The Catholic Record

LONDON, SATURDAY, MARCH 2, 1912

THE Y. M. C. A.

The Y. M. C. A., with its space buildings equipped with devices to allure the average man, is in a position to make a bid for the unreflecting Catho-According to some of its adher ents it is non-sectarian. Aiming at but mental and physical development, it welcomes non-Catholics and Catholics alike, and places them on equal footing But all this is but stuff out of which timate its influence for good upon Proestants, nor do we forget the earnest ness and generosity of its supporters. But in all fairness the Y. M. C. A should, when soliciting members, acknowledge that it is a Protestant and not a non-sectarian institution. Protestant services are held in its rooms every Sunday: Protestant books are in its libraries : its atmosphere is Protestant. No Catholic can hold office on its board or have anything to do with its management. Catholics are, indeed, invited to help its progress by either donations or ership fees, but its constitution brands such Catholics as outsiders. Can a Catholic, who has even a sur picion of self-respect for himself, join this organization? Can a Catholic, with his own organizations round about him. give adhesion to the Y. M. C. A., that has, to put it midly, no sympathy with the faith or any other thing dear to the Catholic heart? Unfortunately, however, here and there there are spineless individuals who follow the lead of the Y. M. C. A. Sometimes they are forced into it by parents who think that character means creased trousers and children on a pabulum of gossip and exhortations on getting on in the world. At other times the Catholics who enter the portals of the Y. M. C. A. are the poor, purblind mortals who imagine ership in a Protestant organization is a passport to success. And the snob sits himself down, unashamed, in its rooms, because he and others do not stop to think that they are there on their meaning and support in the words sufferance, tolerated merely as means to swell membership and to increase

Protestations, however, against the Y. M. C. A. discriminating against Catholics because of their religion may while they agitate the atmosphere, lull us also into believing that we have thereby counteracted its influence. The one and the only effective way is to make our own halls as attractive as possible. If non-Catholics employ a gymnasium as a magnet for the young let us also have a gymnasium. If they make an appeal for membership through their libraries, public lectures, accommodations for strangers, we are surely not so deficient in initiative and energy as to permit ourselves a policy of apathy. All this demands money, self-sacrifice, steadfastby Christ. It is futile to hark back to other days when Catholics were content with their own societies. We may deplore the want of docility; but the fact remains that talk will not be a potent factor against an organization equipped with every device to captivate the unthink-

WHAT ABOUT IT?

Have the gentlemen who promised us plans for a federation of Canadian Catholic societies taken flight to another clime. Many moons ago they were at work, and we, impatient then at their slow progress, were bidden to cultivate self-restraint. But the plans are as yet not published. Perhaps other laymen will take up this work and schieve a suo cess that cannot but be permanent. In our opinion a federation would be welcomed by our organizations. Dissociated from politics and pledged to every good cause, it would contribute its quota to the formation of public opinion and destroy many a prejudice. It would mean concentration, an united body that could, when necessary, focus its energies on any given point. It would make for an interchange of thought and aspiration and knowledge: in a word, it would bind up our organizations and impart to them a compactness and strength which individually they cannot possess. In the United States federation is an unqualified success. Guided by capable officials, it has placed before the public the Catholic solution of modern problems, the Catholic doctrine on education, divorce, socialism. We hope that be fore long federation will be a fact in AN OBJECT LESSON

What can be done by organization is

ade manifest by the career of Dr. Windthorst, the great leader of the German Centre Party. When he began his work the German Catholic was an object of compassion, if not of con-tempt, to the outsider. He was hedged round about by statutes inimical to his religion. Bismarck was on the saddle, and used mercilessly and ruthlessly the whip of unjust laws. There were murmurs of sullen discontent; protests were heard, but they were as futile as they were unavailing. Windthorst, however, began to fight he infused his own spirit into his countrymen; roused and led them; formed them into an army, with one roice and mind. He battered down prejudice and destroyed sophism and calumny. He uplifted his brethrer the quagmire of discourfrom agement and equipped them play no unimportant role in the develop ment of Germany. The Centre Party the fruit of his earnestness and wise policy, is to day one of Germany's best assets. It is a bulwark against socialism and against those who would fain sweep the country into the maelstrom o revolutionary theories. A marvel of unity, it is an object lesson of what organization can effect.

SOCIAL WORK

In our opinion the least effective way o combat socialism is to revile it. To show the principles which govern the ovement; to state its aims as outlined by its leaders, is far more effective than gibe and witticism. For many of those who are seduced by the specious promises of socialism, by the dream of a heaven upon earth, are not in a mood to enjoy humour which uses them as a target. If they are persuaded that Christianity has lost its vitality we must endeavor to show that Christianity can, as it has done before, draw the various classes of society together in bonds of justice and charity. Our principal weapon is achievement—by proving that ocialism is not necessary by our lives.

It is our duty to show that Christianity is a barrier to wrong and oppression and that justice and brotherhood find You are all brothers and of the Father Who is in heaven." Hence every legit imate effort of the workingman should get assistance from every member of the community. Any encroachment on the workingman's rights as a man should be repelled by legislative enactment. For society which gives a clear track to the ruthless capitalist is inviting its own destruction.

remembered by us as an antidote to the loose and false statements that are prolished by the anti-Catholic press. It is admitted by the enemy that in the past she has championed the cause of the workman, but they claim that to-day her arm is to the cry of the toil-driven and oppressed. The facts, however, prove that the Church is as solicitous for the welfare of the workman as in the days when she brought him from serfdom to freedom and through her guilds crowned his life with plenty and piety. Leo XIII., in his encyclical devoted to the labour question, said that there can be no question whatever that some remedy must be found for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. In Germany, Monsignor Kettler revived the courage of the workman by his words and work in their hehalf. In 1869, the Catholic Bishops assembled at Fulda declared that were the Church to ignore the social question and limit her action to opposing to its dangers the usual exercises of her ministry, she would be wanting in her duty to millions of souls in that office entrusted to her by Christ. In 1847, Father Koeping, originally a shoemaker, organized a workman's club in Cologne, and in 1865 saw four hundred clubs with a membership of eighty thousand. In Switzerland, Catholic action, thanks especially to Cardinal Mermillod was stimulated in a wonderful manner. In Belgium it is the same story. At the congress of Liege, in 1890, Bishop

always against wrong and oppres has a sovereign balm for the miserable and wretched. She pours the oil of patience into our and lifts us far above the sad alities of life and speaks to us of the God Who weighs our tears and will reward our sacrifices.

PESTILENT NATIONALISM

The Bishops of the ecclesiastical province of Milwaukee have issued a collective letter in which they expose the evils of nationalism that is at work amongst the Polish Catholics of their flocks. We offer the letter for the attentive consideration of our readers. Its principles may be opportunely applied in many places besides the province of Milwaukee.

TO OUR BELOVED BRETHREN OF THE CLERGY AND THE LAITY GREETING

When St. Paul addressed the ancient of Ephesus he told them: "Take heed to yourselves and to your whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away among you, not sparing the flock. And
of your own selves shall arise men
speaking perverse things, to draw away
disciples after them. Therefore watch."
(Acts xx, 28ff.) With these words the
Apostle pointed to the sacred duty of
bishops to watch over the purity of
faith and the bond of unity among the
faithful of their flocks. Bishops were
not only to preach the word of divine
truth and to administer the mysteries
of eternal salvation, but wherever there not only to preach the word of divine truth and to administer the mysteries of eternal salvation, but wherever there was danger of false doctrines spreading among the believers and of dissorder and dissenaion arising in the Church, they were in conscience bound, as watchful shepherds of the flock of Christ, to warn the faithful of that danger and to take the necessary measures of guarding the faithful against it. Our Lord Jesus Christ foretold that false prophets and seducers would arise in the Church. His prophecy was fulfilled even in the time of the apostles who had to raise their voices against teachers of false doctrines and self-appointed leaders causing disruption and schism. That prophecy was fulfilled in nearly every century of the Church, when the successors of the Apostles, the Popes and bishops of the Catholic Church, had to contend with the same scandals of heresy and sohism. The few years of our present century have repeatedly heard the voice of the Supreme Shepherd of the Church, Pius X., warning Catholics all over the world against the insidious errors of Modernism and condemning in its first stages an un-Catholic and rebellious movement against the dissiplinary authority of ism and condemning in its first a an un-Catholic and rebellious move against the disciplinary authority of Pope and bishops.

To our great sorrow duty compels Us

warn our faithful flock against a similar movement in our own country which threatens to mislead the people into own destruction.

We have every reason to be proud of the Church's record in social work. Her triumphs in this matter, not writ in water on the pages of history, should be states has assumed such a character, remembered by us as an antidate to the especially in our province, that it be comes positively subversive and de structive of Catholic faith, loyalty, dis bishops who can preach to them the word of God in their own mother tongue. Rome with its wisdom gathered from the experience of over a thousand years and guided by the Spirit from on high, will know the time way to solve this important confronting the Church in Whenever and wherever the America. Whenever and wherever the Holy See shall see fit to appoint Polish bishops in the United States, whether to residential sees or to the office of auxiliaries, the other bishops of the American Catholic Hierarchy will receive them with sentiments of a true and loyal Catholic love and reverence. In the meantime Polish Catholics may rest assured that the bishops of our hierarchy will be just as solicitous and zealous for the apiritual and ecclesiastical interests of the Polish faithful as they must be for all the other children of the Church whatever their nationality or race. But Polish Catholics must also be persuaded that love of one's naity or race. But Pollsh Catholics must also be persuaded that love of one's na-tion or race or tongue cannot be al-lowed to degenerate into blind passion and narrow-minded sentiment, and that blind nationalism has been the cause of biling nationalism has been the cause of all the great and disastrous schisms in the history of the Church. Nationalism of this kind has no place whatever in God's Holy Church of which St. Paul says: "There is neither Jew nor says: "There is neither Jew nor Greek: there is neither bond nor free: Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus." (Gal. III. 28.) Of whatever race or nationality we may be, in the Church we are all members of the same mystic body of Christ, children of the same spouse of Christ being animated and sanctified by the same Holy Spirit of Christ. "For in one Spirit were we all baptised into one body, whether Jews or Gentiles, congress of Liege, in 1890, Bishop Korum, of Treves, told the delegates that action in behalf of the workingman should be supported by the State. Societies for different objects flourish in every town and village. Cardinal Manning's labors for the toiler are well known. In the United States the zeal of priest and prelate has more than once frustrated the designs of the capitalist, whose horizon is bounded by the market.

The world will never be carpeted with roses. There will be suffering and poverty. The tears will fall, and

authority, they undermine that eccles-isstical authority itself and shatter the very foundation of rule and order in the Church. When in that same spirit the Church. When in that same spirit they claim for the lay people the power of government in ecclesissical affairs, the right of management of the church properties, independent of the lawfully appointed bishops, they attack the very constitution and fundamental law upon which the visible organization of the Church is built. When this same spirit becomes a common scandalmonger and Church is built. When this same spirit becomes a common scandalmonger and blackmailer by spreading broadcast before the masses all kinds of reports of so-called colorical scandals, it destroys effectively the reverence and love of the people for the priesthood and for the religious institutions of the Church. Again when this un-Catholic and undristian nationalistic spirit denounces as traitors to the holy cause and as apostates from their nation whosoever refuse to submit to its dictates and to follow its call, then it sows the seed of strife and hatred among the children of that same race, it sets up father against son, brother against brother, children against parents to the great scandal of Catholics and non-catholics and to the great detriment of religion and nation-Catholies and non-catholies and to the great detriment of religion and nationality. Finally, when that same spirit, not satisfied with merely preaching its false doctrines, begins to organize the misled masses into combined bodies of agitation, even at the risk of incurring the censures and excommunications of the censures and excommunications of the Church, then it will soon attain its

and complete schism. Unfortunately this spirit of revolt Unfortunately this spirit of revolu-and disorder is at present being fostered to a dangerous decree among our Polish Catholic brethren. The highest inter-ests of their Catholic faith and religion ests of their Catholic latth and religion are at stake. Unbeknown to themselves they are gradually being led away, by a clever and cunning agitation, from the path of Catholic obedience and alleg-iance to the Church and their rightful iance to the Church and their rightful superiors. The fight against what they maliciously call the "German" bishops of this province of Milwaukee, is but a sham battle to cover the real fight for ecclesiastical independence from non-Polish bishops; the proposed appeal to the Holy Father himself as against the American bishops is but a device to deceive the unwary Polish faithful; even the words of the Pope, reported by a clergyman as having been spoken to him some eight years ago, are being most some eight years ago, are being most shamefully misused for the purpose of poisoning the minds of Polish Catholics poisoning the minds of Polish Catholics against the Pope as being untrue to his word against American bishops as stop-ping the Pope from keeping his promise. The true spirit of this whole agitation

has been most clearly set forth in the call and program for "The American Federation of Polish Catholic Laymen," Federation of Polish Catholic Laymen," issued by the Kuryer Polski of Milwaukee and Dziennik Narodowy of Chicago. This program calls upon the Polish lay people to organize a national federation embracing parish, county and state federations all over the United States. The purpose of the federation is, first, to demand of the Holy See Polish bishops for the Polish Catholics, a phrase well calculated to convey to thousands of Polish Catholics the idea of separate Polish bishops independent of separate Polish bishops independent of the other American bishops, so that the Polish Catholics of the United States would form a separate religious body under its own episcopal jurisdic-tion distinct from the other American hierarchy, a Polish church within the Catholic Church of America. Secondly to obtain civil law by which the contro and the management of church property and money affairs of the parishes shall be placed into the hands of the laity.

Thirdly, to induce Polish voters to arise as one man against all civil officers and judges who show themselves overpearing and unjust against Polish citizens. The program calls upon Polish Catholics to keep up this agitation even if they had to suffer persecution and It they had to suffer persecution and excommunication from the Church. Meetings of these Polish federations have already been held in different places. A plan for raising a fund of money for the defense of Polish priests against persecution from non-Polish bishops is also being discussed among Polish laymen.

has in its columns openly advocated the same doctrines and demands subversive of ecclesiastical order; it has without or ecclesisation order; it has without ceasing, at all times, openly and by mere insinuation, attacked Catholic bishops of the United States, particularly the bishops of this province; it has repeatedly reveiled and caluminated priests, especially Polish priests who condemned its un-Catholic tone and sching. Notwithstanding all this it is the effrontery to sail under the

teaching. Notwithstanding all this it has the effrontery to sail under the Catholic flag, pretending to be a Catholic Polish paper, to speak for the Polish Catholics and to defend and promote the religious interests of the Polish Catholic people. No wonder that thousands of otherwise well-meaning and good Polish Catholics have unconsciously come under the evil influence of this paper, not knowing or even suspecting whither it leads them. The same is true of the Dziennik Narodowy of Chicago, Ill.

Under such conditions We would indeed, be grossly neglectful of our sacred duty, as shepherds and leaders of the Christian souls entrusted to our-charge, did We not loudly and solemnly condemn public papers which fill the minds of their readers with false religious doctrines and excite in their hearts sentiments of rebellion and hatred against ecclesiastical authority. Speaking of similar occurrences in his own time, St. Paul writes to St. Titus, bishop of Crete: "There are also many disobedient, vain talkers, and seducers * * * who must be reproved; who * * * who must be reproved; who subvert whole houses teaching things which they ought not, for filty lucre's sake. * * Wherefore rebuke them harply." (Tit. i. 10, 11)

Obedient to this apostolic command We hereby solemnly condemn the said

Kuryer Polski, published in the city of Milwaukee, and the Dziennik Narodowy, published in Chicago, as publications greatly injurious to Catholic faith and discipline and falling under thereles and prohibitions of the Roman Index. Therefore, should any Cathelics still dare in face of this solemn warning to read or keep or subscribe to or write for the said Kuryer Polski and Dziennik Narodowy, as long as these papers continue their present course and attitude in ecclesiastical affairs, a matter to be decided by Ourselves, let them know that they commit a grievous sin before God and the Church. Should any such Catholics dare to go to confession and communion without confession any such Catholics dare to go to con-lession and communion without confes-sing or telling to the priest that they still read or keep or subscribe to the papers mentioned, let them understand that by such confession and communion they commit a horrible sacrilege. This solemn warning will also hold good in case that the aforementioned papers should in future be conducted under changed names though still in the same

changed names though still in the same anti-Catholic spirit.

Moreover, We strictly forbid any Catholic of our province to join the above mentioned "American Federa-tion of Polish Catholic Laymen," estabtion of Polish Catholic Laymen," estab-lished according to the program pub-lished by the Kuryer Polski. As such a society is evidently full of danger to Catholic loyalty and discipline and in its very purpose tending to create great disorder and even a schism, it must be considered a forbidden society, and no Catholic belonging to it can be admitted to the sacraments of the Church. In conclusion We urgently appeal to

In conclusion We urgently appeal to all the faithful of our flock, especially our Polish brethren, to be truly mindful of the repeated warnings of Our Lord and His apostles, namely, to beware of Ing dissension and disunion among the faithful. "Be not seduced. Evil communications corrupt good manners." St. Paul tells the Corinthians (1. Cor. xv. Paul tells the Corinthians (1. Cor. xv. 33.) This applies to bad books and papers just as much as to bad talk and speech. The tongue, as St. James tells us (iii. 3. ff), may do a great deal of harm and become a world of iniquity. But greater harm can be done by the pen and press. It has been well said that the modern press speaks with a hundred thousand tongues. Thousands have lost their faith because of reading books or periodicals dangerous to religion. The danger has become greater and more widespread in our days. Hence the great Popes Pius IX., Leo XIII., Pius X. have repeatedly and most solemnly warned Catholics of this growing danger; they have renewed the rules emniy warned Catholics of this growing danger; they have renewed the rules and laws of the Church forbidding the faithful to read such dangerous publications; they have insisted on the graveduty of Catholics to abstain from such books and papers not only because of the prohibition by the Church, tut also because of the law of God which forbids every sull to every stell knowingly. every soul to expose itself knowingly and willingly to dangers of faith or good morals. Hence the twenty first rule of the Roman index clearly says:

"Dally journals, newspapers and per-iodicals which of set purpose attack religion or good morals are prohibited not only by the natural law, but also by the ecclesiastical law. Ordinaries are bound, when necessary, to carefully and properly warn the faithful of the danger

and injury that such reading entails."

Therefore We beseech you all to listen to the voice and warning of the Church and keep away from yourselves and your houses all newspapers, periodicals and books that might hurt and weaken in your souls the spirit of holy faith and of Christian virtue. Rather streugthen in your minds and hearts a loyal Catholic faith and the spirit of Christian piety by the reading of good Catholic literature nd by listening attentively to the words of eternal truth preached to you by your priests and pastors, that thus you nay grow in the charity of our heavenly Father, in the knowledge of Our Lord Jesus Christ, and in the unity of the Holy Spirit. With the apostle We admonish you: "Let not evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearen." may administer grace to the hearers.

* * Let all bitterness and anger, and indignation and clamour, and blasphemy, be put away from you, with all malice. And be ye kind one to another; merciful forgiving one another, even as God hath forgiven you in Christ." (Eph. iv. 29ff)

Bestowing upon you all, desrly be-loved brethren, our episcopal blessing, We greet you with the salutation of St. Paul: "The grace of Our Lord Jesus Christ be with you all. Amen.
Given on the feast of St. Ignatius.
Bishop and Martyr, Feb. 1st, 1912.

†SEBASTIAN G. MESSMER,

SEBASTIAN G. MESSMER,
Archbishop of Milwaukee.

JAMES SCHWEBACK,
Bishop of La Crosse.

FREDERICK EIS,
Bishop of Marquette. †JOSEPH J. FOX,
Bishop of Green Bay.
†AUGUSTINE F. SCHINNER,
Bishop of Superior.

Revere the Madonna

John Ruskin, in a celebrated passage of the Fors Clavigera, writes as follows. "After careful examination, neither as adversary nor as friend, of the influ Catholicism, I am persuaded that rever-ence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than produchas never been otherwise than produc-tive of holiness of life and purity of character. There has, probably, not been an innocent home throughout Europe during the period of Christian-ity in which the imagined presence of the Madonna has not given sanctity to the Madonna has not given sanctify to the duties and comfort to trials of men and women. Every brightest and lofti-est achievement of the art and strength of manhood and womanhood has been the fulfilment of the prophecy made to the humble Lily of Isrcel—"He that is mighty hath magnified me,"—True

THE HEBERT CASE

JUDGE CHARBONNEAU REVER-SES THE JUDGMENT OF JUDGE LATIRENDEAT

ies taken from Judge Charbonneau's de-clsion in the Hebert marriage case give in a nutshell his opinion of the question

In a nutshell his opinion of the question at issue:—

"The Ne Temere decree of the Roman Catholic Church does not, and cannot, have precedence over the civil law of the Province of Quebec."

"This law does not require that the minister performing the ceremony should be of the same faith as the contracting

be of the same faith as the contracting be of the same faith as the contracting parties in order to make the marriage legal. A Protestant minister is qualified to marry two Catholics."

"Marriage owes its institution to nature, its perfection to law, its holiness to religion."

