defined by a Roman decree.

The author of the article, "Dans le Maine," deliberately misinterprets this decree on several points.

This decree never absolutely condemned what it termed "The Corporation Sole" in a diocese, there are parochial holdings for the use of the diocese, and also the holdings of the Bishop in his quality of Bishop.

I do not refer to the personal property of the Bishop. If it be advisable that the parish be recognized by the Civil power as the proprietor of its holdings; so also should the diocese be recognized, by the same Civil power, as a corporation possessing diocesan holdings, and the Bishop's holdings in his quality of Bishop. Hence, therefore, the necessity of the Civil Law considering the Bishop of the diocese, in his quality of Bishop, as a corporate body, capable, in the eyes of the law, of possessing and administering the aforesaid holdings. That this Episcopal Corporation should be known as "The Corporation Sole," or (as here in Canada) as the Catholic Episcopal Corporation, is necessary in the United States, as elsewhere.

What the famous Roman decree absolutely disapproved of, was that form of proprietorship known as "Fee Simple," which consists in one person possessing in his own name the ecclesiastical property. One with the slightest knowledge of the religious situation in Maine, would know that the "Fee Simple" system did not exist in the State.

Undoubtedly the Roman decree intimates the advisability, when possible, of seeking such legislation (where it does not already exist) which would constitute the parish a legal corporation. The Roman decree is still more explicit. It singles out distinctly the ideal which ought to be the object of the generous efforts of Catholics to obtain a legislation in conformity with their legitimate aspirations. And the ideal thus singled out is that which was already in vigor for the State of New York when the Roman decree was issued.

Now, by the amendment which His Lordship the Bishop of Portland proposed to the Bill before the Maine Legislature (which amendment was voted and has now the sanction of law) he gave to the Catholics of the State of Maine, the same legal status enjoyed by those of New York, considered a model by the Roman authorities.

The parochial corporations of Maine, as those of New York, would include the Bishop, the Vicar-General, the parish priest and two laymen named by the three above mentioned. I admit that there is a vast difference between this Ecclesiastical Board and the legislation sought for by the self-called defenders of Franco-Americans. But, when Rome proposes a mode of procedure, and the Bishop by earnest efforts obtains its recognition by the law of the State, why should Catholics murmur? How unjust to accuse the Bishop of racial preference? How unfair to criticize and censure the Roman authorities? And that is precisely what the writer of those two articles has done. Consequently, those articles are offensive to your Catholic readers.

It is because the champions of the Maine Bill overlooked the elementary principles of a Bishop's right, in the administration of all ecclesiastical possessions, in his diocese, and because they failed in the respect and obedience due the Bishop, even though occasionally we might not always be in sympathy with his views that they incurred the censures of the Church. And those censures will only be the more severe in proportion to their obstinacy.

Mr. Editor, I would consider the publication of these remarks, which I forward you at the formal request of His Lordship the Bishop of Sherbrooke, as useful, and moreover, as a just reparation to all your Catholic readers. Believe me,
Faithfully yours,
H. A. SIMARD, Priest,
Chancellor.

A REMARKABLE ADMISSION

A remarkable admission has been made by the German Reichsbote. This paper says it is a fact that the Catholic faith in German is more successful in its work than the Evangelical. The Burmese Verein and the other Catholic societies have a much greater influence with their members than the Evangelical League can boast in its own circle. The Catholic missions though fewer, are larger and more whole-souled. Finding many conditions equal between the two confessions the paper seeks to solve the reason why Protestantism cannot hold its own with Catholicism, even in the stronghold of the former. It decides the only answer must be the internal divisions of the Protestant church, which prevents it bringing an unique divine mission to the people, for what one preacher says is contradicted by another.

THE NEW PAGANISM

In the paganism of the old Roman Empire, the Apostles and their successors during three centuries—had to combat two things in particular, lust and cruelty. Then, when the barbarian came from the north and the east and swept away the Empire, the Church sent her missionaries amongst those peoples, civilized them, and moulded them into the States that came to be known as Christendom. Though they did not always respond to the aid, natural and supernatural, that was brought to them, nevertheless the societies founded have been something different from the wild tribes out of which they were constructed. Two things in particular the Church endeavored everywhere to impress as very distinctive marks upon these peoples in their civil formation: charity and purity; love even of the poor for Christ's sake, and the sanctity of marriage.

To-day, at what is called the height of civilization and in the midst of it, the old paganism reappears. There is a new paganism. The name has been used, in late years, under circumstances which make clear that one writer has not been copying the expression of another, but that each one has been naming a reality that has made an impression on him, a reality so characterized as to suggest its own name—the new paganism.

The new paganism, as the old, hates chastity. Its highest aspiration is carnalism. Hence it does not want to hear the name of Christ. Hence it has undertaken systematically the exile of Christ from the midst of peoples and the carnalizing of society. All its campaigns against the Christian spirit have the marks of the old paganism, cruelty and lust—a cruelty exercised with demoniacal hatred in war upon the chaste. Its periodical violent uprisings are commonly begun by an attack upon chaste women. The latest illustration of this may be found in the Portuguese rebellion, where the new paganism was let loose. One of its first acts was to drive thousands and thousands of nuns from their homes and march them through the streets as criminals, as the greatest enemies of the new order. It was a typical exhibition of paganism. It branded itself by opening with an attack upon the weak and the pure. Seven years ago the same program was carried out in France. Fully one hundred thousand consecrated virgins were plundered of their homes and driven on the streets. Nearly forty years ago the new-made German Empire did the same thing. It put itself at the disposal of the new paganism for the dirty work of driving out the religious. And forty years ago, too, the sacrilegious thing called the "Kingdom of Italy" celebrated its coming with a holocaust—the eviction and spoliation of its hundred thousand nuns.

All this work remains with its results: the triumphal march of carnalism; and tens of thousands of these women are living in penurious exile or eating the bread of poverty supplied by the compassionate on their native soil. The spirit in which it has all been done has not diminished. It is growing. It has not been the work of what is called a mob. The work of a mob is like the work of a flood, an earthquake or a cyclone. There is a swift destruction, universal sympathy, mourning—and a resurrection. But the war upon the chaste has been carried on with all the apparatus and paraphernalia of the popular deliberative assembly, of committee and cabinet and parliament and law. What a spectacle it has been under our eyes, at the close of one century and the opening of another, in states of ancient renown, to see the great virgins, armed with sabres and rifles and belts of cartridges, and acting under decree of parliament, marching like dumb beasts, in these they are like the old, but there is a difference. The old had not known the supernatural. Of it Saint Jude says: "These men blaspheme whatever things they know not" (v. 10). The new has abandoned the supernatural. St. Jude continues (v. 17-19): "be mindful of the words which have been spoken before by the apostles by our Lord Jesus Christ, who told you, that in the last time there should come mockers, walking according to their own desires in ungodliness. These are they who separate themselves, sensual men having not the Spirit." The new paganism is characterized by the knowing hate of those who have cast off the supernatural privilege of the redeemed.

When the Church in the person of Twelve authorized Teachers went to the old paganism it brought a doctrine and a practice that had never been heard of. It offered to lift man from a condition of degraded nature. Mere natural logic would have been of no avail to this end against dark-

ened minds and weakened wills. But it brought with it an assurance of supernatural aid for those who might have the beginnings of good will. A supernatural life was created, a supernatural people, the Christian people. The new paganism is made up of something that has fallen away from the Christian people. First, it rejected the teaching Church commissioned by Christ. It would have no supernatural. It would begin the age of reason—no light of revelation, no strength of grace. It called itself rational. Its rationalism would determine what might be permitted to the divinity. It would have a god of reason. It exalted itself above the Most High. And reason being thus gone, there was nothing left to it but the animal weight, and it tumbled soon to "the goddess of reason." It put a low woman on the altar; and to-day there is not an instrument of civilization which it does not employ to draw society to the worship, whilst parliaments and armies are driving out the chaste.

Nineteen hundred years ago, Peter, Christ's first Vicar, was put to death by the old paganism because he proclaimed the teaching of Christ. To-day, after nineteen centuries, for the same reason, Peter's successor is a prisoner where Peter was put to death. The new paganism.—W. Poland, S. J. in America.

BECOMES CATHOLIC

MRS. AUGUSTUS H. PAINE, JR., OF NEW YORK, EPISCOPALIAN

In a private chapel of the Church of Our Lady of Lourdes, 142nd Street, between Convent and Amsterdam Avenues, New York, Rev. B. W. Maturin formally received into the Catholic Church, recently, Mrs. Augustus H. Paine, Jr., for many years a communicant of the Episcopal Church of St. Mary of the Virgin.