"What essentially constitutes marriage is the consent of man and woman

riage is the consent of man and woman to unite together for common life; that is not only the basis of the contract, but it is the contract itself. The sacrament gives it solemnity, the civil function gives it publicity, authenticity and civil

effect."
"The good faith of the partners, the public possession of the office (held by the clergymen who marry them,) and the sanction of the Crown (given in the license to marry) prevent such a contract from being taxed with invalidity," THE FORMAL JUDGMENT

The formal judgment was as follows "Basing itself on the motives above given in detail, the court annuls the iven in detail, the court annuls the dgment of March 23, 1911, declares the marriage of the said Eugene Hebert and Dame E. Cloutre, celebrated on July 14, 1908, before the Rev. Wm. Timberlake, upon production of a license, dated July 9, 1908, good and valid; dedated July 9, 1908, good and valid; de-clares that the decree proclaimed by the congregation of the Council of the Roman Catholic Church on August 2, 1907, beginning with these, 'Ne Temere inirentuur,' has no civil effect on said marriage, that the decree of the Arch-bishop of the Diccese of Montreal, dated November 12, 1909, produced in this case by the plaintiff, has no judicial effect in said case, and rejects the opposition of the defendant opposant and of the tierce opposant es qualite as to the other conclusions therein taken, each party paying his own costs from the date of the two inscriptions of the defendants opposant, and of the tierce opposante es qualite respectively, dated December 5, 1911.'"

Ottawa, Feb. 22.—Hon. C. J, Doherty,

HON, C. J. DOHERTY'S OPINION

Minister of Justice, was seen in reference to the judgment and its effect in law, and as well as on the Lancaster bill, and the reference of the whole matter to the Supreme Court and thence to the Privy Council. The Minister said the indgment was not really a reversal of the judgment of Judge Laurendeau in the same case, but rather took its place, because it was a judgment by default, no defence being put in. If either party moves in opposition to such a judgment the case will be reheard, and so this was

practically a rehearing.
"Will this make any difference in the reference by this government to the Supreme Court, decided on at the time

of the vote on the Lancaster bill?"

"Not the slightest," replied the Minister. "If this were the decision of a stands now there are five judgments that such marriage is invalid, and three ment there were five one way and two the other. That's all. It makes no difference in the jurisprudence," con-tinued the Minister, " and will not in any way affect the policy of referring such questions to the Supreme Court of Canada."

REV. DR. KIDD'S VIEW

The decision in the Hebert case will The decision in the Hebert case will not affect Roman Catholics whatever, according to Rev. Dr. Kidd, Administrator of the Archdiocese of Toronto. The newspapers, he claimed, had given a great deal of space to the decision as it affected the decree without having properly understood the provisions of the latter.

The object of the Chrysh he said

The object of the Church, he said was to protect her people. It wanted to prevent a scoundrel already married from marrying an innocent member of the Church. Such a union, he claimed would be impossible should the con-tracting parties come before a priest of the Roman Catholic Church, as the history of both would be diligently

As far as the Heberts were concerned they were not recognized by the Church as being married. Nor would they be so until the ceremony had been performed by a priest. They could neither receive Communion nor a Christian burial in case of death.

Providing that the Heberts did not wish to live together again and were desirious of coming back to the Church, Dr. Kidd stated that they would first have to secure a civil divorce, and if the Church found them sincerely repentant of their sin, would be again received but neither next, would be received but neither next, would be received. ceived, but neither party would be per

In discussing the judgment of Judge Charbonneau nearly all the Toronto papers, taking their cue from the premier bigot of Ontario, Mr. S. H. Blake, K. C. gave vent to that parrow, ultra Protestant view of the situation which they thought would be most favorably received by the great mass of the people.

To the Cathedral and as the first the control of the Cathedral and the second of the people. The Cathedral and as the first the control of the Cathedral and the second of the people. The Cathedral and the second of the cathedral and the ceived by the great mass of the people of Canada's Belfast. A calm, judicial view of the case we could not expect, as it would not fit in with that fierce and unreasoning spirit of intolerance which has taken possession of many of the Kelly's Alma Mater, \$10,000, to establish a scholarship, and the society for the Propagation of the Faith and the Novitiate of St. Andrew, on the Hudson, \$5,000 each, both with the request that "they may remember me and members people of this province. It is a relief to turn from the secular press of Toronto

to the secular press of Montreal, where in we find a review of the subject based on common sense and devoid of bigotry. Even the Montreal Witness, which may be classed as a Protestant paper, deals with the judgment in a fashion which may be taken as a reproof to its Toronto confreres.

"The Montreal Star

"The judgment of Judge Charbonneau in the Hebert case makes, as Hon,
Judge Doherty points out, a score of
three to five in the great game of judiclal decisions touching the validity of
such marriages in Quebec. This is not
a satisfactory position in which to leave
so important and delicate a question;
and every friend of peace and quiet will
hope that we will obtain an authoritative declaration of the law. One thing
Judge Charbonneau's carefully reasoned
judgment will accomplish, it will convince any reasonable people in the other provinces, who imagine that our fellow-citizens of another faith in this province citizens of another faith in this province cannot approach such a question with an open mind, that they are mightily and cruelly mistaken. There is no ecclesiastical tyranny in Quebec as alleged in Ontario, when it gets seeing things at night. Judge Charbonneau is a French Roman Catholic and yet there is not a fair-minded Protestant who would be unwilling to accept his judgment on this semi-religious issue as the settled law."

The Montreal Herald

"It goes without saying that the bearing of the Ne Temere decree upon the Hebert case gave rise to interest greater, if possible, than that taken in the question of the status of a clergyman to perform the marriage rite in his capacity as a keeper of civil registers. This latter phase had already been thoroughly gone into by Justice Archibald. The Ne Temere matter was new. What was resented was the assumption that the finding of a canonical court based on mandatory advices quite apart, in origin and in bearing, from the law of the land, should or must, be accepted in the civil courts as the acts not merely of a co-ordinate jurisdiction, but as the decisions of a tribunal from which no appeal was of a tribunal from which no appeal was contemplated. Mr. Justice Charbon-neau lays it down as distinguished Catholic clergymen have recently declared from the pulpit, that the bearing of the from the pulpit, that the bearing of the Ne Temere decree is upon the conscience alone of those to whom it is addressed, the community of the Roman Catholic Church."

CATHOLIC NOTES

Mr. Rider Haggard, the British novelist, who wrote "She," and has just been created a baronet, has a Catholic stater who lives in Belgium.

At an Anglican conference in London, it was moved that a resolution of hearty congratulation be sent to Cardinal Bourne on the great honor conferred upon him by the Pope. The resolution failed to obtain a seconder.

Philip J. Gordon who is at present a clerical student at the University of Innsbruck is a member of the Chippewa tribe of Indians. He graduated with honor from St. Thomas's College, St.

In remembrance of a fine secred con cert he heard two years ago in the col-legiate church of St. Nicholas at Fribourg, Switzerland, J. Pierpont Morgan has sent \$700 to the church to be used in the purchase of a new organ.

The centenary of Dickens' birth, on February 7, reminds us that all the children of the great novelist's son Henry and Mary Angela Dickens, daughter of Mary Angela Dickens is herself a novel-

The Bishop Coadjutor of the diocese of Combra, Portugal, is to suffer the same punishment as the Patriarch of Lisbon—namely, expulsion from his diocese—in consequence of the publication of a circular protesting against the laws governing the formation of religious associations.

Senator Raynor, of Maryland, has re commended to the President for appointment as a justice of the United States Supreme Court, Edgar H. Gans, of Baltimore. Mr. Gans is a brilliant lawyer. He is a convert, the son of a Protestant clergyman, who also became a Catholic.

Because of her relationship to President Taft, the conversion of Mrs. Henry W. Taft, his sister-in-law, to the Catho-lic Church has caused more comment than is usually given to conversions of non-Catholics to the true fold of Christ. This incoming of Protestants is of constant occurrence.

Father Wynne, S. J., at a recent conference of the Philadelphia priests, made the statement that the cost of the Catholic Encyclopedia up to date was over \$600,000. There is the gratifying increase each month in the number of increase each month in the number of subscribers, and the promoters hope to ultimately come out even on the under-taking. The Boston Public Library has subscribed for twenty-seven sets, or one set for each of its branch libraries.

Large bequests to charitable institutions and churches, including about \$235,000 to St. Patrick's Cathedral, appear in the will of Eugene Kelly, who died recently in New York. The bequest to St. Patrick's is for the purpose of completing and furnishing an annex to the Cathedral known as the "Lady College of Stonyhurst, England, Mr. Kelly's Alma Mater, \$10,000, to estab-

MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER XII "The wind blows fair, the vessel feels
The pressure of the rising breeze,
And, swiftest of a thousand keels,
She leaps to the careering seas."

Half an hour later, things drew near a crisis. We had been obliged to luff a little, in order to clear a reef that even Marble admitted lay off Montauk, while the Leander had kept quite as much Marble admitted lay off Montauk, while the Leander had kept quite as much away, with a view to close. This brought the fifty so near us, directly on our weather-beam, as to induce her commander to try the virtue of gunpowder. Her bow gun was fired, and its shot, only a twelve-pounder, ricochetted until it fairly passed our fore-foot, distant a hundred yards, making its last leap from the water precisely in the line with the stem of the Dawn. This was unequivocal evidence that the game could not last much longer, unless the space between the two vessels should be sensibly widened. Fortunately, we now opened Montauk fort, and the option was offered us of doubling that point, and entering the Sound, or of standing on toward Block Island, and putting the result on our heels. After a short consultation with Marble, I decided on the first.

One of the material advantages pos-sessed by a man-of-war in a chase with a merchant-vessel, is in the greater velowe began to touch our braces, tacks, and sheets, the Leander would do the same, and that she would effect her objects in and that she would effect her objects in half the time in which we could effect ours. Nevertheless, the thing was to be done, and we set about the preparations with care and assiduity. It was a small with care and assiduity. It was a small matter to round in our weather-braces, until the yards were nearly square, but the rigging out of her studding-sall booms, and the setting of the sails, was a job to occupy the Dawn's people several minutes. Marble suggested that by edging gradually away, we should oring the Leander so far on our quarter as to cause the after-sails to conceal what we were about forward, and that we might steal a march on our pursuers by adopting this precaution. I thought the suggestion a good one, and the necessary orders were given to carry it out.

Any one might be certain that the Englishman's glasses we've levelled on us the whole time. Some address was used, therefore, in managing to get our yards in without showing the people at the braces. This was done by keeping off first, and then by leading the ropes as far forward as possible, and causing the men to haul on them, seated on deck. In this manner we got our yards nearly square, or as much in as our new deck. In this manner we got our yards nearly square, or as much in as our new course required, when we sent hands aloft, forward, to get out the lee booms. But we reckoned without our host. John Bull was not to be caught in that way. The hands were hardly in the lee fore-rigging, before I saw the fifty falling off to our course, her yards squared, and signs aboard her that she had larboard studding-sails as well as ourselves. The change of course had one good effect, however; it brought cur pursuer so far on our quarter, that, standing at the capstan, I saw him through the mizzen-rigging. This took the Dawn completely from under the Leander's broadside, leaving us exposed to merely four or five of her us exposed to merely four or five of her forward guns, should she see fit to use them. Whether the English were reluctant to resort to such very decided means of annoyance, so completely within the American waters, as we were clearly getting to be, or whether they had so much confidence in their speed, as to feel no necessity for firing, I never knew; but they did not have any fur-

her recourse to shot.

As might have been foreseen, the fifty had her extra canvas spread some time before we could open ours, and I fancied she showed the advantage thus obtained in her rate of sailing. She certainly closed with us, though we close much faster with the land; still, there was imminent danger of her overhauling us before we could round the point, unless some decided step were promptly taken

"On the whole, Mr. Marble," I said after my mates and myself had taken a long and thoughtful look at the actua long and thoughttul look at the accular state of things—"on the whole, Mr. Marble, it may be well to take in our light sails, haul our wind, and let the man-of-war come up with us. We are honest folk, and there is little risk in his

honest folk, and there is little risk in his seeing all that we have to show him."
"Never think of it!" cried the mate.
"After this long pull, the fellow will be savage as a bear with a sore head. He'd not leave a hand on board us, that can take his trick at the wheel; and it's ten take his trick at the wheel; and it's ten chances to one that he would send the ship to Halifax, under some pretence or other, that the sugars are not sweet-enough, or that the coffee was grown in a French island, and tastes French. No, no, Captain Wallingford—here's the wind at san' and wall and waller head

through that passage in the revylution war, in chase of an English West Iniyman, and stood by the lead the whole

way, myself. Keep her away, Neb-keep her away another p'int; so-steady-very well, dyce [anglice, thus] -keep her so, and let John Bull follow

keep her so, and let John Bull follow us, if he dare."
"You should be very sure of your channel, Mr. Marble," I said gravely, channel, Mr. Marble." I said gravely,
"to take so much responsibility on yourself. Remember my all is embarked
in this ship, and the insurance will not
be worth a sixpence, if we are lost running through such a place as this in
broad daylight. Reflect a moment, I
beg of you, if not certain of what you
do."

do."

"And what will the insurance be worth, ag'in Halifax, or Bermuda? I'll put my life on the channel, and would care more for your ship, Miles, than my own. If you love me, stand on, and let us see if that lubberly make-believe two-decker dare follow."

us see if that lubberly make-believe two-decker dare follow."

I was fain to comply, though I ran a risk that I find it impossible now to instify to myself. I had my cousin John Wallingford's property in charge, as well as my own, or what was quite as bad, I placed Clawbonny in imminent jeopardy. Still, my feelings were aroused, and to the excitement of a race was added the serious but vague apprehensions all America seamen felt, in that day, of the great belligerents. It is a singular proof of human justice, that the very consequences of these apprehensions are made matter of reproach against them.

It is not my intention to dwell further on the policy of England and

calumnisted, and the body of men of which I was then one, did not escape that sort of reparation for all the grievances they endured, which is dependent on demonstrating that the injured deserved their sufferings. We have been accused of misleading English cruisers by false information, of being liars to an unusual degree, and of manifesting a grasping love of gold, beyond the ordinary cupidity of man. Now I will ask our accusers if it were at all extraordinary that they who felt themselves daily aggrieved, should resort to the means within their power to avenge themselves? As for veracity, no one who has reached my present time of life, can aggrieved, should resort to the means within their power to avenge themselves? As for veracity, no one who has reached my present time of life, can be ignorant that truth is the rarest thing in the world, nor are those who have been the subjects of mystifications got up in the payment for wrongs, supposed or real, the most impartial judges of character or facts. As for the charge of an undue love of money, it is unmerited. Money will do less in America than in any other country of my acquaintance, and infinitely less than in either France or England.

There is truth in this accusation, as applied either to a particular class or to the body of the American people, only in one respect. It is undenlable that, as a new nation, with a civilization that is wanting in so many of its higher qualities, while it is already so far advanced in those which form the basis of national greatness, money does not meet with the usual cormatition.

far advanced in those which form the basis of national greatness, money does not meet with the usual competition among us. The institutions, too, by dispensing with hereditary consideration, do away with a leading and prominent source of distinction that is known to other systems, thus giving to riches and exclusive importance, that is rather apparent, however, than real. I acknowledge that little or no consideration is yet given among us to any of the more intellectual pursuits, the great bulk of the nation regarding literary men, artists, even professional men, as so many public servants, respecting them and their labors only as they can contribute to the great stock of national wealth to the great stock of national wealth and renown. This is owing, in part, to the youth of a country in which most of material foundation was so recently the material foundation was so recently to be laid, and in part to the circum-stance that men being under none of the factitious restraints of other systems, coarse and vulgar-minded declaimers make themselves heard and felt to a degree that would not be tolerated else-

Notwithstanding all these defects, which no intelligent, and least of all, no travelled American should or can justly deny, I will maintain that gold is not one tittle more the goal of the American than it is of the native of other active and energetic communities. It is true, there is little besides gold, just now, to aim at in this country, but the great number of young men who devote them selves to letters and the arts, under such unfavorable circumstances, a number greatly beyond the knowledge of foreign nations, proves it is circumstances, and not the grovelling propensities of the people themselves, that give gold so nearly undisputed ascendency. The great numbers who devote themselves to politics among us, certainly Notwithstanding all these defects selves to politics among us, certainly anything but a money-making pursuit, proves that it is principally the want of other avenues to distinction that renders gold apparently the sole aim of

No, no, Captain Wallingford—here's the wind at sou'-sou'-west, and we're heading nothe-east and by nothe-half-nothe already, with that fellow abaft the mizzen-riggin'; as soon as we get a p'int more to the nor'ard, we'll have him fairly in our wake."

"Ay, that will do very well as a theory, but what can we make of it in practice? We are coming up toward Montauk at the rate of eight knots, and you have told me yourself there is a reef off that point, directly toward are to define the course to be steered. We could see by the charts that the ref was already outside of us, and there was now no alternative between going ashore, or going through Marble's channel. We succeeded in the last, gaining materially on the Leander by so doing, the Englishman hauling his wind when he thought himself as near Montauk at the rate of eight knots, and you have told me yourself there is a reef off that point, directly toward which we must this moment be standing. At this rate, fifteen minutes might break us up into splintera."

I could see that Marble was troubled by the manner in which he rolled his tobacco about, and the riveted gaze he kept on the water ahead. I had the utmost confidence in his seamanlike prunch that the confidence in his seamanlike prunch that the confidence in his seamanlike prunch that the confidence is a seamanlike prunc

kept on the water ahead. I had the utmost confidence in his seamanlike prudence and discretion, while I knew he was capable of suggesting anything a ship could possibly perform, in an emergency that called for such an exercise of decision. At that moment, he forgot our present relations, and went back, as he often did when excited, to the days of our greater equality, and more trying scenes.

"Harkee, Miles," he said, "the reef is dead ahead of us, but there is a passage between it and the point. I went through that passage in the revvylution

From this time, for twenty days, the passage of the Dawn had nothing un-

way, myself. Keep her away, Nebreep her away another p'int: so-steady-very well, dyce [anglice, thus these per so, and let John Ball follow us, if he dere."

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It is not my intention to dwelf further on the policy of England and France, during their great context for auperiority, than is necessary to the nearrative of events connected with my own adventures; but a word in behalf of American seamen, in resing, may not be entirely out of place or season. Men are seldom wronged without being fresh, with very thick weatherprain the body of men of which I was then one, did not escape this sort of reparation for all the grievances they endured, which is dependent on demonstrating that the injured deserved their sinderings. We have been accused of misleading English cruisers, by false information, of being liars to an unusual degree, and of manifesting a grasping love of gold, bevond the ordinary cupility of man. Now I will ask our accusers if it were as all extraording a grasping love of gold, bevond the ordinary cupility of man. Now I will ask our accusers usual. We crossed the Banks in forty-

whether to spars would bear any more canvas, under the stiff breeze that was

olowing.
"This is no great distance from the "This is no great distance from the spot where we surprised the Lady of Nantes, Captain Wallingford," Marble observed to me, as I stood overlooking the process of bending a fore-topmast studding sail, in which he was engaged with his own hands; "nor was the weather any thicker then than it is now, though that was a haze, and this was a mist."

"You are out of your longitude a few hundred miles, Master Moses, but the comparison is well enough otherwise. We have twice the wind and sea we had then, moreover, and that was dry weather, while this is, to speak more gingerly, a little moist."

"Ay, ay, sir; there is just that difference. Them were pleasant days, Captain Wallingford. I say nothing agin these; but them 'ere were pleasant."

tain Wallingford. I say nothing agin these; but them 'ere were pleasant times, as all in the Crisis must allow."
"Perhaps we shall think the same of these some five or six years hence."
"Well, that's natur', I must confess. It's amazing how the last v'y'ge hangs in a man's memory, and how little we think of the present! I suppose the Lord made us all of this disposition, for it's sartin we all manifest it. Come, bear a hand, Neb, on that fore-yard, and let us see the length of the stun-sail boom."

but Neb, contrary to his habits, stood upright on the yard, holding on by the lift, and looking over the weather-leach of the towasil, apparently at some object that either was just then visible, or which had just before been visible. "What is it?" cried Marble, struck with the black's estimate and marker. the black's attitude and manner.