Mrs. Paine has attended the Church of the Transfiguration, the "Little Church Around the Corner," and also St. Luke's Church in Hudson Street, a chapel of Trinity parish, although her home church was St. Mary the Virgin. Her husband and her father are paper and wood pulp dealers, with offices at 200 5th Avenue. Before her marriage she was Mary Eustis Potts. She has traveled much, and only recently returned from a long tour of the South. She is the mother of two grown sons.

Augustus H. Paine, Jr., admitted that the report of his wife's change of faith was true, but said it was her own private affair. Rev. Dr. J. H. G. Barry, rector of St. Mary the Virgin Church, the former spiritual adviser of Mrs. Paine, admitted that he had heard of the proposed change.

Rev. Dr. Maturin was at one time a member of the Wesleyan Fathers' Order, of Cowley, Eng. While a Wesleyan father, Rev. Dr. Maturin was rector of St. Clements' Church, Philadelphia. He resigned and soon entered the Catholic Church.

THANKS GOD FOR THE CATHOLIC CHURCH

THE MOST WIDELY KNOWN METHODIST MINISTER IN THE WEST PAYS ELOQUENT TRIBUTE

In the Chicago Inter-Ocean recently there appeared a sermon by Rev. Charles Bayard Mitchell, D.D., LL.D., who is said to be the most widely-known Methodist minister in the West and is pastor of St. James' Church, Chicago. Among other things Dr. Mitchell said: "I have long since come to that point in my religious experience where I cannot do other than love and respect any church which exalts the name of Jesus Christ. I think it is evidence of growth in grace when a Christian comes to love all the churches, and finds much to admire and like in denominations other than his own. I want to tell you this morning some of the things which I like in other churches. In the first place, I like the Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever question the deity of Jesus. I also like it because it believes in the religious training of its children, and, at great sacrifice of time and money, does it. I could wish that it would send its children to the Public schools, while at the same time carrying on in its churches the religious training upon which it rightly places so much emphasis. I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defense of the Bible, and am almost ready to condone its futile battle against 'Modernism,' for it is so tremendously in earnest to stem the tide of a Godless materialism. I especially thank God for the stand that Church takes in this land against anarchy on the one hand and an impossible Socialism on the other. When I think of the seething masses of foreigners of a certain type in our cities, which we Protestants never produced, and thus far, at least, have been unable to touch, I thank God for a Christian Church which does touch them, and

exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city the Catholic Church.

CONVERSIONS TO CATHOLICITY IN GERMANY

Writing of Baron Von Cramer-Klett, the Bavarian nobleman and Councillor of the Empire, who was converted to Catholicity last year, Abbé C. A. Maurin in l'Univers says that the conversion was remarkable for two reasons. In the first place the Baron became a Catholic although there was a clause in the will of his father providing that in case of the abjuration of Protestantism by the Baron, a part of the property would pass to other heirs; and secondly it was the Baron's love for the religious orders that led him into the Church. While yet a Protestant he was the friend and benefactor of the Jesuits and Benedictines.

The Abbé Maurin says that the story of German conversions to Catholicity during the last hundred years is a deeply interesting one, the number and character of German Protestants who turned to the faith of their fathers in that period being lengthy and notable. Dr. Rosenthal, himself a convert, has published a book on the subject, and Alban Stolz, said to be the greatest German Catholic writer in the last century, another.

The causes that led to these celebrated conversions were many and varied, but they group themselves into several well-defined movements. The trend of art towards ancient Rome and Catholic Rome attracted at first, in the early part of the nineteenth century, painters of great talent like Overbeck, Cramer, Vogel, Schnorr, the two Schadows, Klinkowstrom, Muller, Wassmann, Althorn, Achenbach, Lasinsky, and Jones Veit; sculptors like the brother Riepenhausen; artists like Emilie Lindner, and scholars like the archaeologist Platner. These "Nazarenes," as they were called at that time, became disgusted with theological paganism and rationalism, and asked themselves what it was that inspired the hearts and hands of Michael Angelo, Raphael and those others who wrought the masterpieces of Christian art. They found the answer in the Catholic Church, and they turned to that Church as one holding the mystery of life as well as art.

In the middle of the nineteenth century numerous missions, chiefly those given by the Jesuits, attracted to the Church other notable noblemen like Prince Radziwill, Chassot de Florencourt and the Baron of Kettungen; journalists like Lewald, Vogelsang, and Glöeden; writers like the Countess Ida de Hahn-Hahn, who in their conversion turned from dangerous to edifying themes: men who became priests and religious, like Mueller, Meinhold, Peterson, Bulow, Suckow, Massen; a Royal Highness—Paul, brother of the King of Wurtemberg; a Jewish physician, Rosenthal.

The third group of conversions is connected with the persecution to which Prussia subjected the Archbishop of Cologne, Monseigneur de Droste-Vischering. Count Stolberg Wernigerode, the historian Groeher, the publicist Rintel, and Baroness Kinsky, received from this incident the desire for the faith.

Between times and flowing from different causes came the conversion of the historian Harter, the writers Schlegel, Warner, Moehler, Rumohr, Adam Muller, Dreyers; the jurist Jercke de Haller, and a number of others.



"It is a truth of experience," comments the writer in l'Univers, "that converts usually become apostles and in their turn convert others. By their deeds, their words, their writings, they exercise an apostolate, imitating in this the action of the Apostle Andrew, who, already chosen by Jesus, went to call his brother Peter to the cause of the Master." The most recent illustration of this truth Abbé Maurin finds in the case of Professor Von Riville, of the University of Halle, who embraced the faith in 1911 and has employed all his knowledge since then, and devoted his pen to the Catholic Church.—Sacred Heart Review.

THE EUCHARISTIC CONGRESS

Valetta Island of Malta, April 23.—The twenty-fourth International Eucharistic Congress was this afternoon formally inaugurated at the Rotonda, the largest public building on the island. A letter from Pope Pius to the three thousand pilgrims attending the Congress was read, after which an address was made by Cardinal Ferrata, who has been sent to the Convention as the personal representative of the Pope. To-night the solemn function of blessing all of the churches in the city will be performed.

The three thousand pilgrims, who represent partially every section of the world to-day held sectional meetings in Italian, English, French, Spanish, Belgian, Greek, German and Maltese.

The Papal Legate here to-day telegraphed to King George of England, thanking him for the offer of a British ship to convey the Eucharistic Congress delegates here from the mainland.

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.

For the Catholic Record
A MAY GIFT TO MARY
Ave Maria! sweet Queen of the May!
What shall we bring to your altar to-day?
Odor of lily and incense of rose?
Gifts for our Queen that the spring-time bestows!
All that is fairest we place at thy feet.
Fondly our Queen of the May-time we greet.

Ave Maria! sweet Queen of the May!
Lilies may wither, and rose fade away,
Fairer, O Mary, the chaplet we twine,
Worthy our gift of our sweet Mother's shrine,
Love of our hearts do we lay at thy feet.
Fondly our Queen of the May-time we greet.

Ave Maria! sweet Queen of the May!
Queen of our hearts do we hail thee to-day,
Make us be steadfast when dangers are nigh,
Raising our thoughts to the Kingdom on high,
Jesu! Maria! we lovingly greet,
Hearts that are faithful we lay at thy feet.

—REV. D. A. CASEY (COLUMBIA)

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FIVE MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

"And the Lord Jesus, after He had spoken to them, was taken up into heaven." (St. Mark xvi, 19)

In looking back over the life of our Lord while on earth, we see that all the mysteries refer to the Ascension as to the end and completion of His work. As every mystery of His life began with the Incarnation of Lord, so they all end with His Ascension into heaven. After that the work of the Holy Ghost begins. And how glorious an ending His Ascension was! His humble birth, His humility when insults were heaped upon Him and when He was condemned to death, His humility and love when He cried out on the cross, "Father, forgive them, for they know not what they do," all are finished by the majesty of His ascension, than which nothing can be more noble; nothing more glorious. He ascended to occupy the throne and to possess the kingdom He had purchased by His passion and death, and in order to show us that the kingdom He spoke of was not of this world, for the wealth and power of this earth is but perishable, while the riches our Lord spoke of are above the natural and are eternal.