What d'ye see?"
"I don't see him now, sir; nuttin' now; ut dere was a ship."
"Whereaway?" I demanded.

of us on deck, and, in less than a minute, we caught a pretty good view of the stranger from the forecastle. He might have been visible to us half a minute, in one of those momentary openings in the mist, that were constantly occurring, and which enabled the eye to command a range around the ship of half a mile, losing it again however, almost a soon mist, that were constantly occurring, and which enabled the eye to command a range around the ship of half a mile, losing it again, however, almost as soon as it was obtained. Notwithstanding the distance of time, I can perfectly recall the appearance of that vessel, seen as she was, for a moment only, and seen too so unexpectedly. It was a frigate, as frigates then were; or a ship of that medium size between a heavy sloop-of-war and a two-decker, which, perhaps, offers the greatest proportions for activity and force. We plainly saw her cream-colored, or as it is more usual to term it, her yellow streak, dotted with fourteen ports, including the bridle, and gleaming brightly in contrast to the dark and glistening hull, over which the mist and the spray of the ocean cast a species of sombre lustre. The stranger was under his three topsails, spanker, and jib, each of the former sails being double-reefed. His courses were in the brails. As the wind did not blow hard enough to bring a vessel of any size to more than one reef, even on a bow-line, this short canvas proved that the frigate was on her cruising ground, and was roaming about in quest of anything that migh offer. This was just the canvas to give a cruiser a wicked look, since it denoted a lazy preparation, which might, in an instant, be improved into mischief. As all cruising vessels, when on their stations doing nothing, reef at night, and the hour was still early, it was possible we had made this ship before her captain, or first lieutenant, had made his appearance on deck. There she was, at all events, dark, lustrous, fair in her proportions, her yards looming square and symmetrical, her canvas damp, but stout and new, the copper bright as a tea-kettle, resembling a new cent, her hammock-cloths with the undress appearance this part of a vessel-of-war

stout and new, the copper bright as a tea-kettle, resembling a new cent, her hammock-cloths with the undress appearance this part of a vessel-of-war usually offers at night, and her quarter-deck and forcastle guns frowning through the lanyards of her lower rigging, like so many slumbering bull-dogs muzzled in their kennels.

muzzled in their kennels.

The frigate was on an easy bowline, or to speak more correctly, was standing directly across our fore foot, with her yards nearly square. In a very few

minutes, each keeping her present course, the two ships would have passed within pistol-shot of each other. I scarce knew the nature of the sudden impulse which induced me to call out to the man at the wheel to starboard his helm. It was probably from instinctive appreheusion that it were better for a neutral te have as little to do with a beltigerent as possible, mingled with a presentiment that I might lose some of my people by impressment. Call out I certainly did, and the Dawn's bows to care up to the wind, looking to the westward, or in a direction contrary to that in which the frigate was running, as her yards were square, or nearly so. As soon as the weather-leaches touched, the helm was righted, and away we went with the wind abeam, with about g as much breeze as he wanted for the sai we carried.

The Dawn might have been half a mile to windward of the frigate when this manocurve was nut line execution.

The manney was a nut line execution.

The Dawn might have been half a mile to windward of the frigate when this manœuvre was put in execution. We were altogether ignorant whether our own ship had been seen, but the view we got of the stranger satisfied us that he was an Englishman. Throughout the whole of the long wars that succeeded the French Revolution, the part of the ocean which lay off the chops of the channel was vigilantly watched by the British, and it was seldom indeed, a vessel could go over it, without meeting more or less of the cruisers. I was not without a hope that the two ships would pass each other without our beseen. The mist became very thick just as we hanled up, and had this change of course taken place after we were shut in, the chances were greatly in favor of its being effected. Once distant a mile from the frigate, there was little danger of her getting a glimpse of us, since, throughout all that morning, I was satisfied we had not got a horizon with that much of diameter.

satisfied we had not got a horizon with that much of diameter.

As a matter of course the preparations with the studding-sails were suspended. Neb was ordered to lay aloft, as high as the cross-trees, and to keep a vigilant lookout, while all eyes on deck were watching as anxiously in the mist, as we had formerly watched for the shadowy outline of La Dame de Nantes. Marble's long experience told him best where to look, and he caught the next view of the frigate. She was

nim best where to look, and he caught the next view of the frigate. She was directly under our lee, gliding easily along under the same canvas; the reefs still in, the courses in the brails, and the spanker rolled up, as it had been for the night.

still in, the courses in the brails, and the spanker rolled up, as it had been for the night.

"By George," cried the mate, "all them Johny Bulls are still asleep, and they haven't seen us! If we can give this fellow the slip, as we did the old Leander, Captain Wallingford, the Dawn will become as famous as the Flying Dutchman! See, there he jogs on as going to mill or to church, and no more stir aboard him than there is in a Quaker meetin'! How my good old soul of a mother would enjoy this!"

There the frigate went, sure enough, without the smallest sign of any alarm having been given on jboard her. The vessels had actually passed each other, and the mist was thickening sgain. Presently the veil was drawn, and the form of that beautiful ship was entirely hid from sight. Marble rubbed his hands with delight, and all our people began to joke at the expense of the Englishman. "If a merchantman could see a man-of-war," it was justly enough said, "a man-of-war ought certainly to see merchantman." Her lookouts must have all been asleep, or it would not have been possible for us to pass so near, under the canvas we carried, and escape undiscovered. Most of the Dawn's crew were native Americans, though there were four or five Europeans among them. Of these last, one was certainly an Englishman, and, as I suspected, a deserter from a public ship; and the other, beyond all controversy, was certainly an Englishman, and, as I suspected, a deserter from a public ship; and the other, beyond all controversy, was a plant of the Emerald Isle. These two men were particularly delighted though well provided with those veracious documents called protections—which, like beggars' certificates, never told anything but truth, though, like beggars' certificates, they not unfre-"Whereaway?" I demanded.
"Off here, Masser Mile—larboard bow, well forrard; look sharp, and soon see him, yourself, sir."
Sharp enough we did look, all hands of us on deck, and, in less than a minute, laxity in the character of this testimony, that gave English officers something like a plausible pretext for disregarding all evidence in the premises. Their mistake was in supposing they had a right to make a man prove anything on board a foreign ship; while that of America was, in permitting her citizens to be arraigned before foreign indees, under any conceivable circumlaxity in the character of this testi-

citizens to be arraigned before foreign judges, under any conceivable circumstances. If England wanted her own men let her keep them within her jurisdiction, not attempt to follow them into the jurisdiction of neutral states.

Well, the ship had passed; and I began myself to fancy that we were quit of a troublesome neighbor, when Neb came down the rigging, in obedience to an order from the mate.

"Relieve the wheel, Master Clawbonny," said Marble, who often gave the negro his patronymic; "we may want some of your touches, before we reach the foot of the dance. Which way was John Bull travelling when you last saw him?"

him?"
"He goin' eastward, sir." Neb was "He goin' eastward, sir." Neb was never half as much "nigger" at sea, as when he was on shore—there being something in his manly calling that raised him nearer to the dignity of white men. "But, sir, he was gettin' his people ready to make sail."

"How do you know that? No such thing, sir; all hands were asleep, taking their second name."

their second naps."
"Well, you see, Misser Marble; der

In a talk to a club of ministers Mayor Gaynor said, among, other things: "When I go to the churches, one-quarter filled, in this town, and look at the fine pews and carpets and cushions, and the absence of anybody who has on his hand the sign of toil, I begin to wonder if all this is not tending to a failure after all." There was a time when Mr. Gaynor was accustomed to enter churches which were very much more than one-quarter filled, and wherein he could observe many with the "sign of toil" upon their hands kneeling in company with the rich. We wonder if he himself now recalls with poignancy or with impatience the days when he, too, knelt a dutiful son of that great mother who welcomes to her temples the rich and the poor.—Providence Visitor. you know, sir."

Neb grinned as he said this; and I felt persuaded he had seen something that he understood, but which very possibly he could not explain; though it clearly indicated that John Bull was not asleep. We were not left long in doubt on this head. The mist opened again, and, dis-We were not left long in doubt on this head. The mist opened again, and, distant from us about three quarters of a mile, bearing on our lee-quarter, we got another look at the frigate, and a look another look at the frigate, and a look that satisfied everybody what she was about. The Englishman was in stays, in the very act of hauling his head-yards, a certain sign he was a quick and sureworking fellow, since this manœuvre had been performed against a smart sea, and under double-reefed topsails. He mest have made us, just as we lost sight of him, and was about to shake out his reefs.

THE PRISONERS

There was no sound in the forest except the light rustle of the snow as it fell upon the trees. It had been falling, small and fine since mid-day; it powdered the branches with a frozen moss, cast a silver veil over the dead leaves in the hollow, and spread upon the restware. hollow, and spread upon the pathway a great, soft, white carpet that thickened the immeasurable silence amid this ocean of trees.

stood a bare-armed young woman chopping wood with an ax upon a stone. She was tall, thin, and strong—a child of the forest, a daughter and wife of a game-

keper's.

voice called from within the house

Twoice called from within the house:

"Come in, Berthine; we are alone tonight, and it is getting dark. There
may be Prussians or wolves about."

She who was chopping wood replied
by splitting another block: her bosom
rose and fell with the heavy blows each
time she lifted her arm.

"I have finished mother, I'm here,
I'm here. There's nothing to be frightened at; it isn't dark yet."

Then she brought in her fagots and
logs, and piled them up at the chimneyside, went out again to close the shutters
—enormous shutters of solid oak—and
then when she again came in, pushed
the heavy bolts of the door.

Her mother was spinning by the frea wrinkled old woman who had grown
timorous with age.

"I don't live father to be out." said There was no mistaking all this. We were seen, and chased; everything on board the frigate being instantly and accurately trimmed, "full and by." She looked up into our wake, and I knew must soon overtake a heavily-laden ship like the Dawn, in the style in which she was worked and handled. Under the circumstances, therefore, I motioned Marble to follow me aft, where we consulted together touching our future proceedings. I confess I was disposed to shorten sail, and let the cruiser come alongside; but Marble, as usual, was for holding on.

"We are bound to Hamburg," said the mate, "which lies here away, on our lee-

imorous with age.
"I don't like father to be out," said

"We are bound to Hamburg," said the mate, "which lies here away, on our lee-beam, and no man has a right to com-plain of our steering our course. The mist has shut the frigate in again, and,

she was seen directly astern of us, and nearly two miles distant! Such had been our gain, that ten minutes longer would have carried us clear. As we now saw her, I felt certain she would

now saw ner, I lest certain she would soon see us, eyes being on the lookout on board her, beyond a question. Nevertheless, the cruiser was still on a bowline, standing on the course on which we had been last seen.

which we had been last seen.

This lasted but a moment, however.
Presently the Englishman's bow fell off, and by the time he was dead before the wind, we could see his studding-sails flapping in the air, as they were in the act of being distended, by means of halyards, tacks and sheets all going at once. The mist shut in the ship again before all this could be executed. What was to be done next? Marble said, as we were not on our precise

what was to be done next? Marble said, as we were not on our precise course, it might serve a good turn to bring the wind on our starboard quarter, set all the studding-sails we could carry on the same side, and run off eastnorth-east. I inclined to this opinion,

on her true course, and trust altogether

to the goodness of my cause; heels being out of the question. The reader who will do me the favor to peruse the succeeding chapter, will learn the result of this resolution. TO BE CONTINUED

Misses the "Sign of Toil"

In a talk to a club of ministers Mayor

"I don't like father to be out," said she. "Two women have no strength."
The younger answered: "Oh, I could very well kill a wolf or a Prussian, I can tell you." And she turned her eyes to a large revolver, hanging over the freplace. Her husband had been put into the army at the beginning of the Prussian invasion, and the two women had remained alone with her father, the old gamekeeper Nicholas Pichou, who obstinately refused to leave his home and go into the towh. it being very certain he will overhaul us on a bowline, I advise you, Miles, to lay the yards perfectly square, edge away two points more, and set the weather stun-sails. If we do not open John, very soon again, we may be off three or four miles to leavand before he learns where miles to leeward before he learns where we are, and then, you know a 'starn chase' is always a 'long chase.'"

This was good advice, and I deter-mined to follow it. It blew rather fresh

go into the town.

The nearest town was Rethel, an old The nearest town was Rethel, an old fortress perched on a rock. It was a patriotic place, and the townspeople had resolved to resist the invaders, to close their gates, and stand a siege, according to the traditions of the city. Twice before, under Henry, IV, and under Louis XIV, the inhabitants of Rethel had won fame by heroic defences. They would do the same, this time; by heaven, they would, or they would be burned within their walls." at the instant, and the Dawn began to plunge through the seas at a famous rate as soon as she felt the drag of the studding-sails. We were now running on a course that made an obtuse angle with that of the frigate, and there was the presibility of sector increasing our with that of the frigate, and there was
the possibility of so far increasing our
distance as to get beyond the range of
the openings of the mist, ere our
expedient were discovered. So long did
the density of the atmosphere continue,
indeed, that my hopes were beginning
to be strong, just as one of our people
called out, "The frigate!" This time
she was seen directly astern of us, and

their walls."
So they had brought cannons and rifler and equipped a force, and formed battalions and companies, and they drilled all day long in the Place d'Armes. drilled all day long in the Place d'Armes.
All of them—bakers, grocers, butchers,
notaries, attorneys, carpenters, booksellers, even chemists—went through
their manoeuvres in due rotation at
regular hours, under the orders of M.
Lavigne, who had once been a non-commissioned officer in the dragoons, and
now was a draper, having married the
daughter and inherited the shop of old
M. Rayandan.

command of the place, and all the young men having gone to join the army, he enrolled all others who were eager for men having gone to join the stary, it can offer the streets at the pace of professional pedestrians, in order to bring down their fat and to lengthen their breath; the weak ones carried burdens, in order to strengthen their muscles.

The Prussians were expected. But the Prussians did not appear. Yet they were not far off; for their scouts had already twice pushed across the forest as far as Nicholas Pichou's lodge.

The old keeper, who could run like a fox, had gone to warn the town. The guns had been pointed, and the enemy had not shown.

The keeper's lodge served as a kind of outpost in the forest of Aveline. Twice

north-east. I inclined to this opinion, and the necessary changes were made forthwith. The wind and mist increased, and away we went, on a diverging line from the course of the Englishman at the rate of quite ten knots in the hour. This lasted fully forty minutes, and all hands of us fancied we had at last given the cruiser the slip. Jokes and chuckling flew about among the men, as usual, and everybody began to feel as happy as success could make us, when the dark veil lifted at the southwest; the sun was seen struggling through the clouds, the vapor dispersed, and gradually the whole curtain which

outpost in the forest of Aveline. Twice a week the man went for provisions and carried to the citizens news from the

outlying country.

He had gone that day to announce that a small detachment of German infantry had stopped at their house the fire. There's plenty of room for six. I'm going up to my room with my mother,"

The two women went to the upper.

They were heard to lock their southwest; the sun was seen struggling day before about two in the afternoon, through the clouds, the vapor dispersed, and had gone away again almost directly. The subaltern in command spoke

morning arose, extending the view around the ship, little by little, until nothing limited it but the natural horizon.

The anxiety with which we watched this slow rising of the curtain need scarcely be described. Every eye was turned eagerly in the direction in which its owner expected to find the frigate, and great was our satisfaction as mile after mile opened in the circle around us, without bringing her beautiful proportions within its range. But this could not last forever, there not being sufficient time to carry so large a vessel of the walks, with the jaws of lions—because of the wolves, who were beginning to get fierce; and he left his two women, advising them to lock themselves into the house as soon as night began to fall.

The young one was afraid of nothing, but the old one kept on trembling and repeating:

"It will turn out badly, all this sort of thing. You'll see, it will turn out badly."

This evening she was more anxious

of thing. You'll see, it will turn out badly."
This evening she was more anxious even than usual.
"Do you know what time your father will come back?" said she.
"Oh, not before eleven for certaiu. When he dines with the major he is always late."
She was hanging her saucepan over could not last forever, there not being sufficient time to carry so large a vessel over the curvature of the ocean's surface. As usual, Marble saw her first. She had fairly passed to leeward of us, and was quite two leagues distant, driving ahead with the speed of a racehorse. With a clear horizon, an open ocean, a stiff breeze, and hours of daylight, it was hopeless to attempt escape from as fast a vessel as the stranger, and I now determined to put the Dawn on her true course, and trust altogether

She was hanging her saucepan over the fire to make the soup, when she stopped short, listened to a vague sound which had reached her by way of the chimney and murmured:

chimney and murmured:

"There's someone walking in the wood—seven or eight men at least."

Her mother, alarmed. stopped her wheel and muttered: 'Oh, good Lord!

And father not here!"

She had not finished speaking when violent blows shook the door.

The woman made no answer, and a loud, guttural voice called out, 'Open

Then, after a pause, the same voice epeated: "Open the door, or I'll repeated : 'break it in." Then Berthine slipped into her pocket the big revolver from over the mantel-piece, and having put her ear to the crack of the door, asked: "Who are

The voice answered : "I am the de

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The woman asked again : " What de "I have lost my way ever since the morning in the forest, with my detachment. Open the door, or I will break it

in."

The keeper's wife had no choice; she promptly drew the great bolt, and pulling, back the door she beheld six men in the pale snow shadows—six Prussian men, the same who had come the day before. She said in a firm tone. "What do you want here at this time of night?"

The officer answered: I had lost my way, lost it completely; I recognized the house. I have had nothing to eat since the morning, nor my men either."

Berthine replied: 'But I am all alone with mother this evening."

The soldier, who seemed a good sort of fellow, answered: 'That makes no difference. I shall not do any harm; but you must give us something to eat. We are faint and tired to death."

The keeper's wife stepped back.

We are faint and tired to death."
The keeper's wife stepped back.
"Come in," said she.
They came in powered with snow and with a sort of mossy cream on their helmets that made them look like meringues. They seemed tired, worn out.
The young woman pointed to the wooden benches on each side of the big table.
"Sit down." said she, "and I'll make some soup. You do look quite knocked up."

"Sit down," said she, "and I'll make some soup. You do look quite knocked up."

Then she bolted the door again.

She poured some more water into her saucepan, threw in more butter and potatoes; then unhooking a piece of bacon that hung in the chimney, she cut off half, and added that also to the stew. The eyes of the six men followed her every movement with an air of awakened hunger. They had set their guns and helmets in a corner, and sat waiting on their benches, like well-behaved school children. The mother had begun to spin again, but she threw terrified glances at the invading soldiers. There was no sound except the slight purring of the wheel, the crackle of the fire, and the bubbling of the water as it grew hot.

But all at once a strange noise made them all start—something like a hoarse breathing at the door, the breathing of an animal, deep and snoring.

One of the Germans had sprung towards the guns. The woman with a movement and a smile stopped him.

"It is the wolves," she said. "They are like you; they are wandering about hungry."

The man would hardly believe, he wanted to see for himself; and as soon as the door was opened, he perceived two great grey beasts making off at a quick, long trot.

He came back to his seat, murmuring:

two great grey beasts making off at a quick, long trot.

He came back to his seat, murmuring: 'I should have not believed it.''

And he sat waiting for his meal.

They ate voraclously; their mouths opened from ear to ear to take the largest of gulps; their round eyes opened sympathetically with their jaws, and their swallowing was like the gurgle of rain in a water pipe.

and their swallowing was like the gurgle of rain in a water pipe.

The two silent women watched the rapid movements of the grert red beards; the potatoes seemed to melt away into these moving fleeces.

Then, as they were thirsty, the keeper's wife went down into the cellar to draw cider for them. She was a long time gone; it was a little vaulted cellar, said to have served both as a prison and hiding place in the days of the Revolution. The way down was a narrow winding stair, shut in by a trap door at the end of the kitchen.

When Berthine came back, she was laughing, laughing slyly to herself. She gave the Germans her pitcher of drink. Then she too, nad her supper, with her mother, at the other end of the kitchen.

the kitchen.

The soldiers had finished eating, and

The soldiers had finished eating, and were falling asleep, all six, around the table. From time to time, a head would fall heavily on the board, then the man starting awake would sit up. Berthine said to the officer: "You may just as well lie down here before the fire. There's plenty of room for the fire.

floor. They were heard to lock their door and to walk about for a little while, then they made no further

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Nearly every woman will read with interest the letter of Mrs. Geo. Brad-shaw, quoted below. It tells of years of great suffering from Nervous Headache shaw, quoted below. It tells of years of great suffering from Nervous Headache and other symptoms arising from weak, watery blood and a starved and exhausted condition of the nervous system. Mrs. George Bradshaw, Cosy Nook, Harlowe, Ont., writes:—"I am glad to state that I received benefits from Dr. Chase's Nerve Food which I failed to get any place else. I was troubled for many years, in fact from my early womanhood, with weak, watery blood, and given to dropsy. I suffered untold agonies from nervous sick headaches, dizziness, and sinking spells, in fact was a semi-invalid for many years. I tried many kinds of patent medicines, and got no help, and tried every new doctor that came along, but all failed to help me. Doctors told me I had no blood, and that my heart, and kidneys were diseased, and that I had so many complaints there was not much use in doctoring up one or two. Four years ago I took six boxes of Dr. Chase's Nerve Food, and was glad to see I felt better, and then got six more, and they have cured me of many of my complaints. When I began taking Nerve Food, I weighed 110 pounds, and to-day I weigh 139, and am 45 years old.

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n the stone floor, their feet of the fire, their heads on their olled-up cloaks, and soon all ix were snoring in six different notes, harp or deep, but all sustained and

Marming.

They had certainly been asleep for a considerable time when a shot sounded, and so loud that it seemed to be fired close against the walls of the house. The soldiers sat up instantly. There were two more shots, and then three

more.

The door of the staircase opened hastily, and the keeper's wife appeared, barefooted, a short petticoat over her nightdress, a candle in her hand and a

baretooted, a short petticoat over her nightdress, a candle in her hand and a face of terror. She whispered: 'Here are the French—two hundred of them at least. If they find you here, they will burn the house. Go down quick into the cellar, and don't make a noise. If you make a noise we are lost." The officer, sgared, nurmured: "I will, I will. Which way do we go down?"

The young woman hurriedly raised the narrow square trap door, and the men disappeared underground backwards so as to feel the steps with their feet. But when the point of the last helmet had disappeared, Berthine, shutting down the heavy oaken plank, thick as a wall, and hard as steel, kept in place by clamps and a padlock, turned the key twice, slowly, and then began to laugh with a laugh of silent rapture, and with a wild desire to dance over the heads of her prisoners.

they were in a stone box, only getting attempt succe air through a grating.

Berthine at once re-lighted her fire,

A voice call

put on her saucepan once more, and made more soup, murmuring: "Father

made more soup, murmuring: "Father will be tired to-night."

Then she sat down and waited. Nothing but the deep-toned pendulum of the clock went to and fro with its regular tick in the silence. From time to time the young woman cast a look at the dial—an impatient look, which seemed to say: "How slowly it goes?" Presently she thought she heard a murmur under her feet, low, confused words reached her ear through the vaulted masoury of the cellar. The Prussians were beginning to guess her trick, and soon the officer came up the little stair, and thumped the trap-door with his fist. Once more he cried: "Open the door." will be tired to-night.'

"Open the door,"
She rose, drew near, and imitating his accent, asked: "What do you

"I shall not open it."

"I shall not open it."
"Open the door!"
The man grew angry.
'Open the door, or I'll break it in."
She began to laugh.
"Break away, my man; break away."
Then he began to beat, with the butt end of his gun, upon the open trap-door closed over his head; but it would have resisted a battering-ram.
The keeper's wife heard him go down again. Then, one after another the soldiers came up to try their strength and inspect the fastenings. But, concluding no doubt that their efforts were in vain, they all went back into the

cluding no doubt that their efforts were in vain, they all went back into the celtar and began to talk again.

The young woman listened to them; then she went to open the outer door, and stood straining her ears for a sound. A distant barking reached her. She began to whistle like a huntsman, and almost immediately two immense dogs loomed through the shadows, and loomed through the shadows, jumped upon her with signs of joy. neld them by the neck to keep them

from running way, and called with all her might: "Halloa, father!" A voice, still very distant, answered, "Halloa, Berthine!" She waited some moments, then called

" Halloa, father !" The voice repeated nearer : " Halloa, The keeper's wife returned : ' Don't pass in front of the grating. There are

Prussians in the cellar."
All at once the black outline of the man showed on the left, where he had raused between two tree trunks. He asked measily: "Prussians in the He asked uneasily: "Prussians in the cellar. What are they doing there?"

The young woman began to laugh.

"It is those that came yesterday.
They got lost in the forest ever since the morning: I put them in the cellar to keep cool."

And she related the whole adventure;

His daughter resumed: "Here's some soup for you; eat it quick and go off again

off again."

The old keeper sat down and began to eat his soup, after having put down two platefuls for his dogs.

The Prussians hearing voices had be-

A quarter of an hour later Pichou started again. Berthine, with her head in her hands, waited.

The prisoners were moving about again. They shouted and called and

beat continually with their guns on the

immovable trap-door of the cellar.

Then they began to fire their guns through the grating, hoping, no doubt, to be heard if any German detachment were passing in the neighborhood. The keeper's wife did not stir; but

all this noise tried her nerves, and irritated her. An evil anger arose in her; she would have liked to kill them, the wretches, to keep them quiet.
Then, as her impatience incr

began to look at the clock and

At last the hands marked the time which she had fixed for their coming. She opened the door once more to listen for them. She perceived a shadow moving cautiously. She was frightened, and soreamed. It was her

He said: "They sent me to see if there's any change." " No, nothing."

Then he in his turn gave a long strident whistle into the darkness. And soon something brown was seen coming through the trees—the advance guard composed of ten men.

The old man kept repeating: "Don't pass before the grating."
And the first comers pointed out the formidable grating to those who followed.

Finally, the main body appeared, two hundred men in all, each with two hundred cartridges.

M. Lavigne, trembling with excitement, posted them so as to surround the house on all sides, leaving, however, a wide, free space round the little blankhole, level with the earth, which admitted air into the cellar.

hole, level with the earth, which admitted air into the cellar.

Then he entered the dwelling and inquired into the strength and position of the enemy, now so silent that it might be thought to have disappeared, flown away or evaporated through the grating. Lavigne s'amped his foot on the trap-door and called: "Mr. Prussian Officer!"

The German did not reply.

The German did not reply.
The Major repeated: "Mr. Prussian
Officer!"

Officer!"
It was in vain. For a whole twenty minutes he summoned this silent officer to capitulate with arms and baggage, promising him life and military honors for himself and his soldiers. But he obtained to the stillity. tained no sign of consent or of hostility.
The situation was becoming difficult.
The soldier citizens were stamping their feet and striking wide-armed

their feet and striking wide-armed blows upon their chests, as coachmen do for warmth, and they were looking at the grating with an ever growing child-ish desire to pass in front of it. At last one of them risked it, a very nimble fellow called Potdvin. He took They made no noise, shut in as if a start and ran past like a stag. The

A voice called out: "There's no-body there."

Another soldier crossed the space be-Another soldier crossed the space before the dangerous opening. Then it
became a game. Every minute a man
ran out, passing from one troop to the
other as children at play do, and raising
showers of snow behind him with the
quick movement of his feet. They had
lighted fires of dead branches to keep
themselves warm, and the flying profile
of each Garde National showed in a
bright illumination as he passed over to

bright illumination as he passed over to the camp on the left. Someone called out: "Your turn, Ma-Maloisan was a big man whom his comrades laughed at because he was so

fat.

He hesitated. They teased him.

Then, making up his mind, he started at
a regular breathless trot which shook
his stout person. All the detachment
laughed till they oried. They called
out: "Bravo, Maloisan!" to encourage

He had gone about two-thirds of the He had gone about two-thirds of the distance when a long flame, rapid and red, leapt from the grating. A report followed, and the big baker fell upon his nose with a frightful shriek.

No one ran to help him. Then they saw him drag himself on all fours across

the snow, moaning, and when he was be youd this terrible passage he fainted He had a bullet high up in the thigh.

there was more laughter.

Major Lavigne appeared upon the threshold of the keeper's lodge. He had just framed his plan of attack and gave his word of command in a ringing voice: "Plumber, Planchet and his men!" Three men drew near.

"Unfasten the gutters of the house."
In a quarter of an hour some twenty
ards of leaden gutter pipe were yards of leaden gutter pipe were brought to the Major. Then, with innumerable prudent pre-

cautions, he had a little round hole bored in the edge of the trap door, and having laid out an aqueduct from the thing to drink." A wild cheer of admiration burst forth, followed by shouts of delight and roars of laughter. The Major organized gangs of workers, who were to be employed in relays of five minutes. Then he commanded :

"Pump!"
And the iron handle having been put in motion, a little sound rustled along the pipes and slipped into the cellar,

They waited.
An hour passed; then two, then

of the revolver, and shut them up in the cellar.

The old man, still grave, asked:
"What do you expect me to do with them at this time of night?"
She answered: "Go and fetch M. Lavigne and his men. He'll take them prisoners: and won't he be pleased."

Then Father Pinchou smiled; "yes he will be pleased."

His daughter resumed: "Here."

The Major walked about the kitchen in a fever, putting his ear to the floor from time to time, trying to guess what the enemy was doing and whether it would soon capitulate.

The enemy was moving now. Sounds of rattling, of speaking, of splashing, could be heard. Then towards eight in the morning a voice issued from the grating: "I want to speak to the Brench officer."

without putting out his head too far: "I surrender." "Then pass out your guns." A weapon was immediately seen to appear out of a hole and fall into the

snow; then a second, a third—all; and the same voice declared: "I have no more. Make haste! I am drowned!" The Major commanded "Stop !"

And the handle of the pump fell mo-

Then having filled the kitchen with oldiers, all standing armed, he slowly

lifted the trap-door.

Six drenched heads appeared, six fair heads with long, light hair, and the six Germans were soon issuing forth one by one, shivering, dripping, scared. They were seized and bound. Then as a surprise was apprehended, the troops set out in two parties, one in charge of the prisoners, the other in charge of the Maloison, on a mattress carried on

Rethel was entered in triumph. M. Lavigne received a decoration for having taken prisoner a Prussian advance guard, and the Maioison had the military medal for wounds received in face of the enemy.

What compensation for the fatigues of What compensation for the fatigues of the jurney must the Blessed Mother have found in the presence of her Son? If my road, like hers, lies uphill, why do I not find strength and comfort in Jesus, present with me always by sanctifying grace, and present, Body and Blood and Soul and Divinity, in the Blessed Sacrament—as really present as He was with

Martin J. Griffin, Parliamentary Librarian, in the AT DODSLEY'S

I would the great world grew like thee Who grewest not alone in power And knowledge, but by year and hour In reverence and in charity."

When in 1890 Cardinal Newman passed away at a great age, there was such an outpouring of reverential appreciation as has rarely been witnessed. Other men, Diszaeli, Gladstone, Tennyson, Dickens, Thackeray, Froude, for examples, have also been honored by many pens and much panegyric; but in the most kindly articles much criticism was mingled. No critic felt abashed in the presence of these worthles; no pen was restrained. In the case of Newman alone is to be found that element of reverence which marks the highest appreciation. We have before us a volume made up of essays and studies published at the time in British and American reviews; and seldom, we believe, has such a collection been made, containing so much admirable writing, so full of knowledge, of kindness, of skill in interpreting a many-sided mind, of ability to appreciate the results of memorable labors.

Now after more than twenty years we have before us the authorized Life of the great Cardinal in two noble volumes by Mr. Wilfrid Ward. The whole course by Mr. Wilfrid Ward. The whole course of thought in the ecclesiastical world since 1833—from which we may date the modern "Oxford Movement," though, of course, that movement, like all historical influences, was by no means new—will be now revived for discussion by these volumes which deal freely and frankly with remarkable events and evernmemorable names. It is no light task to undertake to bring before a critical audience even a brief study or two of things and men that still awe us by their seriousness, and that still press

things and men that still awe us by their seriousness, and that still press upon a half reluctant world the promise, and the menace, of historic Christianity.

The hold which Newman had upon the educated classes among English-speaking people and which grew stronger as he grew older, till his lightest word was welcomed as a species of oracle and his disapprobation felt as a court-sentence, was due to many causes, arising nartly was due to many causes, arising partly out of his own character and partly out of certain peculiarities of the educated British. What made the strength of British. What made the strength of Pitt was his disinterestedness; what made the strength of Disraeli was his patriotism; what made the strength of Gladstone was his religious sincerity, his moral earnestness. The British accepted these qualities, in a general way, as titles to their esteem; however much they at times resented the partic-

way, as titles to their esteem; however much they at times resented the particular political conduct of their heroes.

Now, Newman exhibited all these qualities in a notable manner, unqualified by the personal ambitions and party passions which lessen the admiration paid to even the most illustrious names.

All his life long he was wholly disinter. All his life long he was wholly disinter ested; poverty was a penalty he im-posed on himself. All his life long he was in all relations of life conspicuously was in all relations of life conspicuously an English gentleman; no word ever fell from his lips; no sentence ever fell from his pen, which was not acceptable to the best of his countrymen, in point of perfect courtesy. And all his life long he exhibited that devotion to religious ideals and that self-denial in religious practice, which always in the end impressed the imagination of the race. presses the imagination of the race. All these qualities could be exemplified by quotations from his most memorable writ ings if we had the space at our disposal; those who know his writings well will

bear us witness. ear us witness.
In one noble passage in the Apologia
made his appeal to posterity: "Whathe made his appeal to posterity: pump to this opening, announced with an air of satisfaction: "We are going to give these German gentlemen somewhat I shall say in the course of them. I have no misgiving at all that they will be ungenerous or harsh with a man who has been so long before the eyes of the world; who has so many to speak of him from personal knowledge; whose natural impulse it has ever been to speak out; who, has ever spoken too much, rather than too little; who would the pipes and slipped into the cellar, have saved ninsel hany a scrape it he falling from step to step with the tinkle of a waterfall, suggestive of rocks and little red fishes.

Have saved ninsel hany a scrape it he had been wise enough to hold his tongue; who has ever been fair to the docurres and arguments of his opponents; who has never slurred over facts and reasonings which told against him-self; who has never given his name or authority to proofs which he thought unsound or to testimony which he did not think at least plausible; who has never shrunk from confessing a fault when he felt that he had committed one; who has ever consulted for others more than for himself; who has given up much that he loved and prized and could have retained, but that he loved honesty better than name and truth better than dear friends."

That posterity has responded and still continues to respond to his invoca-tion is beyond all question. The Apologia, in which it appeared, was at once accepted, not only as one of the noblest pieces of literature in the language, but as one of the most frank and fearless expositions of a mind in the course of change and conviction that had ever been written. There was no more question of the sincerity of man. Thereafter the best minds in England offered him the tribute of respectful wonder and affection. Thereafter it was possible for Richard Holt Hutton to say of him: "In a century in which physical discovery and material well being have usurped and almost absorbed the admiration of mankind such a life as the admiration of mankind such a life as that of Cardinal Newman stands out in strange and almost majestic, though singularly graceful and unpretending, contrast to the eager and agitated contrast to the eager and turmoil of confused passions, hesitating ideals, tentative virtues and groping chilanthropies amidst which it has been

philanthropies amidst which it has been lived."

Thereafter it was possible for Dean Church to say: "After breaking with England and all things English in wrath and sorrow, nearly thirty-five years ago, after a long life of modest retirement, unmarked by any public honors, at length before he dies Dr. Newman is recognized by Protestant.

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the telegraph wires like the words o the men who sway the world. We read of the quiet Oxford scholar's arms emblazoned on vestment and furniture as those of a Prince of the Church, and of his motto—Cor ad cor loquitur.' In that motto is the secret of all that he is to his countrymen. For the skill of which he is such a master, in the use of the other street mother, tongue is which he is such a master, in the use of his and their sweet mother tongue is something much more than literary accomplishment and power. It means that he has the key to what is deepest in their nature and most characteristic in them of feeling and conviction—to what is deeper than opinions and theories and party divisions; to what in their most solemn moments they they

ries and party divisions; to what in their most solemn moments they they most value and most believe in."

We quote these things because they represent still the thoughts of the best men in England; by whom this biography of Newman will be welcomed with eagerness and criticized with as little of the critical spirit as it is possible to new with any respect to sincerity. ble to use with any respect to sincerity.

Criticism, of course, there will be from many points of view. The arguments which to Newman seemed conclusive, and which were conclusive, for many who followed him, were rejected by many of his contemporaries even in his own personal circle. They are now less applicable to this new generation in England, which has gone farther in the direction of negation of all authority, all dogma, all revelation, all consistent belief. The enemy that Newman saw before him was the enemy consisting of a hard, narrow form of religion mostly personal in character as opposed to a historic and dogmatic and authoritative system. The enemy he would find now is an enemy consisting of an insolent, "scientific" rejection of revelation; a melancholy yielding to agnostic opinions which have been allowed to submerge all other forms of thought; a feverish frivolousness of life from which the ele ment of religion is excluded. Nevertheless the details of that great battle of the Early Nineteenth Century for sincerity, strength, self-sacrifice, perfect faith, under the control of authority, will still be read with curiosity by many, and studied with earnestness by some in these historical volumes.

To the earlier part of Dr. Newman's life at Oxford Mr. Ward devotes but one whole chapter and a part of a second. That early part has been given already in various volumes, in the Apologia, in the Newman Letters published by Mrs. Mosly, and in essays and studies by Froude and by Prof. Shairp, etc. The author confesses that he found much author confesses that he found much difficulty in deciting just how to treat the Cardinal's career; it was so manysided, and it was looked on from so many points of view. The correspondence was immense, and much remains unlished. What is published takes form of a prolongation and illumination of the Apologia. The general tendency of Newman's Oxford life was one of growing hostility towards Liberalism in religious thought, which to some exin religious thought, which to some ex-tent included political thought which from 1830 to 1848 and after assumed practically destructive forms in Europe and theoretically dangerous forms in England. He had the same prevision of what was to come as a result of Liberalism, in 1830 and onward, that Burke had in 1791 and onward; but not being a practical public man, he did not write pamphlets like Burke, but confined his attention wholly to the religious ques

It was from the pulpit of St. Mary's It was from the pulpit of St. Mary's that he endeavored to make his academic contemporaries aware of the dangers to faith as he recognized them. Those sermons have been singularly fortunate in being described by gitted men. Matth w Arnold has seldom been more fastidiously eloquent than in his reference to Newman's sermons at St. Mary's. "Forty years ago," he says, "when I was an undergraduate at Oxford, voices were in the air there which Newman is recognized by Protestant England as one of its greatest men. It watches with interest his journey to Rome, his proceedings at Rome. In a crowd of new Cardinals—men of eminence in their own communion—he is the only one about whom Englishmen know or care anything. His words, when he speaks, pass verbatim along

voices was Newman's, who so often filled the historic pulpit of St. Mary's. "Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the sisles of St. Mary's, rising into the pulpit, and then in the most entrancing of voices, breaking the silence with words and thoughts which were a religious music subtle, sweet and mournful."

Principal Shairp, in his studies, contributes another vivid pen-picture of

weet and mournful."

Principal Shairp, in his studies, contributes another vivid pen-picture of Newman in the pulpit. "The look and bearing of the preacher," he says, "were as of one who dwelt apart, and, though he knew his age well, did not live in it. From the seclusion of study and abstinence and prayer, from habitual dwelling with the unseen, he seemed to come forth that one day in the week to speak to others of the things he had seen and known. . . . He laid his fuger—how gently yet how powerfully—on some inner place in the hearer's heart and told him things about himself he had never known till then. Subtlest truths, which it would have taken philosophers pages of circumlocution and big words to state, were dropped out by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power!—how gentle, yet how strong—how simple, yet how refined.

Mr. Froude, kindly and gentle for once, contributes an equally friendly reminiscence:—"I met him now and then in private. I attended his church

Mr. Fronce, kindly and genter for once, contributes an equally friendly reminiscence:—"I met him now and then in private; I attended his church and heard him preach Sunday after Sunday; he is supposed to have been insidious, to have led his disciples on and on conclusions to which he designed to to conclusions to which he designed to bring them while his purpose was care fully veiled. He was, on the contrary, the most transparent of men. He told us what he believed to be true. He did not know where it would carry him. No one who has even risen to any great height in this world refuses to move till he knows where he is going. He is im-pelled in each step which he takes by a force within himself. He satisfies himself only that the step is a right one and he leaves the rest to Providence."

How far Newman left things to Providence, and how boldly he took steps to which he felt impelled, may be seen in the last sermon at St. Mary's on "The Parting of Friends." Proceeding from

illustration to illustration, on the text.
"Man goeth forth to his work and to his labor until the evening," he gathered up all the instances in Scripture of abandonment and self-sacrifice for the sake of duty, in obedience either to sake of duty, in obedience either to inner light or authoritative command; and those who were listening knew what he meant and that they were listening to him in the place for the last time, when he said:—"And, O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or word of mouth, in some degree to help you thus to act; if he has ever told you what to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings and comforted you by the very reading; has made you feel that there was a higher life than his daily one, and a brighter worldthan you see; or encouraged you or sobered you, or opened a way to the enquiring or soothed the perplexed; if what he has said or done has ever made you take an interest in him and feel well inclined to him—remember such a one in time to him-remember such a one in time to come, though you hear him not, and pray for him that in all things he may know

dod's will and at all times he may be ready to fulfil it." We have preferred in this preliminary notice of a remarkable work to speak mainly by the lips of others rather than by our own, since the others speak so well. The twenty-two years that have passed since Newman's death have dimmed his image in the public mind; and a new generation has arisen, less literary and less interested in serious things than the previous generation. The names of Newman, Pusey, Keble, Whately, Church, Froude, Shairp, are but mere names to the new people. It will do them no harm to be reminded of times that were so interesting and men who have passed away. The details of the work we are discussing will be approached on a future occasion.

MOTHER'S PRAYER

We cannot better illustrate the power of a good mother's prayer than by re-citing the following touching incident that happened during the Franco-Prus-sian war. There was a young soldier in the French army who, when he went to war, had most earnestly asked for the prayers of his mother. It was the last request he made to her when he left request he made to her when he left home, and every letter she received from him was sure to express this same plous desire, "Do not forget to pray for me." She did not forget to do what he had asked but prayed for him morning and evening. One Wednesday afternoon this mother had it most strongly impressed upon her mind — she could not tell why or how, but so it was—that her soniwas in great dangers, and that she son was in great dangers, and that she ought to pray for him at once. And accordingly she did so; and went on praying for him, still having the same feeling for more than an hour. In process of time she had a letter from her son, atating that on that very day, at the same hour, he had been in the extremity of danger; he had been picked out to serve in the forlorn hope of the French army in the battle of Buffaloro. soldiers who stood on his right and left were shot down—many of them; his own cap had been shot away and his trousers were nearly torn to pieces with splinters of flint hit up out of the ground by spent bullets; but he himself was not in the least injured — had not even a scratch.

From what has been related above

many people should be led to know and feel that a mother's prayer is the powerful of anyone on earth.—True Voice.

Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at our Lord's feet, and look up inquiringly into His eyes.