Our Lord's Ascension leads us to think of Him and to follow Him in mind and heart. By His rising from the dead and ascending into heaven He gave us a model to follow no less than by His suffering and death. By His Ascension our Lord would show us that although we are in this world we should not be of the world, that our minds and thoughts should be directed heavenward. By the Ascension of Our Lord the gates of heaven, so long closed against us, were opened and a place was prepared for every one of us, for He said, "I go to prepare a place for you"; and there we shall find Him, ready to be our Advocate before the throne of God, provided we be converted and repent of our sins. Is there anything that should give us greater joy or fill our hearts with more earnest love than the thought of Our Lord's Ascension? Should the thought not fill our hearts with gratitude? Should it not compel us to forget ourselves and our surroundings—should it not make us think of God and our eternal home? Our Lord says: "Where one's treasure is, there is his heart also."

But now, my dear brethren, have you followed this advice? Is it not the case with too many of you that your thoughts are centred on things of this life? Do you seek worldly happiness, often at the expense of eternal happiness? And yet those who have been the most successful and most ardent in the pursuit of the riches and the joys of this world have finally become the most severe in condemning them. Perhaps, too, you seek those pleasures and enjoyments which are yours in common with the brutes, and not only momentary in their duration and bitter in their end, but filthy and disgusting. Our Lord's Ascension teaches us to seek the joys of heaven and such as lead to them and are worthy of a rational man. All others are below our level, and to think of following them, of satisfying ourselves with them, is an insult to our regenerated nature, to that nature that our blessed Lord deigned to take upon Himself and to bear aloft with Him in Paradise.

A day like this is a favorable occasion to store one's soul with the virtue of hope. Our Lord brings into His Father's presence the five wounds and the recollection of all the agony that they mean, and He does so on our account. Those wounds shine resplendent in heaven, and they are the jewels with which our Saviour has purchased our salvation. Let us be full of courage, then. Let us call out to Our Lord, "Remember me, now that Thou art come into Thy Kingdom. I am a lustful man, but I am sorry; give me the grace of purity. I am a drunkard; oh! cure me of my dreadful appetite for drink. I am a worldly; teach me the value of eternity. I am quarrelsome; give peace and good will to my stormy soul." Such a prayer as this on Ascension Day will move Our Lord to give us the proper dispositions for a good confession and Communion for our Easter duty.

THOSE PROTESTANT CHARGES

Non-Catholics who object to our Faith on general and particular principles are accustomed to accuse us of evil-doing and misdeed, and simply because certain conditions in our religious life make it an easy enough thing for them to do. Mr. G. Elliot Anstruther, the organizing secretary of the Catholic Truth Society in England, makes it his business to deal with charges of this sort in one of the booklets issued by that body. Here, categorically, are some of the accusations he deals with:

THE BIBLE. In regard to the Bible, he says, the principle difference between the Catholic and Protestant attitude towards the Bible is that one recognizes, while the other rejects, the need for an infallible authority to be the guide and interpreter of the Sacred text. Catholics accept and revere the Bible on the authority of the Catholic Church which originally drew up the "Canon," or list of writings which make up the Bible.

PLEASE PUBLISH MY TESTIMONIAL

So Other Sufferers Will Take "Fruit-a-lives" And Be Cured

Gratitude—heartfelt gratitude—prompted this letter. Madame Langlois was so thankful to "Fruit-a-lives" for restoring her to health and strength, that she gladly allowed her letter to be published.



St. ROMUALD, QUE., SEPT. 23rd, 1912. "I have pleasure in stating that I have been cured of severe Dyspepsia and Chronic Constipation by using "Fruit-a-lives." I was a terrible sufferer from severe Constipation for many years, and I tried every remedy I heard of, and also was treated by physicians without any permanent benefits. Then I tried "Fruit-a-lives," and this fruit medicine has completely cured both the Constipation and Indigestion. I cannot praise "Fruit-a-lives" enough."

Without the Church there would have been no Bible. Protestants hold that individual interpretation will reveal God's Word to all who seek it truly. The result of this is (says Anstruther, in effect) that there are a multiplicity of doctrines, based on the Bible, in Protestant sects. Catholics have only one. Some of the readings of the Bible by non-Catholics also tend perilously towards Rationalism. Far from being forbidden to read the Bible, Catholics are encouraged to do so, and there exists an Indulgence granted by the late Pope to all the faithful who make it a practice to read the Bible.

WHY PRIESTS DO NOT MARRY. Celibacy in the Catholic Church is a matter of Discipline, not of Doctrine. No article of Faith would be affected if the Catholic Clergy was given permission to marry, and the celibacy of the clergy does not belittle the state of matrimony, which is sacramental and holy. It is wise that an unmarried clergy should consecrate themselves to the duties of the Temple and not of the Home, says Mr. Anstruther. The Church asks all its ministers' service. The idea of clerical celibacy is, moreover, appealing to a widening circle, as in the Anglican Church, for example. The Catholic priesthood exhibits morality in one of its highest known aspects.

CONFESSION. Since the early ages of Christianity, Confession has been one of the parts of Catholic belief and practice. Non-Catholics (of the most ignorant kind) say that Catholics can commit any iniquity and get absolution from a priest by Confession. They also say that priests are paid for absolution. Catholics know that this is not so, and Ireland (says Anstruther) is a country which exercises the use of the confessional most, and is one of the most moral in the world. Priests are merely the instruments of God, and every Catholic, from the Pope down, has to make his confession.

CONVENTS. Many non-Catholics think that convents are places in which women are kept against their will; that these women are at the mercy of tyrannical priests and superiors. It is, however, a certain fact that it is far easier for a woman to get out of a convent than to get into one. Many postulants (candidates) are rejected for every one that is accepted for the religious life. Nuns do not take their vows till after a lengthy period of trial. It is to be noted that all the "escaped" nuns have at least been able to "escape." Are monks and nuns lazy or useless? Surely good works are a proof that they are neither the one or the other.

DO WE WORSHIP IMAGES? The Church encourages the use of statues, crucifixes as "reminders" to which a relative honor is paid. When an army salutes its flag, does it pay honor to the piece of cloth of which the flag is made? It simply testifies its faith in a principle. When a Catholic kneels before a crucifix, he is not praying to anything but to Christ there represented.

TOBACCO HABIT. Dr. McTaggart's tobacco remedy removes all desire for the habit. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT. Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart 75 Yonge Street, Toronto, Canada.

INDULGENCES. "An Indulgence is (not leave to commit sin) but a remission granted by the Church, of the temporal punishments which often remains due to sin after its guilt has been forgiven," says Mr. Anstruther. A "Forty Days" Indulgence does not mean forty days less in purgatory, it simply means that once the Church used to impose a penance of "forty days" duration, and that conditions at present make "prayer" or "fasting" an easier way to satisfy the requirements of penance.

THE INFALLIBLE POPE. By infallible Catholics do not mean impeccable, or sinless, nor do they think the Pope possesses divine attributes. But Catholics certainly do hold that the Pope when he voices the majesty or authority of the Church is divinely protected from teaching error—God having promised this through His Divine Son. Certain Popes have fallen into error, but on examination these errors were not found to affect doctrine.

JESUITS. The doctrine believed by the Jesuits are just the same as those believed by all Catholics all over the world. They have no "secret oaths" and do not teach that "the end justifies the means." They do not direct the Papacy, nor govern the Pope, nor plot, nor conspire, and there are no "female Jesuits," nor any in Governments or Cabinets. Even when the so-called "penny blasphemer," the anti-Catholic "Rock" libelled the present Father Bernard Vaughan, it had to pay \$1,500 for the privilege of doing so.

ATTEMPT TO STRANGLE FRANCE'S CATHOLIC SCHOOLS

ENEMIES OF RELIGION WOULD DESTROY REFUGES OF CHILDREN WHOM THEY SEEK TO DECHRISTIANIZE

A fresh anti-clerical campaign is now being opened in France against the "free" or Christian schools, created and maintained by the zeal and generosity of French Catholics, writes a special correspondent to the London Catholic Times. Since the French episcopate took official cognizance, some years ago, of the so-called "neutral," but really anti-Christian, school manuals approved by the State, and publicly condemned a number of them, new "free" schools have been multiplied as refuges for Catholic children. The excellent result of this move, advised by the Bishops, is shown by the fact that in many places these Catholic institutions have practically emptied the communal schools. Hence the renewed clamor of the Radicals for fresh measures "in defense of the lay schools." So the wolf describes his renewed oppression of the lamb.