Fr. Dignam, S. J. Trouble yourself not with superfluous Trouble yourself not with supernuous cares; torment yourself not about the future. Day by day take your cross upon your shoulders and bear it. Leave the rest to our Lord. Do not forestall Him — He knows what is best for you.

Has not God guided you lovingly heretofore !- Has He not shielded you from countless dangers, lightened many a burden, assisted you through many a painful hour? And is He not always the same God?

Merriment and compunction were never enemies, nor have gloom and wretchedness ever been considered in the Catholic Church as the legitimate consequences of a lively faith.—Fr. Bridgett, C. SS. R.

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LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegation.

Apostolic Delegation.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed. The property of the control of the control

Catholic spirit. It is the control of the control

catholic spirit, I have a light of the control of the control

promotion the best interests of the country. Followings and another of the country. Followings in the best interests of the country. Followings in the best interests of the country. Followine we flare 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 blessing on

your work, and best wishes for its continued success.

Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.

Apostolic Delegate

Ottawa, Canada, March 7th, 1900.

For some time past I have read you per, the CATHOLIC RECORD, and congra paper, the CATHOLIC RECORD, and congra-upon the manner in which it is published r and form are both good; and a truly spirit pervades the whole. Therefore, with can recommend it to the faithtul. Bless-nd wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa Apos. Deleg.

LONDON, SATURDAY, MARCH 2, 1912

MODERN SEARCH FOR TRUTH AND THE "TIMID IGNORANCE" OF THE DARK AGES

Theodore Roosevelt, in the Outlook under the title "The Search for Truth in a Reverent Spirit," reviews about a dozen recent books, among which is "Thoughts of a Catholic anatomist," by the late Professor Thomas Dwight, M. D. Mr. Roosevelt is a man singularly free from vulgar bigotry, so we may take his views as the unconscious bias due to the acceptance of the general view of the middle ages. That Dr. Dwight has given him something to think about is evident from the fact that fully half his space is devoted to the Catholic anaomist's thoughts.

"Dr. Dwight's book is very largely a protest against the materialistic philosophy which has produced such conceptions of life, and against these conceptions of life themselvea."

"There is much that is true in the assault he makes; but in his zeal to show where the leaders of the modern advance have been guilty of shortcomings, he tends to assume positions which advance have been guitty of shortcomings, he tends to assume positions which would put an instant stop to any honest effort to advance at all, and would plunge us back into the cringing and timid ignorance of the Dark Ages."

The reviewer thinks Dr. Dwight is "less than just to Darwin" and holds that it is due to the triumph of such seekers after truth that makes possible for such books as Dr. Dwight's to be published with the approval of the orthodox thought of the Church to which the writer belongs.

"A half-century ago no recognized authorities of any Church would have treated an evolutionist as an orthodox man. A century ago Dr. Dwight would not have been permitted to print his book as orthodox even if it contained the statement that the earth goes round the sun. In the days of Leonardo da popular opinion sustained the Church authorities in their refusal to allow that extraordinary man to dissect allow that extraordinary man to dissect dead bodies, and the use of anti-toxin would unquestionably have been considered a very dangerous heresy from all standpoints. In their generations Copernicus and Galileo were held as dangerous opponents of orthodoxy just as Darwin was held when he brought out his "Origin of Species," just as Mendel's work would have been held if Darwin's far greater work had not distracted attention from him."

This pretty fairly represents the aver age man's view of modern search for truth as compared with the "clerical absolutism" and "theological tyranny and super stition " (to quote again Mr. Roosevelt

of the ages of faith. Now let us glance at the facts con

ceded by modern scholars. Darwin's one scientific principle " natural selection," is unanimously dis carded by scientists. Prof. Loeb, of the University of California, certainly not biassed in our favor, said in an article published in Science, Dec. 1904:

"It seems to me that the work of Mendel and De Vories and their successors marks the beginning of the rea theory of heredity and evolution."

Prof. Bateson, of Cambridge Univers ity, in "Mendel's Principles of Hered-

"Had Mendel's work come into the hands of Darwin it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed."

Darwinism as a scientific doctrine is dead, and it is interesting to note that the new impetus and new tendency given to the investigation of the facts on which evolution is based was given by a Catholic priest, Father Mendel, an Austrian monk. But Mr. Roosevelt tells us Mendel would have been considered unorthodox "if Darwin's far greater work had not distracted attention from him!" It is true that Darwin's age. Every marriage is a clandestine

uperficial work distracted attention for any years from the solidly scientific work of Father Mendel, but Mendel has new come to his own, and Darwin is a scientific authority only amongst the unscientific.

"A century ago," the ex-president ells us, " one could not print as ortho dox a book containing the statement that the earth goes round the sun." Nearly four hundred years ago Nicholas Cusa maintained that heliocentric system at the Council of Basel, side by side with his friend Cardinal Cesarini, He was summoned to Rome and Nicholas V. gave him the Cardinal's hat, and made him a bishop! "Theological tyranny and superstition" not a hundred years ago, but back in the Dark Ages. Copernicus' work was dedicated to the Pope.

With regard to the fable of ecclesias tical prohibition of dissection of bodies, Catholics should read Prof. Walsh's "Popes and Science," a work called forth by a controversy between the author and President Andrew D. White, who made similar statements

in his book "The Warfare of Science and Theology in Christendom. This work of Prof. Walsh, through the influence of the Knights of Columbus, has been brought out in a very cheap edition; every Catholic should have a copy and read it. Much of the loose uncholarly talk of modern freedom in pur suit of truth as contrasted with the theological absolutism of Catholic ages, is here met by Dr. Walsh with facts of history and documentary evidence.

Mr. Roosevelt concedes that Dr. Dwight is right when he quotes Roger Bacon to the dogmatists of modern science: "The first essential for advancement in knowledge is for men to be willing to say, 'We do not know.' The modern agnostic, whose very name neans "we do not know," paradoxically assumes, to know everything mowable and a few other things also And our reviewer gives us a fair sample of this feeling of omniscient superiority when he adds to his list of distorted facts of history the gratuitous statement. "Anti-toxin would undoubtedly have been considered a very dangerou heresy from all standpoints.

"He. Dr. Dwight, grudgingly admits evolution," says the learned Colonel. Yes, he admits proved scientific facts. and denies the fantastic theories that go far and away beyond any ascertained facts of science.

"The most significant feature of the book is the advance it marks in the dis book is the advance it marks in the dis-tance which orthodoxy has travelled Fifty years ago no recognized author-ities of any church would have treated an evolutionist as an orthodox man."

Of course "evolutionist" is one of those elastic terms that may mean anything: but here is something written not fifty years ago, but six hundred years ago, and quoting St. Augustine, who wrote one thousand five hundred

years ago: St. Thomas Aquinas, the greatest theological doctor, thus speaks of evolu-

Q. 69, art 2—"Augustine says that this is said to have brought forth herbs and trees, inasmuch as it received the power of bringing them forth. Hence on the third day they were not actu-ally brought forth but only causally.

Q. 70, art. 1-"But Augustine says that on the fifth day the nature of the that on the fifth day the nature of the waters brought forth fishes and birds

Q. 72. art 1-"According to Augusbrought forth potentially

Q 73, art. 1. 3m - "Nothing entirely Q 73, art. 1. 3m.—"Nothing entirely new has been subsequently made by God, which has not had some sort of beginning in the works of the Hexameron. For some things existed materially and some causally. Thus the in-dividuals now generated had a begin-ning in the first individuals of their species. And if new species arise, they had a beginning in certain active prin-

For fifteen hundred years this fore cast of the origin of species has held its ground and never once has it been conmned as unorthodox by "theological tyranny" or "clerical absolutism."

THE ANGLICAN MEMORANDUM AND CLANDESTINE MAR-RIAGES

In the discussion of the recent mar riage law of the Church, the term "clanestine" is frequently used, and almost invariably in a wrong sense. This might be excusable in certain cases; but when a body of educated men pretend to treat learnedly of such a subject and take the responsibility of stirring up religious prejudices, is it too much to expect them to inform themselves as to the meaning of the terms used in the legis-

lation they condemn? Webster's Dictionary defines " clan lestine" as conducted with secrecy withdrawn from public notice, usually for an evil purpose; kept secret; hidden ; private ; underhand ; as, a clan

destine marriage.

This is not at all the meaning of the term in Canon Law which like all other kinds of law has its technical terms with well-known and clearly defined meanings. A marriage may be as public as it is possible to make it, may be announced in the press beforehand, its celebration witnessed by thousands and yet be canonically a clandestine marri-

marriage unless contracted before the parish priest of the parties (or one of them), the ordinary of the place or be-fore a priest delegated by either of these and two witnesses. A marriage before a duly authorized priest and two witnesses isi not a clandestine marriage, ven though the fac: of the marriage be tept secret from all the friends and acquaintances of the contracting parties. This is the plain and clearly defined meaning of the term clandestine when used by the Church in her marriage

The Anglican memorandum on the Ne Temere decree says:

"(The Benedictine) decree declared mixed or claudestine marriages to be valid even when the witness thereto is

It would be interesting to know just what meaning these learned specialists, who have undertaken the task of enlightening the country, attach to "clan-

destine" in the foregoing sentence. But when they come to the elucida-tion of the Benedictine Decree and its bearing on the present situation these blind guides flounder hopelessly in the ditch. That their unscholarly treatnent of the question is due to crass ignorance is evident from a quotation on another page from Father Gouthier's ommentary on the Benedictine De-

To understand this question it is only ecessary to remember that the decree Pametsi of the Council of Trent enacted that a marriage to be valid must be contracted before the parish priest or some other priest delegated by him and in the presence of two or three witnesses. All other marriages were claudestine marriages and therefore invalid. But the Tametsi decree, unlike the Ne Temere, had to be published in each parish and had no force except in those places in which it had been promulgated. In many parts of the world it was never in force. Benedict XIV, issued his famous decree or declaration with regard to the marriages of Protestants in Holland and Belgium, declaring that such marriages in these countries were not governed by the Tametsi decree of the Council of Trent, and hence, though clandestine, were valid. He declared further that clandestine mixed marriages were also valid in those places where clandes narriages of Protestauts among themelves were valid. Though this decree declaration referred only to Holland and Belgium it gradually extended to many parts of the world under the name of the Benedictine dispensation or the Benedictine privilege. So that generally speaking claudestine mixed marriages were valid even where the Tametsi decree had been promulgated. That is to say, that the marriage of a Protestant and a Catholic was valid even if contracted before a Protestant minister Justice of the Peace, or in any other way provided by the civil laws.

Now hear the grave and reve uthors of the memorandum:

"In 1741, Pope Benedict XIV. iss the Benedictine Decree, which, according to its terms, affected only Roman

"This decree was not intended to and did not affect the marriages of Protest-

Could crass ignorance go further The Renedictine Decree related exclusively to Protestant marriages, and as a consequence to mixed marriages; but did not affect the marriages of Catholics amongst themselves in the remotest

The Benedictine dispensation extended to Canada after the English occupation and hence all clandestine mixed marriages contracted before April 18th, 1908, are valid in Canon Law as well as

n Civil Law. The Ne Temere Decree abrogates this privilege, and elandestine mixed marriages, though valid civilly are no longer recognized by the Church as valid sac-

ramental marriages. It would be necessary to understand what hazy misconception of the Benedictine dispensation the Anglican committee had to follow their tortuous reas

oning thereon. Another ludicrous mistake of thes gentlemen is the interpretation of the collowing clause of the Ne Temere De-

"The same laws are binding also or the same Catholics as above, if they con-tract betrothal or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment mixtae religionis or disparitatis cultus; unless the Holy See decree otherwise for some particular place or region."

The meaning is very plain; mixed marriages henceforth must be entered into efore the parish priest of the Catholic party except in those places or regions which the Holy See may exempt from this clause of the decree. By a later decree, Provida, the Holy See exempted Germany from the new legislation in so far as mixed marriages were concerned A like dispensation has been granted to Hungarians marrying within the boundaries of Hungary, and some minor places; also all Catholics of the Eastern rites in union with the Holy See are exempt from the law.

The compilers of the memorandum in decree otherwise for some particular

misty conception of canon law, and their dictine decree, and triumphantly condoes not affect Canada, and the old marriage law continues.

Again we read : "It was equally a 'sacrament' where the marriage took place before a civil Magistrate.

Yes, those clandestine marriages the were valid were sacramental marriages. If our Anglican canonists took the trouble to learn the Catholic teaching with regard to marriage they would have avoided the cheap sarcasm of putting " sacrament " in inverted commas The Church holds that the ministers of the sacrament of matrimony are the contracting parties themselves. And the very decree they are so learnedly discussing provides that in case a duly accredited priest cannot be reached inside of a month. " marriage may be validly and licitly entered upon by the formal declaration of consent made by the spouses in the presence of two wit-

What do intelligent Anglicans think of this memorandum issued in their name, bearing in its every page evidence of ignorant misconception of al most every phase of the question that it pretends to treat in a scholarly and exhaustive manner ?

THE OLD STORY

Of all the preachers of the sects we think the Baptist is the least entitled to the claim of profound learning. One of them in Detroit, by name Rev. T. W. Young, condemns the use of the crucifix by the Roman Catholic Church. "By its practices," he adds, " the Roman Church has constantly ignored the commandment which says, 'Thou shalt not make unto Thee any graven image nor bow down and worship it." We hasten to assure the reverend gentleman that Catholies do not do this. If he desires to become informed as to the use the Catholics make of the crucifix he should step into a Public Library and consult the Catholic Encyclopedia, after which he would be in a different frame of mind. We pity the congregation that takes its instruction and inspiration from such ill-educated spiritual guides as the Rev. T. W. Young. We should like to enter into an explanation of this matter for his banefit were it not that life is too short and more important matters claim space in our columns.

Meantime let us remind him that h takes rank with the inconsistent class. While he is opposed to Catholics making use of the cross as a symbol, and calls it idolstry, he forgets that the Baptist sect uses a symbol too. On many of its churches may be found a weather vane, denoting that the members of that Church are cast about by every wind of doctr ne. for we have the Armenian, or General Baptists, the Calvinistic, or

Particular Baptists, the Baptist Church Christ, the Campbellites, the Dankards, the Free-Will Baptists, the Old Two-Seed-in-the-Spirit Predestinarian Baptists, the Hard Shell Baptists, the Seventh Day Baptists, the Six-Principle Baptists, etc., etc.

ANOTHER NEW CHURCH

On last Sunday was dedicated to the service of Almighty God Holy Angels' was a remarkable event as betokening the spread of the faith, and the wholehearted material interest in its substantial upbuilding on the part of the people of that parish whose pastor is Rev. T. West, a priest of most remarkable apostolic zeal. For St. Thomas the church which he and his people have erected seemed at first sight to be a work of such magnitude that a few were inclined to think it was too great an undertaking for the present. But the Right Rev. Dr. Fallon, Bishop of Lon lon, and Rev. T. West, are not building only for the present. The great work was undertaken by the pastor with a firm faith that the Eternal Founder of not been disappointed, for the financial outlook is exceedingly hopeful. Such is always the outcome when priest and people are of one mind and one heart. We congratulate Father West and the Catholic people of St. Thomas. No finer church edifice may be found in any parish of the same size in the province of Ontario.

The past few years has shown remarkable growth in church property in the diocese of London. Right Rev. Bishop Fallon's watchword seems to be "Build up; spread the faith." Not only have the larger parishes been well supplied with splendid church edifices, schools, rectories and religious institutions, but the smaller ones, where the Catholics are few and poor and far between, are not forgotten, and ere long wherever even a dozen Catholic families may be found they will have a place of worship and a priest, if not in their midst, at a convenient distance. This is a blessed work for which future generations will be grateful to our Bishop. In the old terpret the words "unless the Holy See days, because of adverse conditions, some of the sheepfold strayed into the place or region," according to their own by paths of heresy, and the sorrowful

spectacle presents itself of men and romen of Catholic blood and Catholic ames associated in religious communthemselves loose from the centre of Christian unity. All honor be to those who are thus endeavoring to keep the sheepfold intact and who are striving to bring back the lost ones. We con gratulate our Right Rev. Bishop. With priests possessing such abounding zeal and perseverance and constancy of purpure as the pastor of St. Thomas he will strengthened to reach that high ideal which he has set for himself in spreading the faith.

THE SOUR AND THE SWEET

Here is an account of two receptions ne given by Sir James Whitney, the Premier of Ontario, and the other by Mr. Rowell, the leader of the Opposition, to Mr. Joseph Gibson, President of the Oatario Alliance :

"When I went into Sir James' roomend took hold of his hand I did most of the shaking. He hardly deigned to look at me. The discourtesy he showed us was not becoming a gentleman. He gave no answer. I say he ought to have given an answer. And, God helping me, Tory though I am, I'll make him answer

"I gave Mr. Rowell my hand. It was as if I were giving my hand to my best girl. Mr. Rowell is a good Christian gentleman any party might be proud of. I say that, though I am a Tory and he is

Of the two receptions that of Mr. Rowell was of course most to be com mended, but Mr. Whitney may at least some extent be excused because "his moustache went up and his nose came down." First of all, the Alliance people are seeking the impossible, and ondly, a large percentage of them are not sincere. Tais large percentage will, during a term of three years and eleven months, preach prohibition, and for one month before the election will once again become ardent politicians. Grit or Tory as the case may be, postponing thought of their darling project, prohibition of the manufacture and sale of intoxicating liquors With every other province in the Dominion selling it and naking it, and with our big hundred nillion neighbor selling it and making it, the prospect of bringing about such happy outcome in Oatario is but dream, and a very foolish one at that Meantime our heat course is to adont such temperance legislation as it is within our power to enforce. Better stay as we are than become as the State of Maine-the home of hypocrisy.

FROM ONE OF THEIR OWN

Reynold's newspaper, of London, Engand, published by Protestants, is severe on the Orangemen. In its issue of Feb. 4th, the editor tells us that "the conduct of the Ulster Orangemen has an aspect which deserves attention. They stan forth as representatives of Protestantism in its purest form. Now in its last analvais Protestantism stands for freedom of belief and speech. The Reformers protested against the attempt made in their day to prevent free discussion. Freedom of thought and utterance they contended to be a natural right of man Such a theory, of course, is incompatibl with intolerance and persecution. And vet we have in Ireland a band of mer calling themselves Protestants who would trample under their political hoofs the very principles for which their estore contended The Orang are not patriots, but renegades, political apostates who mistake splenetic ferocity for patriotic fervour, and sectarian bombast for holy zesl. Orangeism is not Protestantism; it is a kind of religious and political fungus, a parasitical excresence. Home Rule will be the death of it, as Orangemen well know - hence their uproarious rowdyism, their flatulent virulence."

publisher, Toronto, in high esteem, and we should be sorry indeed if we were forced not to consider him a good Christthe Church would be with him. He has ian gentleman. We are more than surprised that he has permitted his pub lishing house to give to the world a novel in which, the advertisement tells us, the life of a pure minded Protestant woman is sacrified and the career of her boy blighted by ecclesiastical tyranny. We are furthermore told that the work shows in clear, heart-reaching language how easily the Ne Temere decree can twist a good husband into a home wrecker. The average non-Catholic reading this book, will take it for granted that fiction is fact. In times of excitement there will always be found a literary soldier of fortune who will throw upon the market a book that sells. He cares not what he puts into it so long as it brings him money. The author of this work ought to be ashamed of himself, that is, if he has any shame left. Matters of controversy between Catholics and Protestants may surely be carried on in a judicial manner becoming high-minded citizens. It is a pity that so much countenance is given to these gypsy writers who are ever ready to turn the dishonest penny, created in the community by their abom-

inable work. William Briggs, we are body in the coming Home Rule bill surprised! Surely, you did not see the to your compositors. We should not like to put you in the same class as the editor of what we may call the Weekly Maria Monk-the Orange organ of Toronto.

A LITTLE SERMON

Toronto Globe, Feb. 17 George Joy, of Acton, when charged with contracting a bigamous marriag with Mrs. Blanche Raconi, an Italia woman, pleaded through his counsel Mr. T. C. Robinette, K.C., in the Police Court yesterday morning, that he understood the young woman had ob-tained a divorce from her first husband Thomas Raconi. Raconi and his wife are Roman Catholics, and were married in Toronto by Father LeMarche. The second marriage took place last Nov. in Acton, the ceremony being performed by Rev. J. C. Wilson, Presbyterian. Blanche Raconi has been convicted of bigamy, and is serving a six months'

ANOTHER ONE The examination of Everett McLellar of Tennycape, charged with seduction of Miss Frances Longard, also of Tennycape, took place before Stipendiary James Farquhar on Thursday of last week. The evidence adduced was that the girl was under age, she being only fourteen years old last March. The evidence of the girl was that McLellan induced her to go with him against the wishes of her parents. He took her to St. John, N. B., and was there married by the Rev. Gordon Dickie, on the 2nd day of December. After the evidence was all taken, McLellan was sent up for

AS TO INTOLERANCE An agent of the Canadian Press Service has sent the startling news from Quebec that two Protestants, by majoritwo hundred and thirty eight, have been Board of Control and nothing was said Catholic Mayor. It would be too much and Toronto, at rare intervals, has had a Catholic alderman. In the matter of religious tolerance the Catholic Province which should be a lesson for the Protestant Province of Ontario. We firmly believe that the two Protestants in Quebec were not defeated because they more Protestants, but for other reasons It is a miserable business this voting for a man because he is a member of this or that Church or this or that lodge. Fitness for the office should be the test. Many a first class boodler takes refuge in a church or a lodge to promote his selfish purposes.