A warm debate has recently taken place upon this subject in the Chamber. The bill sectarian spirit has triumphed over patriotism and voted the postponement of the budget and of the question of "national defence." now become important owing to the increase of Germany's military forces. M. Desoye is introducing a bill for punishing parents who actively interfere with the dechristianizing of their children by "lay" teachers and "lay" text-books. M. Brard is adding an amendment to hinder a "free" school being set up in any commune of less than three thousand inhabitants without the discretionary sanction of the Government. At one blow this measure would give the State a monopoly of education in nine tenths of the French communes. This, of course, is precisely what the Freemason dictators of French legislation desire. For State monopoly of education has long since been decreed at the "convent" in rue Cadet, and French Ministries can ill afford to disregard the will of the Grand Orient.

Curious to say, the Socialist leaders seem less keen to oppress the Catholics than Radicals of the "bloc" species. M. Sembat, for instance, sneers at M. Brard's amendment as being too drastic, and he even gives faint praise to the energy shown by Catholics in resisting anti-clericalism. According to him: "The successes of the Catholics are well deserved. Ought we to blame them? I for one am rather disposed to admire them. Let us allow that every success of the Church has been the reward of persistent effort. Bishops, priests and faithful appear to be attending well to their business."

The fact is that the friends of the lay schools are thoroughly alarmed and even infuriated at the marked Catholic revival in France, both in connection with the schools and otherwise. Nor are the enemies of the Church altogether blind to the difficulty attending the task of completely laicizing French education. Thus a State teacher, M. Henri Ferry, writing in the Institut Français, realizes the danger of this game. "We cannot snatch the child from its family with impunity; even an animal becomes fierce when lay hands on its young. Let us take care! A breeze of rebellion is getting up in France, and people have sometimes risen in revolt for far less weighty causes than this." One Deputy, M. Chaillez, declares that "the clericals have never before shown so much daring." Another Deputy nervously calls attention to the increase of "free" schools from 341, in the year 1909, to 360, in 1911. The Federation of Friends (i. e., State teachers) is sending out a long and minute questionnaire to its representatives in dif-

ferent parts of France requiring all details as to "free" schools and their resources, the number of local religious societies, of Catholic organizations for Catholic propaganda, "Oeuvres post-scolaires"—for keeping together those who have left school, etc. Even the number of ladies teaching catechism has to be reported. From all these it is clear that at present there is a good deal of fluttering in the anti-clerical dovetails.—Philadelphia Standard and Times.

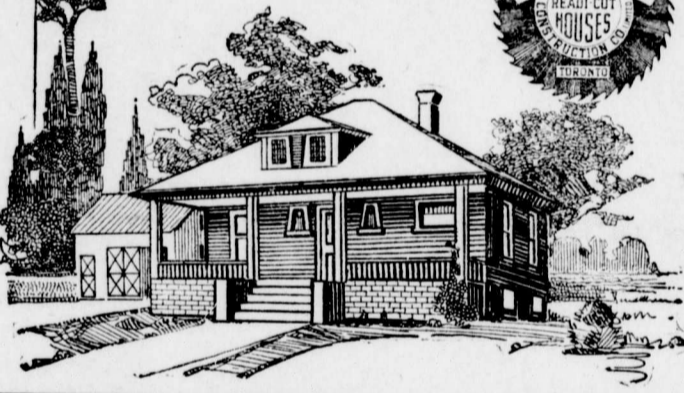
TO WHOM IT MAY CONCERN. There's many a true word spoken in jest. The jokesmith who wrote the following imaginary colloquy threw as great a flood of light on matrimonial relations in certain families as if he had written a book: "Before marriage I used to sit up until midnight wishing he would go home." "Yes?" "Yes, and since we are married I sit up until midnight wishing that he would come home."

DR. MURPHY ON SMOKING. Dr. J. B. Murphy, noted Chicago surgeon, when asked recently to testify as to smoking, said: "The best smoke is no smoke. I don't use the weed myself, and don't think I have missed much." "But you can testify as an expert?" he was asked. "Oh, yes, in my opinion, the chief danger is that the cigarette is so accessible to the young. Nicotine does not injure the mature, but to the immature it is

SEND FOR BOOK OF PLANS

There's a Home for You in It. If you contemplate building, here is a book that will be of intense interest to you. It gives exact illustrations and floor plans of 60 homes that can be erected without skilled labor at an immense saving in cost. Every home is designed for all-the-year-round comfort, and all material is shipped from our mills ready to erect.

Ready-Cut Homes. are the successful result of an effort to provide homes at a minimum of cost, trouble and time. All lumber is cut to exact size ready to nail together; all hardware, etc., is supplied; one payment buys all the material. The system is explained fully in book 70. Write for it to-day, enclosing 6 cents in stamps to pay for postage.



Grandpa Says THESE Are Good for Little Boys!

Cowan's Maple Buds advertisement featuring an illustration of a boy and a girl, and text describing the product as pure chocolate and milk.

Improve Your Farm advertisement for Clay Steel Farm Gates, featuring an illustration of a gate and text describing its benefits for farmers.

The Excelsior Life Insurance Company advertisement, including a table of financial results for 1912 and a list of agency openings.

Prompt Aid advertisement for North American Life Assurance Company, featuring a map of North America and text about death claims.

Text describing the benefits of the prompt aid service, including immediate payment of death claims.

Common Sense Extremator advertisement for killing rats and mice, featuring an illustration of a rat and text about the product's effectiveness.

Mutual Life Assurance Co. of Canada advertisement, featuring text about a very personal question regarding income and life insurance.

O'Keefe's Liquid Extract advertisement for malt with iron, featuring text about its benefits for blood and body.

CHATS WITH YOUNG MEN

Do not look at life's long sorrow; See how small each moment's pain; God will help thee for to-morrow, So each day begin again.

Every day that flits so slowly Has some task to do or bear; Luminous the crown and holy, If thou set each gem with care.

AMBITION

Over and over again this department has urged young men to have ambition.

If there's any ability in you, don't stick contentedly at a poor job. Look up. Prepare for something better. See if there is not some position that you would like to fill, some work that you would be glad to do, some place within sight that offers far more remuneration than you are getting now.

Master your present job but also prepare yourself for the job ahead of you.

Learn all you can about a better position, try to do some of its work, if you get the chance, study at night, ask the help of those who know, show yourself ambitious and energetic, self-reliant, strong to forego "a good time" in the evenings, and your day will come. The opportunity for promotion will be given you. Ambition will find its level.

MARRIAGE

There is only one way for a Catholic to think about marriage and that is—that it is God's own arrangement. He made us as we are. His work is good.

To the pure all things good by God's design and used in accordance with His plan, are pure.

Every young man past his teens, recognizing that if he lives and has no vocation for a higher life, he will most probably some day get married, should look that fact steadily in the face. He will likely get married. There is a young woman, known or unknown to him now, who some day will be his wife.

Such is the way of God for him. For that marriage he will begin to make preparations now. He will keep his mental and physical integrity. He will strive to get on in the world as to earn enough to support a home. He will start a bank account, even if only with a dollar, so as to have some money saved.

For the sake of that dear girl who is to be his wife, and whom he will marry honestly and honorably before the altar of God, he will avoid the company of men and women who are corrupt in mind, foul in talk, or vicious in action.

God designed marriage. He entrusted to us the life-giving power. He will hold to a severe judgment those who in youth are continent and who in marriage are chaste.

HOW MONEY MAKES MONEY

Do you know the mathematics of continued saving? If not, you will be astonished how rapidly money deposited in a savings bank accumulates.

Interest is credited to the account as earned, being added to the principal, and thereafter interest is paid on interest. This is compound interest.

Deposits in savings banks at compound interest, kept for long periods

double and treble and quadruple in amount.

If you should regularly deposit each month one-third of your income at 4 per cent, assuming your income remains the same, you could retire after five years and receive regularly thereafter, and your heirs after you, the full amount of your income as interest.

The same principle applies on deposits of a smaller portion of your income. On one-quarter the time is forty-one years; on one-fifth, forty-six years; on one-tenth, sixty years. In one of the savings banks in Baltimore, an account with a balance of \$13,000 was recently paid to the depositor. Of this amount, only \$5,000 represented deposits, while \$8,000 represented accumulations of interest.

WORDS OF WISDOM

It pays to have a number of strings tied to your bow, but it is more important to shoot one arrow at a time.

Don't give up, however hard you find the fight. The worst failure is the quitter.

Give yourself a fair trial by repeated efforts before you say that you can't.

If you try to bring out the best that is in you and your work, your success will take care of itself.

Don't laugh at a man's shortcomings. If you are without his weakness, you probably have others that are just as bad.

Effort may not bring fruit to-day nor to-morrow, but if planted in the right soil it is sure to bring fruit some time.