HOME RULE NOT A RELIGIOUS QUESTION

III Most of the trouble and noise in the

take their politics from Constantinople as from the Vatican. Irish nationalism is neither Protestant nor Catholic. A man's worth to the cause is not measured by his religious beliefs, but by the ANOTHER HOCKING genuineness of his service to Ireland. On the long roll of Irish patriots there We have always held William Briggs, are no more glorious names than those of Protestants. The canonized saint of Irish nationality, Robert Emmett, was a Protestant. Lord Edward Fitzgerald, another idol of the popular imagination, was a Protestant. Grattan was a Protestant. Isaac Butt, the first Home Rule leader, was a Protestant. Parnell, his successor, the man who broke the power of landlordism in Ireland, and who was almost worshipped by the people, was a Protestant. At the present moment the chief whip of the Nationalist party, Captain Donelan, is a Protestant, and there are six or eight Protestants sitting for purely Catholic constituencies. The Ancien Order of Hibernians has been denounce as sectarian, and as practicing a rigorous boycott of Protestants, yet in places such as Donegal and Dublin, where the Order is all powerful, we find its members electing Protestant representatives, thus demonstrating that Irish nationalism knows no religious tests. Every responsible popular leader in Irish politics has raised his voice in defence of religious equality. Mr. Redmond has time and again assured British public opinion that Irishmen do not seek the ascendancy of recking not what turbulence may be any class or of any creed, and he has invited the Imperial Parliament to em-

such safeguards as it may deem ne manuscript of this novel before it was sary to ensure minority rights. That such legislative safeguards are unneces sary the whole course of Irish history goes to prove. Three times since the Reformation " Irish Catholics have been in possession of political powerin fact, of the government of the country-yet they never passed one penal law nor persecuted one single Protest ant. Speaking at Glasgow recently Wm. Redmond publicly challenged the Unionists to prove that any Protestant, any single man, woman, or child, is being persecuted in Ireland because of their religion. "I ask," said Mr. Redmond, "that their names and the districts should be given to me, privately if need be, and I pledge myself, if such information be given me, to go down myself to that district and to denounce the outrage and to stop it. But my challenge will remain unanswered There is no such case in the whole of Protestants have been boycotted in

Ireland, but only for political offences.

In the old Land League days no land-

lord was more detested by the people than Lord De Freyne, and he was a Catholic. Surely a handful of Northeast Ulster Orangemen, and their nextof-kin in Toronto, do not think that their Protestantism could whitewash such inhuman monsters as Lord Clanricarde and the rest of the brood of exterminating landlords who sent hundreds of thousands to the poorhouse, the grave, or the emigrant ship to make way for the bullocks? They were boycotted by the people for their crimes against the people, not because they were of a different faith. The ties of one hundred and eighteen and fact that they were of the same faith did not save the Catholic landlords defeated in the civic elections in that from the peoples' wrath. Religion had city. Two Catholics by very large nothing to do with it, and nobody knows majorities were defeated in Toronto at | this better than the men of the lodges. the last election when running for the There has been persecution for faith's sake in Ireland, but the Catholics were about it. Toronto neven yet had a the persecuted, not the persecutors. Now that it looks as if Catholic Emanto expect Canada's Belfast to elect one, cipation were at long last to become something more than a legislative enactment, and that it would be no longer possible for an insolent minority Quebec has given many examples to lord it over the majority, we are regaled with the old cry of religious intolerance. There was no mention of intolerance when, year after year, the corporation of Belfast refused to employ a Catholic: when Derry with a majority of Catholic inhabitants would not have a Catholic mayor; when no Catholic Unionist was ever sent to Parliament by an Ulster Unionist constituency; when the railways, banks, government departments, etc., were all manned by Protestants? Catholic Emancipation has been eighty years on the statute book, but it might as well have never been passed. To-day the Catholic is the slave of the Ascendancy. And it is simply because Home Rule will change this by ensuring fair play world is caused by people meddling in for the majority that the self-styled natters of which they know nothing. "English garrison in Ireland" is opne present agitation over the Ne posed to it. Orangeism sees its priviemere decree is an example. The leges in danger of being swept away. frothy Orange utterances against Home It is beginning to realize that it must Rule is another case in point. The in the near future take its chance with brethren in Toronto, Winnipeg, and the rest of the community. It knows other centres have been making exhib- that in a self-governing Ireland it will itions of themselves, passing long- have to stand on its merits. It has winded resolutions in defence of their cursed the Pope so long and so vehem-"Protestant liberties," and planking ently that it hates to think it will have fight against "Roman aggression" under man as an equal in fact as well as in the guise of Home Rule. They would theory. Ulster talks glibly of fighting have it appear that Home Rule is a Home Rule. Carson and my Lord Lonreligious question. Nothing could be donderry will die in the last ditch before arther from the truth. Irishmen take they bow their necks to Rome. The their religion from Rome, but, in the timid can rest easy. Carson and my words of O'Connell, they would as soon | Lord will die in their beds. There is no question of their being forced to bow to Rome. The religious question is not a factor in the Home Rule fight. Home Rule will not lead to a Catholic persecution of Protestants, but it will render impossible the systematic exclusion of Catholics by the Protestant minority. And that is why they are opposed to it. Irishmen seek to govern Ireland according to Irish ideas, not in the interest of any party or religious body, but for the welfare of the country as a whole. "Ireland," said Parnell, "cannot afford to do without one of her sons." In the work of re-building the nation that must follow Home Rule there will be room and to spare for all, and no man will be excluded because of his religious belief. The Irish Nationalist creed is well-summed up in the lines of the Protestant poet, Davis :

'If you're to Ireland true. We heed not creed, nor race, nor clan, We've hearts and hands for you."

Sectarian bitterness has been fostered in north-east Ulster for a purpose. The passage of Home Kule will, as Mr. Churchill said at Belfast, destroy forever this accursed machinery for the manufacture of hate, and then we may confidently look forward to an era of peace and prosperity in Ireland, when Belfast and Cork will both vie with each other in making for the newer and the greater Ireland. Old feuds will be forgotten, old differences disregarded, old wounds healed, when Orange and Green will blend together in the dawn

COLUMBA

NOTES AND COMMENTS

CANADIAN PAPERS, taking up the clue of the British press, make much of the pestowal of the Garter upon Sir Edward Grey, and allude to it as "an immense and unusual honor for a Commoner.' Unusual it certainly is, since the Foreign Secretary is the first, not heir to a peerage, who has been admitted to th charmed circle since 1726. But those who have followed the career of Si Edward with any degree of attention will be disposed to think that the honor lies rather the other way. Putting aside the question of rank, and estimating the role of the Order on the score of achievement, it contains scarcely a halfdozen names of real eminence. Sir Edward Grey, whom close observers have come to regard as one of the wisest and most discerning statesmen of recent years, would, on the other hand, confe distinction upon any company. It is the Order of the Garter that is to be congratulated upon this, the latest acsession to its membership.

THE HOLY FATHER has conferred the Knighthood of St. Gregory upon Sir Charles Edmund Fox, Chief Justice of Burma. Sir Charles, who was educated chiefly at Prior Park, a Catholic institution near Bath, has had a distinguished career as Government Advocate and judge in Burma which five years ago earned for him promotion to the Chief Justiceship. His civil Knighthood dates from the same period. What will be of interest in his regard in this part of the world is that he was born in Newfound land. He is the latest of a long line of Newfoundlanders who have won distinct tion abroad. They grow men of brawn and brain in Britain's "Oldest Colony."

THE TABLET calls attention to the late Henry Labouchere's conspicuous services at one time or another during his life, in defence of Catholic interests Though not himself a Catholic, the editor of Truth had many Catholic connections, but to his innate hatred of humbug rather than to personal friendships, his consistent course as a journalist and publicist is to be attributed. Nor, Church affiliations apart, will Irishmen forget his lifelong and unselfish advocacy of Home Rule-an advocacy which he maintained consistently and to the prejudice of his own material interests, through the darkest days of the struggle at Westminster. His family connections were, for the most part, inimical to his course in this respect, but that did not weigh in the balance with a people's rights, or with the vindication of truth as he saw it.

It is interesting, however, to recall that Labouchere's wife, formerly Miss Henrietta Hodson, a well-known actress, was a Catholic, as was also their daughter. A nephew, of high Anglican ections, was received into the Church in 1884. This was Algar Labouchere Thorold, only son of Right Rev. A. W. Thorold, Bishop of Winchester, by his second wife, daughter of John Labouchere, of Broom Hall, Surrey, a brother of Truth's editor. Algar Thorold's wife, daughter of an Anglican vicar, followed him into the Church in 1898, and her sister, profiting by her example, became later a Sister of Charity. So that Henry Labouchere must rank with so many other distinguished English men of letters and Catholics. The Tablet reproduces from Mr. Wilfrid Blunt (another Catho lic, married to a granddaughter of Lord Byron) a characteristic anecdote of Labouchere. The member for Northampton (as "Labby" then was) had to leave a friend to keep an engagement to preside at the opening of a Methodist chapel. 'To such straits," he said. "are we reduced at election times." Similar "straits" may account for the actions of a good many public men. The Lodges in certain Canadian cities are said to recruit their membership largely on this score of political expedi-

By No means the least of the debte Ireland owes to the memory of Cardina Newman is that to him she is indebted for the initiative which resulted in the e impilation and publication of O'Curry's immortal work on the "Manuscript Materials of Ancient Irish History, and the later book "On the Social Customs, Manners, and Life of the People of Ancient Erin." O'Curry, himself, testifies to this in his preface to the former work. When Dr. Newman undertook the organization and rectorship of the Catholic University in Dublin in 1854, one of his first cares was to provide for a Chair of Irish History. Dr. O'Curry relates how, from day to day, he followed the announcements in the daily papers of the appointment of Professors, and of his anxiety as to the in cumbency, if any, of the Chair of Irish History, little dreaming that he would himself be selected for that office.

O'CURRY THEN goes on to say : "The definite idea of such a professorship is due to the distinguished scholar to whom the first organization of the University was committed. It was that

ides which suggested the necessity for this first course of lectures as well as for that which immediately followed it." Again : "Little, indeed, did it occur to me on the occasion of my first timid appearance in that chair, that the efforts of my feeble pen would pass be-yond the walls within which these lectures were delivered. There was, however, among my varying audience one constant attendant, whose presence was both embarrassing and encouraging to me-whose polite expressions at the conclusion of each lecture I scarcely dared to receive as those of approbation-but whose kindly sympathy practically exhibited itself not in mere words alone, but in the active encouragement he never ceased to afford me as I went

This or itself amply bears out the

dictum with which we began. But in still warmer terms Dr. O'Curry has testified to the share his benefactor had in the perpetuation of the influence these lectures unquestionably have exercised upon all subsequent studies in the literature and antiquities of Ireland The Preface concludes as follows: "At the conclusion of the course, however, this great scholar and pious priest (for to whom can I allude but to our late illustrious Rector, the Rev. Dr. New man?) - whose warmly felt and oft-ex pressed sympathy with Erinn, her wrongs and her hopes, as well as her history. I am rejoiced to have an oppor tunity thus publicly to acknowledgeastonished me by announcing to me or the part of the University, that my poor ectures were deemed worthy to be published at its expense. Nor can I ever forget the warmth with which Dr Newman congratulated me on this termination of my first course, any more than the thoughtfulness of a dear friend with which he encouraged and advised me, during the progress of what was to me so difficult a task, that, left to myself. I believe I should soon have surrendered it in deensir."

SINCE THE days in which these words were written, the study of the Gaelic language and of the history and antiquities of Ireland has made giant strides. But, in view of O'Curry's testmony (than whom no one has a better right to speak) who will withhold from the great English Cardinal the just tribute of being among the first to realize their inherent value, and their import ant bearing likewise upon the legitimate national aspirations of the people of Erin? For O'Curry's words place beyond doubt the fact that, thirty years before the light broke into Gladstone's mind or any considerable body of Englishmen had given their adhesion to the principle of self-government for Ireland, John Henry Newman had grasped its essential righteousness.

CATHOLICS ALL over Ontario are asking what has come over the Toronto Star? Time was, and that not so long ago, when the Star could be depended upon, ordinarily, to give the Catholic side of a question a fair show, and to publish the details of any matter in which Catholics were interested in a sane and judicious manner, leaving the hysterical and the "yellow" to its more loud mouthed and sensation-mongering evening contemporaries. Now, all seems changed. The Ne Temere bugbear it has handled in the most approved yellow journal style, with search board has a style, with search board has a style, with search board has a style, and the search board has a style, with search board has a style, and the search board has a style of the search has a s with scare headings and flamboyant declarations as to the maintenance of rights and liberties which nobody has assailed, and appeals to a patriotism which nobody has called in question. In short, it has fallen little short of the standard set up by certain sensation hungering parsons whose antics would indicate great searching of heart over the emptynew problem. As to these lesser-light arsons, it is what Catholics from long experience have learned to look for But in the case of the Star we can only lament the shipwreck of what appeared to be an honest attempt to conduct a newspaper after a method consistent with dignity, decorum and good manners.

" THE KHAN," the Star's funny man and (on occasion) philosopher and poet, had, in a recent issue of that paper, some remarks on the unsavory type of preach er referred to which may bear reproduction in this connection. " A merchant of Detroit." he says :

" A few years ago went out one evenin with a sledge; hammer an' smashed his own plate-glass windows, an' when he had gathered the crowd—fer that's what he was after—danged if he didn't throw his goods out into the street. The next day he was the talk uv Detroit an' the hull of Michigan, an' he made his fortune. This here C. O. Johnston, he's a smashin' windows all right, an' he's gittin' the crowd-what for ? I pause fer

It would do the Star itself no harm to sleep over " The Khan's " philosophy.

DR. W. J. FISCHER, to whom the Catholics of Canada are indebted for several volumes of poetry of consider able merit, and for a consistent savo cacy of the cultivation of a taste for th good things in literature, has, under the title "The Years Between," puplished his second excursion into the realm of

fiction. His first story, "The Child of met with the approbation of many wholesome Canadian fiction, should meet with at least as ready a sale. We may, personally, not consider Dr. Fischer's work as a novelist so successful as his work as a poet, but in view of the world's ever increasing output of fiction, most of it of a decidedly deleterious character, it would be ungracious to be hypercritical in regard to the achieve ments of one of ourselves in the same field. "The Years Between," as wholesome tale of suffering patiently borne, and of devotion on the part of a rising physician to the higher instincts of his profession and to the ties of gratitude and affection, may be safely recom mended to parochial and convent libraries, and to all those whose mission it is to inspire high ideals in the mind of weuth.

A SPLENDID EDIFICE

DEDICATION OF THE CHURCH OF THE HOLY ANGELS, ST. THOMAS.-SERMON BY BISHOP

The Church of the Holy Angels, St. Thomas, was dedicated on Sunday, February 25th, and the Diocese of London is now the richer by one of the finest temples erected in Canada for the worship of God. The occasion was marked by a splendidly vigorous sermon by His Lordship, Bishop Fallon, who paid a well-deserved tribute to Rev. Father West, the pastor in whose hands has been the stupendous undertaking of erecting a \$70,000 church in a city of 15,000 population.

The new church is of handsome gray The new church is of handsome gray stone and the Romanesque interior completes an architectural scheme that is a great credit to Mr. Arthur Holmes, the Toronto architect, and to the pastor and bishop who approved of the plans. There is a spacious choir loft at the rear, but from there to the altar there is neither pillar nor post, steel girders having been used for the arched ceiling. The stained glass windows, which will The stained glass windows, which will be magnificent pleces of art, and the Stations of the Cross, have not yet been placed, but visitors on Sunday were given a good idea of what the appearance will be when the church is completed. The beautiful vestments were the object of general admiration and the decorations so far ready were in keeping with the general grandeur of God's temple. The electroliers of brush prass, the quarter cut oak pews, confesorass, the quarter cut oak pews, confessionals and the handsome new pipe organ were among the equipments worthy of special notice. The body of the church will seat upwards of a thousand people while even more than that number o people can be accommodated in the auditorium below.

The church which this new edifice re The church which this new edifice replaces was fuilt in 1871-2 by the late Father Flannery, of revered memory to the people of St. Thomas, who lay claim to the first Catholic parish in the Diocese of London. But as the city grew the parish grew, and the needs of better accommodation became evident. Rev. Father West succeeded the late Vicar-General some years ago, and assistants in Rev. Father Hogan and assistants in Rev. Father Hogan and Rev. Father Mahoney, the charge of Holy Angels including the congrega-tions of Port Stanley, Aylmer, Fingal and Alvinston. At Port Stanley, Rev. Father West is, building a much-needed church and it has been during his regime at St. Thomas that the handsome presbytery was erected. Before going to nas he was stationed at Goderich.

Needless to say, the church was filled early on Sunday. Many of the Church's separated brethren were present for the dedication and to hear His Lardship. At 10:30 o'clock, the Right Rev. Bishor Fallon entered the church from the restry and the procession included Rev. Father McKeon, of St. Mary's Church, London, who was deacon; Rev. Father Stanley, of Woodstock, sub deacou; Rev. Stanley, of Woodstock, sub deaco...; Rev. Father Hogan, St. Thomas, and Rev. Father Tierney, of the Cathedral, London, assistants to the Bisbop; Rev. Father Mahoney, St. Thomas, Master of Ceremonies, Rev. Father Valentin, of London, and the crucifer, candle bearers London, and the cruciter, candle bearers and altar boys. They proceeded to the front of the church, where the outside walls and foundations were blessed. After prayer at the entrance, the procession went to the main a tar, where the Litany of the Saints was said, the Litany of the Saints was said, followed by prayer and responses. Beginning on the Gospel side, His Lordship, with the assisting elergy, sprinkled the interior of the church with holy water, the choir singing the Psalms appointed. Then returning to the altar, the Bishop invoked the final prayer of

"O God. Who doth sanctify the places "O God, Who doth sanctify the places dedicated in Thy Holy Name, pour forth Thy grace on this house of prayer that by all within its walls invoking Thy Holy Name, the belo of Thy mercy may be felt."

Rev. Father Murphy, of Sandwich, was celebrant, and the announcements at Solemn High Mass were made by Rev. Father West, who extended to the Bishop and the people his thanks for

His Lordship spoke from the altar and with his clear, ringing voice, with his convincing logic, with his pure English diction, with his superior elequence, he was listened to by a keenly appreciative congregation. With a blessing he began:

"Go ye therefore into all the world

Matthew and the words of Jesus Christ, The dedication of a new Catholic church such as this was a declaration of the divinity of the Catholic religion and a positive outward confession of the insufficiency of man to bring bimself unaided to God. They wanted this home for God, where He might direct them and they could hear His voice, where they could close their ears to the din and the bustle and the turmoil of the world and open them to the words He should the bustle and the turmoil of the world and open them to the words He should speak and lift them above the fitting things of this world to the things of eternity. That was what the New Holy Angels Church meant; that the purpose of the ceremony of the day.

"Man needs religion" proceeded His Lordship. "God made man, but at its best human reason is limited. It can dig to the bowels of the earth and see what it

the bowels of the earth and see what it finds there; it can search the sky and tell what it finds there; it can produce the glories of art and of literature, and the glories of art and of literature, and in the quiet, secret work, human reason can take all this and by inference show that man is indeed little lower than the angels. But that is the sum total of human reason. Read the story of the world's history and see the depth of degradation to which human reason alone has led mankind. And so when God made mankind, realizing his weakness and understanding his necessity, God gave man religion. In the Garden of Eden God walked with man and man heard religion from God's own lips. He led Moses to the Mount of Sinaland there gave man religion written man heard religion from God's own lips. He led Moses to the Mount of Sinai and there gave man religion written with His own fingers on tablets of stone and Moses came down and gave the people what God would have them obey. And after Moses, through the patriarchs and prophts and priests of the Jewish people God revealed Himself."

Never through man's puny reason 'did he see the light eternal, but in the fullness of time God made abundant revelation through His Divine Son, the completion of that absolute perfection of

pletion of that absolute perfection of the will of God towards God's creatures, nankind. The thought he would leave was that this new church to-day entered into the universal scheme of Catholicity as part and parcel of that glorious heritage of God through Christ.

There was nothing so important to the Catholic as the Catholic Church and he proceeded to explain why the Catho-lic loved the Church and looked upon her as his blessed and holy mother and why he would give the utmost of his goods, yea, his life, for the defence of that blessed mother.