You may not become great, but you are sure to be happy if you do the work nature intends you for.

If you are made of the right kind of stuff you will not be satisfied to scratch on the top, but with the spirit of the miner you will blast until you strike the richest vein.

If you must be a pessimist, take the time when you are successful to be one. At other times you cannot afford the handicap.

Don't besmear another man's name; if you do you are sure to blacken your own character.

Don't forget that when you are talking about opportunity, the best chance is to do the thing at hand as well as you can.—Catholic Columbian.

OUR BOYS AND GIRLS

CLIMBING UP THE HILL

Never look behind boys. Up and on the way! Time enough for that, boys.

On some future day

Though the way be long, boys,

Fight it with a will;

Never stop to look behind

When climbing up a hill.

First be sure you're right, boys,

Then with courage strong,

Strap your pack upon your back,

And tug, tug along;

Better let the lag lout

Fill the lower bill,

And strike the farther stake-pole

Higher up the hill.

Trudge is a slow horse, boys,

Made to pull a load,

But in the end will give the dust

To racers on the road.

When you're near the top, boys,

Of the rugged way,

Do not stop to bow your horn,

But climb, climb away.

Shoot about the crowd, boys,

Brace yourselves and go!

Let the plodding land-pod Hoe the easy row, Success is at the top, boys, Waiting there until Brains and pluck and self-respect Have mounted up the hill.

THE WHITE KITTENS

Father Todd was once staying for a short time at Chislehurst where he had been taking the place of a sick priest. He had been hard at work all day, and was just rejoicing in being able to come home and rest for the evening in his armchair, when a message was brought to him late at night that a woman (a stranger) was dying in a cottage on Chislehurst Common, and earnestly desired the services of a Catholic priest.

It was not till after the little child messenger had departed that Father Todd discovered that she had neither left the name of the sick woman nor the address of the cottage. However, he prepared at once to go and find her out, though it was a terrible night of wind and rain, taking the holy oils and the Blessed Sacrament with him. He had a friend staying with him in the presbytery, who insisted on accompanying him, as the night was pitch dark and they did not know the way.

Taking a lantern they accordingly started for the Common, but when they reached they wandered from one end to the other, looking in vain for any trace of a house.

The weather was so bad that no one was out of doors from whom they could inquire, and Father Todd's friend was about to give up in despair, when the good priest turned to him and said: "Let us say a 'Hail Mary' with all our hearts, and add the prayer that she may guide us aright."

They did so, and almost immediately Father Todd felt something rubbing against his legs and, looking down, saw a little white kitten. She trotted on before them, turning round from time to time to see if they were following her, and at last stopped, and jumped through a little gate into a garden where a cottage stood and a light was burning.

Father Todd hastened to the door, which was quickly opened by a kindly woman, who exclaimed: "Thank God, sir, that you are come." She led him into an inner room, where the poor dying soul was lying. The priest saw that the case was urgent, and at once administered the last rite.

It seems that she had come from London to see her friend, and had been suddenly taken ill with the heart disease from which she had for some time suffered, and of which the doctor had foreseen she would certainly some day die. She was a good practical Catholic, and when she recovered partial consciousness expressed the utmost gratitude to Father Todd for his visit.

She lingered on for some hours, during which time he never left her, and not till all was over, and the last prayer for the dying had been said and the last absolution had been given, did he return to his presbytery to seek his much needed rest. His kindness, and the faith and love of the dying woman, brought about the conversion of her friend. Father Todd often spoke of this wonderful answer to the "Hail Mary," and of the guide Our Lady had sent in the shape of the little kitten, and used to quote it to his spiritual children to encourage their faith in the Mother of Our Lord.—Lady Herbert in the Child Apostle.

THE BLIND MAN'S FRIEND

When Mr. Hay lost his eyesight he said: "It will be hard for me to find my way along the road, but the hardest thing of all will be that I cannot read my daily paper." John Dobbs was a boy who tried to do at heart one kind act every day. He did not tell of his kind acts for one ought not to boast, but he watched all the time for ways in which he could make people happy. So it was John Dobbs who said to poor Mr. Hay: "I'll read your paper to you every day."

"But that will make you so much trouble," said Mr. Hay. "You will want to run and play with your friends."

"No indeed," said John Dobbs. "I can play afterward. You shall know the news just the same as you did when you could see." Every day John Dobbs reads Mr. Hay's paper to him. I wish there were more boys like John Dobbs.—Sunday Companion.

CHILDHOOD

The first character of right childhood is that it is modest. A well-bred child does not think it can teach its parents, or that it knows everything. It may think its father and mother know everything—perhaps that all grownup people know everything; very certainly it is sure it does not. And it is always asking questions, and wanting to know more. Well, that is the first character of a good and wise man at his work. To know that he knows very little; to perceive that there are many above him wiser than he, and to be always asking questions, wanting to learn, not to teach. No one ever teaches well who wants to teach, or governs well who wants to govern; it is an old saying (Plato's) but I know not of his, first) and as wise as old. Then, the second character of right childhood is to be faithful. Perceiving that his father knows best what is good for it and having found always, when it has tried its own way against his, that he was right and it was wrong, a noble child trusts him at last wholly, gives him its hand, and will walk blindfolded with him, if he bids it. And that is the true charac-

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

ter of all good men also, as obedient workers, or soldiers under captains, —Ruskin.

MARY OUR MOTHER

We enter, this week, upon the month especially devoted to our Blessed Lady, the month of May.

We give to her, also, October, the month of her Rosary; and she is particularly honored in September, the month of her dolors, but May has, as it were, her very name for its name, and this, with filial love, we seek her shrine.

The love of a Catholic heart for Mary seems to us so natural that it is difficult to understand why any one can fail to give to her a similar love. If for no other reason, should we not love her for this reason, that Jesus Christ loved her beyond all other beings ever made? She was the mother of Jesus,—when we have said that, have we not opened a marvellous vista of love-compelling pictures to our mental and spiritual vision? Consider for a moment; Jesus was God; the Word was made flesh, and dwelt among us; God was made man. But how? The Apostles' Creed tells us, in a brief epitome of the Gospel story: "I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

Of this Virgin Mother we know that she bore our Divine Redeemer in her favored arms in His infancy, that she cared for Him through His childhood, that she stood beside His cross.

These are brief statements; but let us close our eyes to outside things, and think, in the silence of prayer, what these few brief words imply—what nearness to Jesus, the Source of all Holiness; what living upon His life, even while He actually lived on hers; what union, what joy, what love! How is it possible for us not to love the Mother whom our dear Redeemer so loved and trusted?

How, also, can we help but believe in her love for us? Surely she must love all for whom her dear Son died; His interests are her interests, His will is her will. If we have any faith at all in intercessory prayer—if we often ask our poor, frail, mortal friends to pray for us, and find comfort in the thought that they care enough for us to pray, then why shall we not, with far greater confidence, beg Mary, our Mother and our Lord's Mother, to pray for us; and how can we think it possible that Jesus will not heed such prayers as hers?

But let not our love for our Blessed Lady evaporate in words of affection and praise, though worthy of these words indeed our Immaculate Mother is. The best praise of Mary, that which will best please our Divine Redeemer, is our careful and loving imitation of her life—her patience, humility, purity, obedience, her charity, her resignation, her prayer, her union with God.—Sacred Heart Review.

TEMPERANCE

THE LIQUOR TRAFFIC IN MANITOBA

Attention has been called from time to time, both by newspapers and from the pulpit to the havoc wrought to the community as a whole, as a result of the unsatisfactory manner in which the retail liquor business is carried on in the Province of Manitoba.

Mr. Justice Galt, at the assizes recently, called attention to the part played by whisky. He is reported: "Summing up, his lordship said this was the third case of manslaughter at the assizes, but it was by no means only the third at which whisky had been at the bottom, and this fact was a disgrace to the country."

The Winnipeg Tribune in commenting on Judge Galt's remarks said, editorially: "It is a disgrace to the country. It is a further disgrace that the public men connected with the Government of this province, in office and out of office, are very timid on the whisky question. They are afraid of the powers behind whisky. A man need not be a radical temperance reformer in order to support reform in the laws of this province. There are many licensed places that are nothing short of 'dives.' Poor wretches spend their last cent in these places, and not infrequently they awake from their stupor and find themselves the perpetrators of crime, that would be abhorrent to them, in their sober senses. This

nor does he content himself any longer with wine for a beverage now that stronger distilled liquors are to be found in all the public houses. Thus the new crusade has become a necessity."