THE CHURCH'S PLATFORM

When Christ, the Son of God, came to When Christ, the Son of God, came to fulfill the divine plan of the Holy Father, it was on evidence in the Holy Scriptures that he proposed to leave after Him an organization to carry on His work. That organization was the Church. The word "church" was clouded as to its meaning nowsdays, but by the Church he meant an organization, a society, or an agency to whom ation, a society, or an agency to whom Christ had said: "Go ye into all the world and preach the gospel to every creature." That was the platform on which the Catholic Church took its stand. It was no wonder that the Church seemed, as it really was, imper-ious in the spiritual world; it was no wonder that she seemed domineering, as wonder that she seemed domineering, as indeed she was, when she hears the ringing voice of the Divine Founder: "On this rock I will build my church and the gates of Hell will not prevail against her."

vail against her."

Quoting other similar commissions of the Savlour, His Lordship asked: "Was ever such a charter given to a human society?" No human government had ever such a commission as: "He that heareth you, heareth Me." It was not all amorphisms that he (tatholic heareth you, heareth Me." It was not at all surprising that the Catholic Church had the air, the appearance and the reality of supremacy in the supernatural. "You cannot put her aside; you can crowd her as you will, you can beat the air, you can fill the papers with denunciations of Pope and Popery, but you cannot take from her the supremary received from Jesus Christ."

acy received from Jesus Christ."

His Lordship then pointed to the strength and power and glory that a portion of the world combatted. Christ, he said, had not said "Behold I am with out "even unto the consummation of the world." As the consummation of the world." As the consummation was not yet, Christ was with the Church today. And when he sent out His band of apostles, it was to preach, not to write. He signalized this fact because the world was tired of private interpretation with two hundred and fifty warring secte each claiming the Scripture for its own and interpreting it to suit themselve by unaided human intelligence. In thi by unaided human intelligence. In this connection, he pointed out that the apostles left little written and that the greater part of the Scriptures did not come from the apostles. They preached and taught and did not offer anything of a written nature, except some fragmentary epistles. The teaching came from their line and their words were heard to the lips and their words were heard to the ends of the earth.

NEVER A MISTAKE

The first essential of doctrine was that it should be free from error and of that it should be free from error and of what use to any man was doctrine that might lead astray? There was no doubt that the Catholic Church could not make mistakes in matters of faith and morals and in the direction of the souls of her children to God. In her life of twenty centuries not a mistake had been made and her teaching now was what apostles and doctors of the early church apostles and doctors of the early church had taught. The Catholic Church had never compromised with the truth and never had a single iota of her teaching as the authentic expression of the revelation of God been withdrawn or belittled or changed. In the whole history of the Church one That was the Church's fufallibility. It was not from the piety of the people nor the learning of the clergy that this infallibility came but from the decision of Christ; the founder of the Church: "Floor this Rock will I build Church: "Upon this Rock will I build my church and the gates of Hell will never prevail against her."

"And, oh, how the gates of Hell have

"And, oh, now the gates of Hell have attempted to prevail against her!" exclaimed His Lordship. "In the first days of the Church, she was drenched with the blood of her own children. When Peter, tired and travel stained, and preach the gospel to every creature, teaching them to observe all things, whatsoever I have commanded you, and behold I am with you all days, even unto the consummation of the world." (From the 28th chapter of St.

to conquer the Roman empire and around him gathered the rich and the poor, the high and the humble, the learned and the Illiterate, and prince and the peasant, and in the Catacombs he preached the gospel of Christ's blood redeeming mankind." Speaking of the persecutions of the early Christians and the cry of Rome's streets: "The Christians to the lions," he said, "Catholics are used to such cries. I am only surprised that self-respecting Protestants do not rise up and say they want to be regaled with something else. What have we done to deserve these attacks? have we done to deserve these attacks?
Why are we pilloried in the press?
Are we not flesh and blood the same as you? When the wind blows cold, do we not shiver? When under pain, do we not recoil? What have we done? Only what Christ had done when His

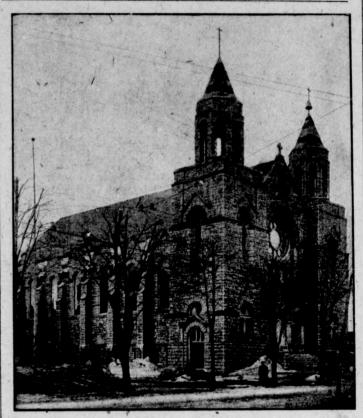
together, let no man put annder 'and when man puts them asunder the curse of God is on them.

"In the days of old it was written: 'Thou shalt not treal 'and there was an old-fashioned sense of honesty. To-day we find men who are honest in private life and who in public office or in control of public utilities or public institutions.

of public utilities or public institutions are ready to steat.

"In the days of old it was said 'Thou shalt not bear false witness' and today gossip and untruthfulness and calumny have almost blotted out the

"In this twentieth century, the same commission, the same influence, the same power, the same divine safeguards of the Catholic Church stand: 'This is the law of God.' And whether you will it or not, the Catholic Church is



New Church of the Holy Angels, St. Thomas, Ontario

enemies cried out 'Crucify Him. Crucify

Him!'
"We are used to these attacks, but am getting sick and tired of them and I take this opportunity of protesting. We are just plain simple citizens the same as other plain, simple citizens. When I pick up the morning papers and When I pick up the morning papers and their evening transcripts, there is sure to be something about papal aggression and motu proprio and quantavis diligentia and Ne Temere. These cries are as old as the hills. When England separated from the Church, the cry against the Catholic Church was different in words but the sense was the same. Then there was Titus Oates and the Popish Plot until the common sense and decency of non-Catholics put and end to it. In the memory of men here, in 1850, when Cardinal Wiseman was created Archbishop of Westminster and other harmless eccle lastics were appointed bishops—you would have thought they were coming to England to bishops—you would have thought they were coming to England to eat up every man jack in the British Isles. The Lordon Times was full of it every day, with the cry that no Italian priest would ever tithe or toll in England. And when Lord John Russel wrote the famous Durham letter the whole country went mad.

A MISERABLE CATCHWORD His Lordship also protested against allying the Catholic Church with miser-

able catchwords that were meant to arouse mean, low and despicable big-otry and had for their object the separ-

ation of neighbors. Another characteristic of infallibility was the universality of the Catholic Church. "It doesn't matter" he said "to what decade you direct your in-tellectual vision, it does not matter what part of the world you look to, you find the Catholic Church with the same helief. There is the supremacy the Church, the divinity of the Mass, the divine institution of the Sac-raments, the divinity of Christ from His birth to the atonement, resurrection and ascension, a universality that proves the infallibility of the Church I wonder that men of more than usual keenness of mind do not see the beauty of the Catholic religion, its apostolic

origin and infallibility."

The Catholic Church was destined be the saviour of modern society.

None of any religious denominations
would admit that conditions were such as they would like to see as followers of Christ. There was not the same simplicity of faith nor keenness for the service of God. Matters political, economic and social engaged the attention, while the things of eternity were thought of by few and by those not consecutively. To illustrate this he said:

"In the days of old, God said: 'I am

"In the days of old, God said; 'I am the Lord Thy God' but in the days in which we live, think of the number of men who do not believe in God at all.
"In the days of old: 'Take not the name of the Lord Thy God in vain.' In the days in which we live God's holy name is constantly taken in vain. In the days of old, men kept the Saban the days of old, then kept the Sab-bath day holy; in these days the Lord's Sanday was repidly disappearing. "In the days of old, God said: 'Honor thy father and mother' and

there was reverence for parents and an old fashioned love tied children to their in the sand mothers. To day the child is more important than the parent. The son often looks upon his father with contempt and the daughter is far beyond her mother in all things.

"In the days of old, God said 'Thou

shalt not commit adultery' and 'Thou shalt not covet thy neighbor's wife' and sins against these commandments were visited by death. But to-day we live in an adulterous generation, with divorce and the marriage of divorced persons, that is only legalized adultery. God said 'Whom God hath joined

destined to be the saviour of mankind It was a great joy to be there and His Lordship prayed that God might send the Church every spiritual grace. This was the first parish outside of London that he had visited. There was strange propriety about it as the last church he was in before going to the See city. "On that occasion," he the See city. "Oa that occasion," he recalled, "I said to your zealous pastor that the church was in poor condition and he said: 'Just tell me to build a new church and I'll begin,' and without new church and III begin, and without more ado I said, 'In the name of God, begin,' little thinking that so soon after I would be called to open this church to the glory of the living God."

It was an expensive church, outside of the cathedral the finest in the diocese and one of the best in the province. It cost \$70,000, of which \$30,000 had been paid. Father West had got it from the people and none was any the poorer. All would feel the happier for whatever they gave for the glory of God's temple, for no man ever gave to God but he was repaid a hun-dredfold. I will not attempt to pay Father West the tribute that is due him. I will not say he is the most elequent man in America—eloquence is not necessary to do the work of God. I will he is the greatest theologianactivity in the service of God may consume a man even if he is not a Cicero or Demosthenes. But he is an example to the young priests of the diocese and I ask them to follow his ex-ample. He was a priest of God since he first reached the altar. He has been he first reached the attar. He has been a church builder, a debt payer, a con-vert maker and a general source of honor to the Catholic Church. His Lordship extended his heart felt thanks to the pastor and pointed out to the congregation that this church would henceforth be the centre to which they would bring their little children for baptism, where their children would receive their First Communion, where man and woman would munion, where man and woman would come together to receive the blessing of God's church. It was the peculiar economy of God that the first visit to the church was in the arms of someone and the last visit was also in the arms of others, and here they would be brought when their bodies were to be blessed before being carried to the city of the dead. He honed that this church would be the He hoped that this church would be the home of religion in the highest spiritual sense. "May it be a source of blessing sense. "May it be a source of blessing to the city and district" he said in conclusion, "teaching you your duties to God, to your neighbor and to yourself, and bring you to the beatific vision in God's eternal kingdom."

Among those who had labored greatly to make the opening af the new church a success were the ladies of the congre-gation and the choir. The musical programme was excellent and great praise was given Choir Leader Asron Crank and Organist Mrs. John McManus. The musical part of the Solemn High Mass was as follows: Kyrie Eleison (Mczari); Credo (Gounod), Mrs. Brady, Mr. Aberseth and Mr. Carph. tric. Offerteeth nethy and Mr. Crank, trio; Offertory, Ecce Panis (Kellner); duet, Mr. Crank and Miss Crawford; Sacetus (Gounod), Mr. Brice; Benediction (Gounod) Miss Montgomery; Agnus Dei (Gounod) Miss Margaret Hickey.

The farther man falls from perfection the more he howls at restraint.

On the feast of Our Lady's Visitation let us ask our Lord to make us kind in our visits, in our intercourse with others, in our words, in our looks, in our listening, in the tone of our voice, in our offers of help; ask that we may live by Him, speak by Him work through Him, and may be; in our little measure, His instrument as Mary was.

LENTEN CONFERENCES

FATHER BERNARD VAUGHAN ON SOCIALISM

CONFERENCE I .- SOCIALISM AND THE PAPACY

Sunday last Father preached before an immense congrega-tion of seven thousand people in St. Patrick's Cathedral, New York. It was the first of a course of Lenten Confer-ences on socialism and Christianity. Father Vaughan who was followed with rather yaughan who was followed with the utmost attention by people made up of repretentatives of all creeds and all political opinions, spoke on socialism and the Papacy. He asked what for meanly two thousand years had what for nearly two thousand years had been the attitude of the Holy See towards hewers of wood, drawers of water and other bread winners of our race? I any power on earth could be said to any power on earth could be said to have emancipated the slave, the serf and the son of toil, that power was the Pope of Rome. Father Vaughan con-trasted the status of the working man to-day with his brotter in the Dark Ages. Then, helpless, alone, on foot, with a hoe for a weapon, he was pitted against a mail-clad knight on horseback, armed with a lance; whereas now his person was inviolate, the law courts were open to him; the press was at his back. He was welded into a closely-knit organization with his brother workers.

Father Vaughan contended that the out the ages the workingman's champion and liberator that it claimed the right to a hearing in the present crisis existing throughout the world, between Capital and Labor—between authority, law and order on the one hand and subversion of authority and law on the other. Father Vaughan said it might be objected that what had been done by the Christian Church was not done by the Pope. Clearly the Papacy was not the Church, but neither an Erastianized nor a national Church had ever been able to stand up against a King and fight for the liberties of a people. He cited examples. Ever since the days when some nations broke away from the Papacy, the Popes had atill been the advocates of the working classes. He referred more especially to the encyclicals of Leo XIII. and of Pius X. In the Letter on Lebyer had yet Leo XIII. the Church, but neither an Erastianized his Letter on Labour had not Leo XIII. reminded the employer of labour that there was a dictate of nature more imperious and more ancient than any bargain between man and man, that reto support the wage-earner in decent comfort, that the right to live implied the right to a living wage, and that to be compelled to accept less or go starve was to be made the victim of force and

The preacher said the present rela tions to be seen between luxury and poverty on both sides of the Atlantic could not endure much longer without being mended or rudely ended.

The social organism might lapse into The social organism might lapse into "articulo mortis" if some remedy was not found and as the Pope had said: "And that speedily." Father Vaughan said that looking upon the case impartially, he saw but two physicians in the field, prepared to take care of the patient and see him through. The Supreme Pontiff was one, and the socialist philosopher was the other physician. About the Pope's qualification he would speak later. Unlike the socialist he had lived in close contact with humanity for nineteen contact with humanity for nineteen hundred years, and he might be cred-ited with knowing something about the ailments, character and temperament of the patient. He had been on terms of intimacy with both rich and poor, high and low, learned and unlettered. No class, or section of the community was alien to him. Read the history of any nation, and with the impartial historian you will be forced to say that, no matter what may have been the private lives of some of the Popes, they had always stood up for the rights of the people against the oppression of tyrannizing kings and nobles.

How about the socialist philosopher?

Who was her in what school had he her trained; what knowledge had he of human nature; how long had he been with them: what were his qualifica-tions; what his diplomas; what had he done for humanity; what was his record? The socialist philosopher had the assurance to assure the world that the "cure-all" for present social and industrial wrongs was the transfer-ence to the community of all the instru-ments of production and distribution of ments of production and distribution of wealth. That, said the vote-catching socialist, was the essence and sum of socialism. If it were so in reality, said Father Vaughan, he would be the last person to make socialism the subject of a course of Lenten Conferences. If socialism were nothing more than what it was represented to be to the small farmer, or was said to he in what it was represented to be to the small farmer, or was said to be in campaign books and on election plat-forms, it might indeed be of interest to the Catholic sociologist but not to the Catholic preacher. He might perhaps say that it promised without proof or crearents a terrestrial paradise; that say that it promised without proof or guarantee a terrestrial paradise; that it involved a grievous injustice at the very start in the abolition of all private capital, and that, beginning with an act of injustice, he found it difficult to see how its could be relied upon as the dis-

now to could be relied upon as ore dis-penser of equity, justice and right.

Socialism, as a matter of fact, was an affair of far deeper significance than a bare question of economics. It meant more than the premise of a far-off Arcadia. In the words of a leading Socialist, it was a philosophy of human progress, a theory of social evolution. It was ethical as well as economic. The socialism that was dominant among thorough going socialists to day was a socialism based on that of Marx and Feeler.

Fr. Vaughan continued to say that the socialism with which he intended to deal in his present course of Confer-ences was not the socialism of the campaign book, but the socialism that was being poured forth upon "comrades" in being poured forth upon "comrades" in the socialist meeting room, that was scattered abroad in socialist news-papers, and was to be found in editions of what was called socialists lassics.

He cared little for socialism as cold, abstract principle of economy, or as a distant co - operative common CONTINUED ON PAGE EIGHT

The Church and Cremation

"The Church condems cremation," says the True Voice, "principally because it has been adopted as a profession of unbelief by certain societies which the Church condemns. She wishes her members to be decently interred, because of her respect for the body which shall arise again, and because in keening with the profession

is more in keeping with the profession of belief in that truth. She forbids her funeral rites to be performed over any

person who may request cremation after death. Of course, this probibi-tion does not extend to cases where

tion does not extend to cases where necessity may require cremation of large numbers as, for instance, in case of war or a devastating plague. But,

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From the captain of industry to the hod carrier—from milady in the auto to the woman with the scrubbing brush—the accomplishments of every one of us depend absolutely on the accomplishments of our stomachs. Backed by a good direction a man can give the best

good digestion, a man can give the best that is in him. When his stomach fails, the becomes a weakling.
To this loss of power no one need the country of the coun

schmit. Right habits of eating, drakking, sleeping and exercise, aided by Na-Dru-Co Dyspepsia Tablets, will restore and maintain the full efficiency of the human mind and body.

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Don't let anyone

FIVE-MINUTE SERMON

SECOND SUNDAY IN LENT

thee, O God, I put my trust; let

"In thee, O God, I put my trust, let me not be ashamed." (Ps. xxiv. 2.)"

When our first parents fell from virtue they immediately hid themselves. This sense of shame for sin is committed inherent in human nature, and is therefore a good thing, but like every good thing it may, by excess, become an evil. Let us see how it can become an evil.

There are some who from this very sense of shame go on from year to year hiding some sweet darling sin from the priest. Cowards who are unwilling to bear a momentary flush of the cheek! Sinners who are willing to commit ain but unwilling to bear its shameful effects! Then there are others—hypocritosal penitents who pose before their spiritual directors and smooth over certain sins, for fear they might incur the shame of losing the good favor of the priest. Foolish people! they forget that the more honest and more open the confession the more tender becomes the heart of the priest sud the more effective the spiritual remedies he prescribes. There is no such thing as the loss of reputation, before the priest in the confessional. The priest is but a representative, the agent of God, and God knows all. What shall we say of those who imagine that they might have to suffer the shame of finding the priest very much shocked at the sin they have committed and unable to attend to it? Let us make no such mistakes. There is no spiritual difficulty, no form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet form of sin to which the priest cannot offer a solution and a cure. Every confessor has made special studies to meet the requirements of every soul—from the innocent child's to that of the blackest sinner. Herein we see what a great safeguard to our morality the Sacrament of Penance is. Why, even the very shame incurred in confessing a sin is half the victory over that sin! Sometimes, also, we meet persons who refuse to bear the shame of the rebuke from their father confessor. They blush they are confused, they are ashamed. The harshest and most cruel treatment, the deepest shame that man could suffer, would not be enough punishment for the commission of one deliberate mortal sin. The priest knows how much penance we deserve; he has sounded the under-current of society; he knows its rocks and shoals, and is therefore capable to geide the soul to safer waters.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin abides in the soul, nevertheless the sense of shame is lost in the sense of freedom from sin. Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin. Im may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or not. Oh! let us have some common sense with regard to this matter. Let us tell sin is half the victory over that sin!

Oh! let us have some common sense with regard to this matter. Let us tell all, in spite of the nervousness and re-morse and feverish brain, and the great weight will be lifted from off our souls. Let us for once be severe with our-selves, without being morbidly scrupul-ous. Let us choke the demon of pride. Let us, as it were, subject our souls to

the scientific experiment of having a flood of electric light poured down into

its very depths.

We cannot lead two lives before God. In his sight our souls are as transparent as the limpid stream that flows down the mountain. Once upon a time the sacred body of Jesus Christ, stripped of its raiment, hung upon Mount Calvary
—Jesus Christ, the Immaculate Victim of shame before a wild, cruel, and jeer-ing mob! Let the awful picture sink deep into our hearts. Let us endeavor significance. Then and then only shall we begin to put our trust in God. Then and then only shall we begin to crave the opportunity of suffering shame for His sake: "In Thee, O God, I put my trust; let me not be askamed."

Association, the International Society for befriending Girls, and the Patronage d'Youville. These concrete examples may, we trust, serve as a more satisfactory introduction than abstract definitions which often fail to make the subject clear to work the subject of the concrete examples may be a subject of the concrete examples of the International Society for befriending Girls, and the Patronage d'Youville.

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC SOCIAL ACTION

Some two years ago a wave of reform swept the city of Montreal. Protestants were even more ardent than Catho-lics in cleaning out the Augean stables. igh of course the great majority of the victorious votes was Catholic. Thanks to this fellowship in civic activby the Protestants, of their own accord, icy the Protestants, of their own accord, waived their claim to effect a Protestant mayor because it was fitting the mayoralty should be held by a Catholic during the year of the Eucharistic Congress. Thus it happened that, together gress. Thus it happened that, together with an honest body of controllers and aldermen, Montrealers had for two years as Chief Executive of their metropolitan city a distinguished and zealous Catholic honored by all classes and creeds. This is a truly memorable instance of united social action of all creeds and classes working hand in hand for civic

improvement.

About ten years ago, shortly after the arrival in Manitoba of many thousand Ruthenians, imported into Canada by a Federal Minister because he believed that they were enemies of the Catholic Canada was a superior of the Catholic Cath Church, the Presbyterians in the West organized Ruthenian schools which were hotbeds of Protestant proselytism. As notheds of Profession proselytism. As soon as this organized attempt to per-vert the new Catholic immigrants be-came widely known, the President and members of the Catholic Club of Winnipeg invited Presbyterian ministers and laymen to discuss the matter publicly with Catholic priests and laymen. The invitation having been accepted, a public meeting was called in the Winnipeg City Hall. It was well attended. The discussion was carried on with perfect decorum. Several Presbyterian ministers attempted to defend their religious responsants by the plea that the Russian control of the present of the several presents and the several propaganda by the plea that the Ru-thenians were not in communion with

TERRIBLE

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"FRUIT-A-TIVES" CURED HIM

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

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perfect health again." W. J. McCOMB.