GERMAN CONVERTS

Much has been heard of late of the recent conversion of a Bavarian nobleman, Baron von Kramer-Bleff, a councillor of the empire. His reception into the Catholic Church seems to have astonished the Protestants, although it is generally known among Bavarian Catholics that the Baron has long been Catholic in soul and even in practice, though his conversion was not published.

It is, however, remarkable in two ways. He is the richest man in Germany and under a clause in his father's will he loses a portion of his property when he abjures Protestantism. Also it was love of the religious orders which eventually affected this conversion, and before he actually renounced Protestantism he had been a large benefactor to the Jesuits and the Benedictines. He presented the latter with a magnificent monastery, where he lives with them and shares their religious life, though he has not yet taken any vows.

This conversion reminds one of the long list of great Germans converted to the Church during the past century. Among a list too long to quote in full are Alban Stolz, the great writer, Overbeck, the painter of note; Cramer, Mueller and the two Schadows. In the middle of the century the People's missions preached by the Jesuits drew many to make their peace with the Church, among these being Prince Paul of Wurtemberg, and nobles such as Prince Radziwill, the Countess Hahn-Hahn, and many men of letters. The persecution of the Archbishop of Cologne, Mgr. Drost Vischering, was the cause of an influx of converts, while so late as last year the reception of Prof. Ruville, of the University of Hall, caused a sensation when he consecrated his pen and his science to the Catholic Church.—Church Progress.

"The danger lies," says His Holiness, Pius X., "not so much in the strength of the enemy, as in the apathy of the good."

CRUSADE AGAINST ALCOHOLISM IN ITALY

A new crusade has been started in Italy. This new crusade is directed against alcoholism, and its necessity is one of the signs of the times. Drunkenness was an almost unknown vice in Italy until recently, but it has now become only too familiar, especially in the north. In this respect as in so many others Italy appears France where alcoholism has now assumed almost incredible proportions. Many of the crimes of violence for which that country enjoys such an evil pre-eminence are distinctly traceable to it here. "In too many instances," says a correspondent, "the Italian workman looks upon a holiday as an 'alcoholic day,'"

ABSORBINE

Cures Strained, Puffy Ankles, Sprained Ligaments, Bruises, Blisters, Sore Throat, Stomach, Headache, Toothache, Rheumatism, Neuralgia, Pain, Burns, Scalds, Wounds, Ulcers, Hemorrhoids, Piles, Itch, Eczema, and all other skin diseases. It is the best remedy for all these ailments. It is sold in bottles of 1/2, 1, and 2 ounces. Price, 25c per bottle. Write for catalogue. GILSON MANUFACTURING CO., LIMITED, 45 York Street, QUELPM, ONT.

Speaking much is a sign of vanity; for he that is lavish in words is a niggard in deed.

A Good Used Piano

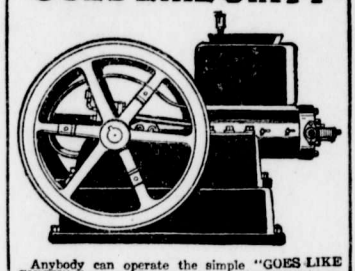
is often better than a cheap new one. We have all makes in those slightly used instruments, taken in good payment on Player Pianos. Send for list and brochure price today, stating make and style preferred. The Bell Piano and Music Warerooms, 100 YONGE STREET, TORONTO.

"SOME HA'E MEAT, AND CANNA EAT"

So Bobby Burns tersely describes the rich, but still poor, dyspeptic. But their case is not now so desperate as when Burns wrote. For the man who has the food now can eat without suffering for it, if he just follows the meal with a Na-Dru-Co Dyspepsia Tablet. These remarkable tablets banish the troubles of the chronic dyspeptic—the man who is bilious—the sufferer from heartburn, gas on the stomach or occasional indigestion. You can eat hearty meals of wholesome food—and digest them, too—if you take Na-Dru-Co Dyspepsia Tablets.

Compounded by expert chemists, after probably the best formula known to medical science, they are quick and certain in their action, giving prompt relief from all forms of stomach trouble, toning up and strengthening the digestive organs and bringing about permanent cures. A man is no stronger than his stomach. Fit yourself for your best work by taking Na-Dru-Co Dyspepsia Tablets, 50c. at your druggist's, National Drug and Chemical Co. of Canada, Limited, Montreal.

GILSON ENGINE "GOES LIKE SIXTY"



Anybody can operate the simple "GOES LIKE SIXTY" Engine. Ready for work the moment you set it. Built strong and well to last. A power that gives long, unending satisfaction. Gas, gasoline or kerosene can be used for fuel. Gilson quality gives full value for your money—dependable service, great durability, almost economy and perfect satisfaction; freedom from trouble, delays and expense. Every engine ABSOLUTELY GUARANTEED. You can try this engine on your own farm before setting for it. Don't take chances. The "GOES LIKE SIXTY" Line has an engine for every purpose. All styles and sizes from 1 to 10 h.p. Write for catalogue. GILSON MANUFACTURING CO., LIMITED, 45 York Street, QUELPM, ONT.

Finish This Story

A WORKMAN in an IHC wagon factory was explaining the various stages of wagon construction to an interested visitor. He picked up two pieces of long leaf yellow pine, which to all appearances were sawed from the same board, and asked the visitor to notice the difference in the weight of the two pieces. The lighter piece, he explained, was kiln-dried. The heavier piece was air-dried and more thoroughly seasoned. It had retained the resinous sap which adds strength and toughness, while in the kiln-dried piece of lumber this sap had been drawn out by the too rapid application of heat.



Every Stick of Lumber Used in IHC Wagons is Carefully Selected, Air-Dried Stock

Here was something to think about. The visitor asked for a test as to the relative strength of the two pieces of wood. The air-dried piece held up under nearly double the weight under which the kiln-dried piece of lumber broke. The workman explained how the comparative life of air-dried and kiln-dried lumber has about as great a difference.

To the eye there was no difference between these two pieces of lumber, but when put to the test there was a vast difference. So it is throughout the construction of IHC wagons—Petrolis, and Chatham. They are built for real strength, light draft, and satisfactory service.

After seeing the care used in the construction of every part of an IHC wagon, the visitor asked: "Why don't you let people know of the great care used in selecting material and in constructing IHC wagons?"

This is what we have been trying to do, but we cannot tell it all in one short advertisement. IHC local agents handle the wagons best suited to your work. See them for literature and full information, or write the nearest branch house.

International Harvester Company of Canada, Ltd. EASTERN BRANCH HOUSES At Hamilton, Ont.; London, Ont.; Montreal, P. Q.; Ottawa, Ont.; St. John, N. B.; Quebec, P. Q. Built at Chatham and Petrolis, Ont.

HAVE SOLID COMFORT- AND SAVE ON YOUR COAL BILL

PLEASE "ECONOMY" FURNACE PAYS FOR ITSELF BY THE COAL IT SAVES AND IT'S LONG LIFE The Proof of the Furnace is in the Heating

They were both young, very much in love with each other and were to be married shortly. "Well dear," said the man, "what kind of a furnace shall we have?" "Oh, it doesn't matter much, I suppose, one is as good as another." "But they are not," said the man. "Look at Jack and Mary. They have been nearly frozen all winter—on the other hand Bill and Mildred have a PEASE 'ECONOMY' FURNACE, and their house is as warm as toast all winter and his coal bill is about one-half of Jack's." The man continued: "Bill showed me a number of exclusive, money-saving, heat-extracting gases and allows no wasted coal, an air blast device over the fire pot that actually burns air, with a vertical shaker that does away with the back-breaking stoop when shaking—and a lot of other devices that enable the PEASE to extract the last bit of heat out of the coal." "Well dear," said the girl, "it looks as though we ought to get a PEASE FURNACE." So they did and the PEASE "ECONOMY" FURNACE "Pays for itself by the coal it saves." Write to-day for free booklet.

PEASE FOUNDRY COMPANY. TORONTO. BRANCHES: Montreal, Hamilton, Winnipeg, Vancouver, Factory—Brampton, Ontario.

ASBESTOSLATE ASBESTOS SHINGLES A Building Worth Erecting Is Worth Protecting The great destroyer of buildings is fire, and when it comes from without the roof almost always ignites first. ASBESTOSLATE Cement Shingles protect a building perfectly from catching fire in this way. Made only of Asbestos and Portland cement, they are absolutely proof against Sparks, Cinders or burning brands. Even when the fire starts within, this fireproof roofing holds tight, helps to check and smother the blaze, and prevents it from spreading to near-by buildings. Asbestoslate Cement Shingles are as attractive and as durable as they are protective. Write for Booklet N telling all about them ASBESTOS MANUFACTURING CO., Limited Address E. T. Bank Bldg., Montreal Factory at Lachine, P. Q. (near Montreal)

HORRORS OF THE SPANISH INQUISITION

The Eden Musee has been for thirty years one of New York's "sights." Many visitors to the great city, not to mention an occasional Gothamite born and bred, have felt it an annual duty to step in from West Twenty-third street just to meet the "celebrities of the day in wax," and then to descend boldly into "the crypt" of the Musee and gaze unblanched on the various forms of grisly death there represented. One group that is sure to hold the new comer's attention is a particularly gruesome scene entitled the "Horror of the Spanish Inquisition." It is doubtless meant to be a vivid picture of the Grand Inquisitor's torture chamber. At the right of the compartment a wretched heretic hangs suspended by the wrists, while heavy weights pull down his feet, and an executioner lifts a lever which racks still more the victim's bones. Nearby sits another obstinate heretic, whose legs are encased in iron boots a "familiar" is slowly torturing. In the foreground some iron with the object, perhaps, of putting out the eyes of the prisoners, in order that the light of truth may thus be brought to their darkened souls. Another figure in the group is a wan and woeful maiden kneeling in terror before a crucifix. It is not altogether clear what kind of death awaits her, though a "cheap and chippy chopper," with a "big black block," who stands axe in hand at the extreme left, eyes the woman with professional interest and seems eager to have her finish her prayers and be neatly beheaded. Scattered on the floor in the foreground are numerous instruments of torture, some of them quite new and shining, and none that is not ingeniously fashioned, presumably, for reconciling obstinate heretics to holy Church. No cowed and scowling Dominicans, however, as is often the case in old illustrations, are represented superintending the tortures. Out of deference, perhaps, to the patrons the managers of some of the Eden Musee have consented to exclude from the group the blood-thirsty friar, and put in his place the zealous and efficient familiar of the Inquisition. Many have doubtless found the absence of the traditional Dominican a keen disappointment. Nor is any one being realistically burned at the stake either. That function, however, would hardly be expected to take place in a torture chamber. When the visitor has gazed his fill at these "horror" he, perhaps, turns with interest to the "Eden Musee Catalogue" to learn just what the character of the Inquisition was. After some irrelevant information about the Greeks and Barbarians he will read a short account of the origin and history of the Inquisition that is very inaccurate and misleading, largely because the writer makes no distinction between the Holy Office of the Papacy and the ecclesiastico-political Spanish Inquisition of the fifteenth century. Speaking of the latter he makes these assertions: "It required little proof to convict one of heresy; the mere charge was generally sufficient. Men of every class who did not wield powerful influence trembled because they expected hourly to be charged with heresy. Once charged, no matter by whom, arrest and torture followed. From 1481 to 1495, 8,800 persons, including women and children, are said to have been burned at the stake in Spain as heretics." "If the word 'not' be inserted in each of those sentences they will be nearer the truth. The Inquisition was a popular institution in Spain, and few had reason to fear it but the unorthodox." As Father Guggenberger reminds us in his "General History of the Christian Era": "It is not just to compare the judicial methods of the Inquisition with those of the present day. They must be compared with contemporary procedures sanctioned by the public laws. The methods which we deplore in the Inquisition were methods of the age; the redeeming qualities were peculiar to the institution. At the bar of the Inquisition the accused had ample time and means to prepare his defence. He was given an attorney who was under oath faithfully to defend his client. Besides two priests, who had no connection with the Inquisition, were bound to protect the accused against arbitrary ruling, to inspect all the records twice, and to report to the authorities. The accused had the right of summoning witnesses to his favor from the remotest region, even from beyond the sea." "This method of procedure contrasts favorably with that followed during the same period in England and elsewhere. As can be learned from Sir James Stephen's 'History of the English Criminal Law,' not only the names of a prisoner's accusers, but the charges made by them were concealed from him until his appearance in court. Moreover, one accused on a criminal charge was not allowed an advocate, nor to bring forward witnesses in his favor. As for the punishments inflicted by the Inquisition, they were those of the age. Torture was everywhere used in criminal procedure, and burning at the stake was the penalty with which sixteenth century Europe punished some of the more heinous crimes, and as heretics were considered guilty of high treason against God, they were treated accordingly.

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SANOL is the "RELIABLE CURE" for Gall Stones, Kidney Trouble, Kidney Stones, Gravel, Lumbago and all Diseases arising from Uric Acid. Price \$1.50. SANOL'S ANTI-DIABETES is the only remedy which has a record of complete cures of Diabetes. Price \$2.00. For sale at all Leading Druggists. Send for Free Literature.

The Sanol Manufacturing Co., Ltd. WINNIPEG, MAN.

The modern world seems to think that the Spanish Inquisition had a monopoly of the these cruel forms of punishment. Not so. "The rack," says Hallam, "seldom stood idle in the tower during the latter part of Elizabeth's reign." That instrument of torture is carefully described by Dr. Lingard, and with it the Scavenger's Daughter, and the Little Ease, punishments with which English Catholics were but too familiar. Those convicted of heresy by the Inquisition were burned, indeed, at the stake. But so were witches in Protestant Germany. Yet this punishment was less painful probably than being hanged, drawn and quartered, as were many of the martyrs who suffered under Henry VIII. and Elizabeth. As for the number of executions in the whole of Spain, between 1481 and 1495, the figure would be nearer 2,000 than "8,800." In England during a like period of fourteen years, according to Sir James Stephen's computation, 11,200 executions took place, many of them for crimes no worse than sheep-stealing, and in Osnabruck, Hanover, as Janssen reminds us, during but three months of the year 1583, 121 persons were burned for witchcraft. Torquemada after all was an angel of mercy compared with some of his contemporaries.

However, the purpose of this article was not so much to defend the Spanish Inquisition as to explain how its method of procedure was no harsher, but in many instances milder, than that of the age in which it flourished. In conclusion here are three suggestions that are earnestly offered to the managers of the Eden Musee. First, remove the crucifix from the compartment in the "crypt" called the "Horror of the Spanish Inquisition." Second, change that title to "A Torture Chamber of the Sixteenth Century," or something similar. Third, substitute for the account of the Inquisition, now published in the "Eden Musee Catalogue," some facts about the "cruel and unusual punishments" that were common all over Europe up to comparatively recent times. The "crypt" will thus lose none of its "horror," and the Eden Musee none of its patrons.—Walter Dwight, S. J., in America.

Chapped Hands—Rough Skin—Sore Lips—cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size or 25c for a full-sized bottle postage paid—mentioning this paper—to the distributors, for Canada, E. G. West & Co., Toronto, Can.

Let us confess our sins with sorrow and confidence. Put aside all trouble. Have as much contrition and humility as possible, but do not trouble. "Every troubling thought is from the devil," says the sweet and wise St. Francis de Sales. And trouble and spiritual worry are not contrition; neither are they pleasing to God.

ST. JOSEPH'S HOSPITAL

The city of London, Ontario, has reason to be proud of St. Joseph's hospital. It is conducted by the Sisters of St. Joseph and is in existence for well over a generation. From small beginnings it has assumed very large proportions and even generous enlargements are found insufficient in our day to meet the demands made upon it for accommodation of the sick. In the near future it is contemplated to add another extensive wing.

On Tuesday of last week at St. Peter's hall a class of thirteen graduates received their diplomas and the occasion was in every way most interesting one. Bishop Fallon made the presentation of the diplomas and in a short address brimful of salutary advice and words of encouragement referred in most complimentary terms to the great work being done by the institution. The words of His Lordship made a deep impression not only upon the graduates but upon the large number present. Miss Aline Hargitt read the valedictory address to which Dr. J. P. Mullan replied in fitting terms. Addresses were also delivered by Mayor Graham and Col. J. Gartschore.

The graduate nurses are: Misses Mary O'Meara, Mabel Sinclair, Hannah McRae, Margaret O'Meara, Margaret MacIntyre, Genevieve Shaughnessy, Alice Beattie, Elizabeth Brown, Rita Lee, Rena Urquhart, Aline Hargitt and Georgina Brown.

THE CATHOLIC RECORD compliments the Sisters upon their great work. May they go on and prosper and may every blessing be with them and about them in their truly charitable and God-like endeavors to relieve suffering humanity.

QUESTION BOX, PENNANGUISHRENE.—What you mention is always most acceptable but could you not send a little money too for the good work.

CURED OF DRINK BY SIMPLE REMEDY

A DEVOTED WIFE HELPS HER HUSBAND TO A CURE THROUGH SAMARIA PRESCRIPTION. Mrs. S., of Trenton was in despair. A loving father, and a careful provider when sober, her husband had gradually fallen into drinking habits, which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties.

But read her letter: "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Port Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has 'taken the contents of both bottles, and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him.' I cannot say too much in favor of your wonderful Remedy."

Samaria Prescription stops the craving, for drink. It restores the shaking nerves, improves the appetite and general health and makes drink distasteful and even nauseous. It is used regularly by physicians and hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee, or food.

Now if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne street, Toronto, Canada.

DIED

CARRIGAN.—In Wyoming, Ont., on March 28, 1913, James Carrigan formerly of Biddulph aged seventy-six years. May his soul rest in peace!

McKENNA.—At the residence of her brother 236 College St., Toronto, on April 14, 1913, Miss Teresa McKenna, Teacher, formerly of Woodstock. May her soul rest in peace!

URGES EARLY MARRIAGES

Rev. Father Angelus Lager, O. C. C., pastor of St. Cecilia's church, Englewood, N. J., in a sermon recently urged his young parishioners to marry early, and if the young men are to timid to propose, he will do it for them.

"There are too many bachelors and too many young unmarried women in this congregation," he said. "All of you who are old enough should be married. You can't make the complaint that the high cost of living prevents you from marrying, young men, for it is not the high cost of living. It is the cost of high living that stops you. That is the real reason why there are so few marriages to-day. And, young men and young women, when you find someone of the opposite sex whom you love, don't wait too long before you get married; for then you are apt to be kept waiting all your life."

"And when you do get married it is well that you should have large families. Children are far better than automobiles, and sometimes it is impossible to support both. Have the children first and let the automobiles come after. Because the family next door have no children is no reason why you should allow the same condition to exist in your family."—True Voice.

NEW ADVERTISING OFFICES.—The F. ALBANY ROWLATT occupies fine offices in TANNER-GATES BUILDING, 25 ADAMS STREET WEST. This company's new offices occupy the entire rear half of the fourth floor in the Tanner Gates Building, and are very well fitted to accommodate the increased business that is being done in the rapid and accurate transaction of business with least trouble and loss of time.

The office is equipped with the latest and most complete of modern office equipment, and is particularly noteworthy because of the complete and up-to-date, a very necessary feature in advertising. The office itself merits a close inspection. The reception room, which one enters first, has been planned for the convenience and comfort of clients. Comfortable chairs, a large table and plenty of literature help to pass the time of necessary waiting.

Mr. Rowlatt's own office is entered from the reception room. In plan and decoration it is a very simple, yet spacious and comfortable. The office equipment is complete and up-to-date, a very necessary feature in advertising. The main office accommodates the Accounting Department, Stenography and General Business Departments. The light is the best and the ventilation leaves nothing to be desired. It is here that the large volume of accounting, correspondence, mailing and general office work is carried out.

The Checking Department occupies the entire west section of the floor, its capacity is twice that of the old office, and yet it is none too large to accommodate the vast number of papers and magazines for the necessary checking of advertisements. The Copy Writing and Art Departments are enclosed in sound proof glass partitions, and take up the north-east section of the office. Secure from disturbing sounds and with lots of light and air, the production of the best in copy and art work is made possible. This completes the tour of the office. The impression a visitor receives is not only of business efficiency and service, but also of comfort and brightness.

Mr. Rowlatt has, we believe, always prided himself upon his service, and his new move will be a very great step towards perfection of the same.

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In every parish of the Diocese of London. Good opportunity for live men. For particulars apply to Box J, Catholic Record, London, Ont.

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TEACHER WANTED FOR SAVANNE PUBLIC School. Duties to commence at once. Apply to G. Shaughnessy, Savanne P. O., Thunder Bay District, Ontario. 1807-3

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WANTED MATRON FOR SMALL CATHOLIC institution in Toronto. Apply in writing to the Secretary, 154 Dunn Ave., Toronto. 1807-2

BUSINESS COLLEGE

LADIES' BUSINESS COLLEGE, CATHOLIC Bond street, Toronto—Day and evening prep-tive free. 1775-3

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The greatest incomes of modern times are earned by Artists. We teach you right at home this very popular profession. Our Courses have been prepared by the strongest combination of art talent in America's 3 specialists. We offer the most authoritative and scientific instruction to be obtained. We bring the art of Europe to your name. Prospectus free. Write to-day. SHAW CORRESPONDENCE SCHOOL, 393 Yonge St., Toronto.

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A Brief Explanation of the Decree "Ne Temere" It embodies all the Decisions of the Sacred Congregations up to December, 1912, besides giving a clear and definite commentary on each Article of the New Laws on Engagement and Marriage.

The Catholic Record

LONDON, CANADA

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In every city and town in Western Ontario. Experience preferred, but not necessary. Attractive business proposition and large returns.

ADDRESS FRANK E. FALLON District Manager Capital Life Assurance Co. LONDON, ONTARIO

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ARTS, EDUCATION, MEDICINE, SCIENCE, INCLUDING ENGINEERING Arts Summer Session July 2 to Aug. 16 HOME STUDY The Arts course may be taken by correspondence, but students desiring to graduate must attend one session. For calendars write G. Y. CHOWN Kingston, Ont.

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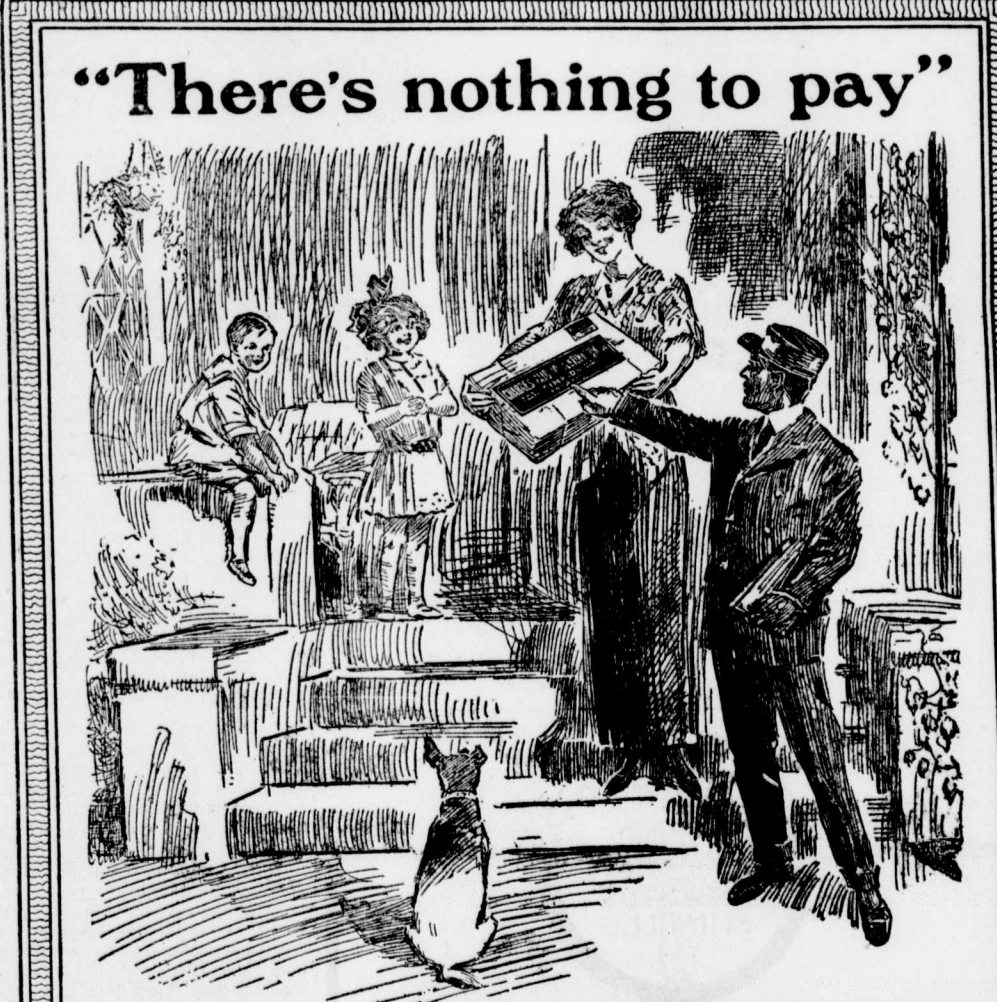
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