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

"Fruit-a-tives" will always cure Headaches, Indigestion and all Stomach and
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the Pope. Several Catholics, priests and laymen, among whom the Slav ele-ment was strongly represented, proved that the vast majority of the Ruthenian that the vast majority of the Ruthenian immigrants were Uniate Catholics, that is, Oatholics who, while using a Slav rite in their liturgy, were just as truly Roman Catholics as the priests there present. The latter scored so striking a victory that one of the non-Catholic dailies said the capture of that meeting by the Catholics was a signal triumph for their cause. This was an instance of Catholic social action, publicly vindicating against misinformed zealots the rights of the Catholic body.

A little more than seventeen years

cating against misinformed zealots the rights of the Catholic body.

A little more than seventeen years ago an elderly Catholic gentleman, moved by pity for neglected Catholic sailors, made a practice of visiting the ships in the port of Montreal, talking kindly to the Catholic sailors on each ship, telling them where they could go to church, exhorting them to approach the sacraments, piloting the intemperate toward some priest who would give them the pledge, and generally making them feel that their coreligionists welcomed them most heartily. Gradually the disciples of this lay apostle grew in numbers, so that it soon became necessary to provide them with a place where they could meet and receive the spiritual ministrations of a specially appointed chaplain. This noble effort of one individual was the origin of the Montreal Catholic Sailors' Club, which was the first Catholic institution of its kind in the world, and which now occupies quarters more spacious and convenient than any of the many similar Catholic Sailors' Clubs that have followed its example in Boston, New York, Naples and other cities of both hemispheres.

What an enterprising woman can do for the social betterment of her sex is exemplified in the Secretary of the "Federation National St.-Jean Baptiste." This lady, whose name and address are given in the "Handbook of Catholic Charitable and Social Works in Montreal," published recently by the Catholic Social Study Guild, is the mainspring of no less than eight associations of women; the Business Woman's

the Catholic Social Study Guild, is the mainspring of no less than eight associations of women; the Business Woman's League, the Domestic Servants' Association, the Factory Worker's Association, the Office Employees' League, the Shop Girls' Association, the Teachers' Association, the Teachers' Association, the International Society for befriending Girls and the Patranger d'Youville.

These concrete examples may, we trust, serve as a more satisfactory introduction than abstract definitions which often fail to make the subject clear to practical minds. An ounce of fact and practice is worth a ton of theory. Just as Christianity was founded by One Who began first by "doing" and then by "teaching," and who was "mighty in deed and word," so His most devoted followers delight in doing things for the improvement of their fellowmen, and speak of their deeds as little as possible. Catholic Christianity its above all a religion of good works enlivened by faith and quickened by enlivened by faith and quickened by

charity.

Very intimate is the bond that links the social organization of a country with its religious and moral dispositions. Religion is, so to speak, the soul of society; economic and social institutions, its body. In society as in the individual it is impossible not only to separate the soul from the body, but to act upon one of the two without influen-

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work are prepared in the houses of retrest where ten thousand industrial and agricultural workmen foregather every year to seek the practical inspiration of religious motives. They have, in consequence, organized themselves so well that Le Peuple, the official organ of the Belgian socialists, admitted recently that their own socialist syndicates numbered only 68,984 members, whereas the Catholic syndicates, in August, 1911, counted 71,235 members.

The good work is already begun in many other countries. There are here and there noble examples of capitalists who respect the just claims of labor and even sympathize with their workmen. Let-us pray and work that the movement may spread. The material well-being and moral salvation of the working classes is a vital factor in the Christian progress of the world. The best way to attain this end is Catholic social action sustained by prayer to the Sacred Heart of Jesus, who sanctifed manual labor by devoting to it tenelevenths of His mortal life.

Lewis Drummond, S. J. Against Socialism, and Catholic Associations.

At the present moment we are concerned especially with the improvement of the conditions of labor. One of the chief sims of Catholic social action is to organize labor according to the doctrines of Christianity. Now, the organization of labor depends, whether we will or no, on preconceived notions as to the destiny of mankind; and as there are two diametrically divergent methods of viewing the end and object of human life, there are likewise two systems of labor organizations, the Christian and the anti-Chrtstian. If, as we stoutly maintain, the only rational view is that man is orested and sent into this world to know, love and serve God and thus attain eternal life, the conditions of his life here below must favor, instead of thwarting, the fulfillment of his glorious destiny. In other words, the exigencies of industrial production must be subordinated and, if necessary, sacrificed to the supreme exigencies of man's moral perfection and salvation.

If, on the contrary, the destiny of mankind is confined to the narrow limits of the present life, if all happiness consists in enjoying the good things of this world, it is only natural that industrial production, the source of riches and pleasures for the lucky few, should

this world, it is only natural that industrial production, the source of riches and pleasures for the lucky few, should seem to them the final end of all labor, an end to which may logically be sacrificed the dignity, happiness, health and life to millions of human beings. Conversely on this hypothesis, the working masses will shrink from nothing that may free them from this degrading slavery and enable them to share in that earthly happiness which seems to them the sole reason of their existence. In a society where such ideas prevail the organization of labor will be naught but that unstable equilibrium which but that unstable equilibrium which the violent conflict of opposing inter-ests sets up between those who enjoy and those who suffer.

This truly lamentable state of things,

This truly lamentable state of things, which obtains in so many parts of the world in what some people still call an enlightened age, is a return to the conditions of the pagan world at the coming of Christ and is a logical consequence of the rejection of Christian principles by the organization of labor. For pagan society had, like its modern imitators, solved the labor question by means of the basest selfishness. The vast majority of mankind were slaves to the privileged few, whose wealth birth and armed retainers forcibly suppressed all those difficulties which must necessarily arise in labor contracts between freemen. Against this tyrannical treatment of the multitude Christianity raised up a new standard of life. raised up a new standard of life. Henceforth, what mattered most was, not to have great possessions, but to be good, to love God and one's neighbor in order to be happy hereafter forever. Consequently, labor must be accepted as a purveyor not to the luxury of the rich but to the needs of all, so that all might engage in the great business of life, salvation. Slavery, therefore became a shameful institution, which must disappear. In a single day St. Melania the Younger, the weathliest Roman patrician of the fourth century, freed so large a number of slaves that freed so large a number of slaves that her biographer Gerontius could not count them. Many other rich propri-etors had preceded her many followed her in this path of righteous self-sacrifice. The old order was crumbling to

pieces.

In succeeding ages the Church preached by precept and by the example of her monks who cleared the forests of Europe, the dignity of manual labor, until, in the thirteenth century that splendid organization of labor the Catholic guild, spread throughout Christendom. The Christian idea that industrial and agricultural production is made for man, and not man the same wage as his active and efficient fellow worker, the guild put a premium on brains, skill and fidelity to contract. The result was the incomparable cathedrals of the Middle Ages, a product of true civilization among workingmen.

The religious and social guilds, once so flourishing in England, were suppressed as superstitious by the Reformation. The trade guilds survived as corporations or companies: but having

corporations or companies; but, having lost the quickening spirit of religion, they soon ceased to safeguard the crafts whose names they bear. In France also, under the despotic rule of the later kings, the guilds ceased to be a means of bers, and their privileges became a means of filling the royal coffers at the expense of the employers, while the latter retaliated on the public from whom they had no competition to fear. In 1791 the French Revolution, which, like the Protestant Reformation, never reformed when it could destroy, abolished the guilds.

This abolition has resulted in the

last hundred years of bitter antagonism between Capital and Labor. Capital treats man as a machine. Labor fights capital with dynamite. No wonder ignorant, unhistorical socialism, which knows nothing of high ideals or of the marking of consultant and the continuous control of the continuous control of the workings of conscience, should step in and promise a millenium for all on the sole condition that all goods should be equally divided.

What we need is not an uppractical

What we need is not an unpractical dream upsetting the foundations of society, but real reform. Our associates should strive, each in his sphere, whether it be large or small, to influence local and federal legislation for the improvement of labor conditions, for the prohibition of night work for women and child en, of expressive labor of unsanitary workshops. excessive labor, of unsanitary workshops. In this matter Belgium affords the most instructive example of Catholic social action. The best elements of social in general, eremation is forbidden by the Church because of its association with unbelief in Christianity."



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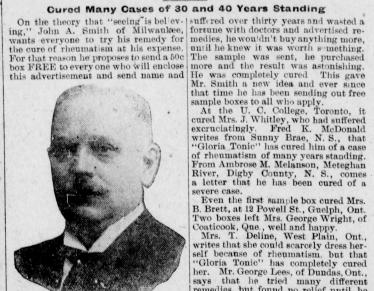
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address. Mr. Smith has suffered all the agony and torture from rheumatism, tried all the remedies known, and yet utterly failed to find relief.

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A case of 13 years' suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Cured it quickly. Cured to quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. Suffering is reported by James McFarlan, of L'Amble, Ont., but "Gloria Tonic" cured it quickly. remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be nade to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin Texas, U.S.A., wrote him saying if Mr. Smith would send him a sample he would try it, but as he had

severe case.

Even the first sample box cured Mrs.

B. Brett, at 12 Powell St., Guelph, Ont.

Two boxes left Mrs. George Wright, of

Two boxes left Mrs. George Wright, of Coaticook, Que., well and happy.
Mrs. T. Deline, West Plain, Ont., writes that she could scarcely dress herself because of rheumatism. but that "Gloria Tonic" has completely cured her. Mr. George Lees, of Dundas, Ont., says that he tried many different remedies, but found no relief until he tried "Gloria Tonic," while Clarence A. Scott wates, from Tooleton, N.B., that he feels that he owes his life to this great remedy.

CHATS WITH YOUNG MEN

THE MONEY THAT SLIPS AWAY "I get \$15 a week, and I never have a single cent of it when Saturday comes," said a boy of nineteen to me one day not

said a boy of nineteen to me one day not long ago.

"Perhaps you have some one besides yourself to support," I said.

"No, I do not," was the reply. "I pay \$4 a week for my room and board at home, and all the rest goes."

"How does it go?"

"Well, it just seems to alip from me, somehow or other. I just cannot save a cent of it. There's so much to tempt a fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood

fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood before me. He wore a handsome tailormade suit of clothes. His tie must have cost a \$1.50 and he had a pin on the tie for which he said rather boastingly that he had "put up \$8." His link cuff buttons were showy and expensive. A full-blown rose, for which he had paid 25 cents, was in his button-hole, and one of his pockets was bulging out with expensive confectionery. I heard him say that he and "some of the other fellows" were going to have a box at the operathe next night, and it would cost them \$3\$ aplece. And yet, he could hardly tell just why it was that he could not save anything.

tell just why it was that he could not save anything.

Now, the men who have made themselves independent and who have money to spend for the good of others were not like this young fellow when they were boys. Had they been like him, they would never have been independent. I suspect that this boy will verify his own prediction that he will never have a cent. He certainly will not until he acquires more wisdom than he seems to have at the present time. The wealthiest man I know once told me that from his earliest manhood he had made it a fixed rule never to spend all that he

When he was nineteen he began teaching a country school at a salary of \$8 a week, and he saved \$3 of it. Later, when his salary had been increased to \$10 a week he saved \$4 of it, and when

\$10 a week he saved \$4 of it, and when he was earning \$15 a week he saved \$7 of it, investing it carefully.

Of course he did not wear tailor made clothes, and did not buy a new tie every two or three weeks and pay a dollar or more for it. I doubt if he ever paid \$1 for a tie in all his life. And yet, he is by no means niggardly, for he gives away thou sands every year to the suffering and for the benefit of humanity in general. There were temptations for him to spend all his earnings, but he did not yield to them. I have heard him say that he pever went in debt for anything. If he could not pay for it he went without it. Some one has said: "Never treat with levity; money is chara

THE MAN WHO MUST WIN

THE MAN WHO MUST WIN
He's the man who from the beginning
of time has proved to the world that "it
can be done." He's the most terrific
force in humanity, writes H. Kaufman in
Sunshine, the dogged, smiling Soldier of
Hope. He stands on the firing line
until his cartridge belt is empty, then
digs his heels in the turf, clubs his gun
and prepares for the hand-to-hand encounter. The length of his fight is the
limit of his faith. It takes more than
one hit to make him quit. He's never
baukrupt until he has checked out his
last balance of strength. You can hurl last balance of strength. You can hurl him away, but you can't possibly keep him away. You can check him, but he'll come back. His will is made of one. It has snap, but won't snap. whateone. It has shap, due won't shap. Bend it as much as you please, but watch out for the rebound! He can't fail; his spirit is guarded by a burglar proof combination of resolution. When the combination of resolution. When the storms drive him upon the rocks, he builds a raft out of the salvage, floats away, with confidence for his compass, and always finds the shore. There's a 60 horse power courage back of his am-60 horse power courage back of his am-bition. He's a battering ram of purpose —ready to crash sgainst any opposition. He isn't impressed by the barriers of precedent, but lunges straight at them,

and proves that half the obstacles which blocked those who came before him mere strips of fancy, painted by imagination into the semblance of walls. He isn't always guided by the losses of others, and thereby shows how many quitters attempted exactly the same things before. He escapes the consequences which would overtake a coward, because he doesn't shrink from them, Consequences, like all other bullies, take advantage of the weakling. Instead of nerves, he's stung with nerve, and his soul is a wholesome thing—wherein lies the secret of his power. He wont be bought off; he can't be fought off. Back of him is something stronger than any trial shead. His honor is a talisman which keeps him clean and resistless. There's is a strange flaw in his hearing—his ear cannot detect the note of discouragement, so his ideals become ideas and not fancies, and his dreams change to blue prints from which he builds reality.

BE CHEERFUL

BE CHEERFUL

It is very easy to keep a smile on our lips and a light in our eyes when the skies are blue, and the breezes blow softly, and from tho woodlands near, cool shadows reach out invitingly. Yes, there is nothing difficult about being gentle and loving and sweet when everything is just as we wish to have it. But when the change comes and the gray clouds scud across the sun, and the long grass trembles in the wind, the shadows which lie black upon the valley seem to darken our spirits too.

which lie black upon the valley seem to darken our spirits too.

It is easy to sing when the blue skies are over us, but too often when the rain begins to fall, the music leaves our voices and only a dismal croaking joins the patter of the raindrops. It is easy to hope for a sunny to-morrow if to-day is bright, but when the shadows are thick we sometimes wonder if the surpheness. we sometimes wonder if the sumbeam will ever bore their way through the

his earliest manhood he had made it a gray.

fixed rule never to spend all that he Fortunately we can be something better than barometers, for the heart is a little world by itself and can regulate its own climate. This earth of ours goes through all sorts of changes—heat and cold, sun and storm, spring's melodies and winter's hush. But the soul, if it choses, can keep a perpetual spring, with flowers that fall only to make place

never dies away.

It is easy to recognize the faces that are lighted by heart-subshine. The sweetest of human voices are those which vibrate in harmony with inward music. The only puzzle is that more of us do not join the ranks of those whose joy is independent of the changes in this changing world.

TRUE FRIENDSHIP There is nothing more beautiful in life than the expression and development of friendship. We do not use the term in the sense of acquaintances. General friendship is rare. The average man

releasing is are. The average man feels that he has many friends until some test disillusionizes him.

Friendships is a plant that does not thrive upon barren soil. Enerson says:

To have a friend you must be one," "To have a friend you must be one."
It thrives upon wast it gives. Long ago mankind discovered that it was not good to be isolated and alone; that in the course of a life time each would feel the need of his fellowmen. A man can be a millionaire and still be starving for the comradeship of $m \in n$ who like him for himself and not for what he posse Wealth alone does not bring you triend The men who surround you and laugh at your jokes and call you a prince too frequently are courting your power and financial strength. A certain rich man counted his 'friends by the hundreds until he went broke, when he found that his friends had flown, all except the old woman who kept a fruit stand. With

tears of genuine sympathy she expressed her sorrow at his misfortune. We all need friends. A life self-cen-tered is a narrow one. It is by the establishment of communal interests, by the development of keen interest in the welfare of our fellowmen that life be-comes worth while. You are strong,

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youd all precedent.



powerful and influential to-day, but there is a time coming to you, to all of us, when it will touch our heartstrings " to feel the soft touch of the hands of a friend."

OUR BOYS AND GIRLS

PRINCE

The first faint glimmer of dawn streak-ing the eastern sky cast a weird light upon the deserted wreck far out at sea; and with its coming the merciless gale

Down on the beach stood a group of fisher-folk, all of the village who were not busy tending the survivors of the

The men and boys had just beached the bosts in which they had hazarded their lives and were discussing the wreck and the dangers through which

they had just passed.

An hour before the little merchant ship Sea Gull had signalled frantically for help, struck on the sharp rocks just ortside the choppy bay.

The waves ran high and the flerce

booming of the heavy surf might well have struck terror to the bravest heart; but the sturdy fisherman had put out and manned a boat at once. After an of labor and danger, they had

reached the ship's side.

They found the Sea Guil filling in from below fast and the remnant of her crew huddled together on deck.

Among the half dozen passengers were a lady and her little son, a child of five

years, who clung to his mother, with wide open eyes in which there was no trace of tears.

Even when the rough fisher lads had ianded him in safety and placed him in bed, the distressed, hurt look remained, and the baby lips kept forming some in-distinguishable word.

The good doctor sat by the rough little

cot for a long time, while the big boys

oot for a long time, while the big boys stood shyly by.

"He has evidently struck his bead and been knocked almost unconscious," said he in a worried way. "Who or

what is Prince?'
"His dog," said the lady anxiously.
He was devoted to poor Prince, who
must be at the bottom of the sea by this

"The only remedy in the world that will keep the little fellow from going into a raging fever is a sight of that dog Prince," said he. "And that, of course, is quite impossible." And he followed the mother from the little room.

The two six-toot fisher lads who had heard the doctor's words looked at each other.

One of the n beckened quietly, and soon they were both at the foot of the staircase. Down the steps floated the pathetic babbling of the little fellow.

Every other word was Prince. ' Prince want to walk with Teddy?" " Prince want toplay ball with Teddy?" " Teddy

"Are you comin' Jim?"
"Yep," said Jim, vigorously. "'Tis
to save the kid's life, Jack, I'll go!"
The two ran to the beach. Their

strong young arms had soon pushed off a

The sea was choppy and the wind ead against them.

More than once the plucky pair secret ly thought that they must put back to

shore.

But the memory of the strange white face and the pleading lips of the "little fellow," as they called him, put new strength and resolution into them.

After a hard, three-quarters of an acur's pull, they reached the wreck. They were surprised at how much deeper the Sea Gull had settled down into the water. They manceuvered until Jack caught a rope which was capable of supporting his weight.

With the agility of a cat he hoisted himself was

himself up.

He paused half way.

"If there's a mite o' danger, you get out of there, Jim Morris. Do you hear

"Aye, aye," laughed Jim. "That's likely," he added to himself. "That's likely — that I'd pull off and leave Jack After a hard climb, Jack reached the

After a hard climb, Jack reached the deck. Suddenly be stood still. Far below sounded the deep, muffled bark of a dog. Cautiously the boy crept along the deck, until he had gained the hatch. Most of the ladder was gone. He peered down through the darkness, and the barks turned to whines of excited joy. There, half floating about on a board, was a beautiful collie.

Jack breathed a sigh of relief when he saw that the dog was a pup and not so enormously heavy. With cautious steps he picked his precarious way down the broken ladder for several steps.

Then, gripping the ladder with one hand, he reached out with the other and succeeded in getting a hold on the board

home seemed not half so long. As soon as the boat had been beached they ran to the cottage where lay the sick lad.

An ominous quiet had settled over the place. Folks spoke in whispers and walked on tiptoe. The doctor was pacing the floor, while above all sounded the plaintive, insistent cry of the sick little fellow. Jack and Jim raced up the stairway, heedless of the warning cries of the watchers, and burst into the open doorway.

cries of the watchers, and burst into the open doorway.

Jack stood and lifted the dog high in his arms for the little fellow to see. There was a frantic whine of perfect happiness from the bedraggled dog, a low cry of bliss from the flushed little figure on the bed and next moment the two were an indistinguishable one.

The two boys, unsabamed, openly wiped their eyes, then shamefacedly tried to back out of the room as people crowded about to congratulate them.

But here the doctor interposed, ordering everyone out of the room.

But here the doctor interposed, ordering everyone out of the room.

"The child is dropping off to sleep, he said gladly, waving them downstairs. Sure enough the chestnut head was dropping lower and lower, and finally boy and dog exhausted, slept quietly. As a result of that day's good deed Jack is your much higher was in the result in the result. is very much higher up in the world than he would otherwise have been. The "little fellow's" father was a very rich man, who insisted upon doing some-thing for the brave lad who had saved

the life of his only son.

So to day Jack is captain of his own and Jim is chief mate.

And the greatest treat even yet anybody can bestow upon the "little fellow"

-who, by the way, has grown very big

is to be allowed to go for a cruise
with Jack and Jim and Prince.

GIVE THE BOY A CHANCE Whether the boy or the girl shall be high or low in the social and industrial scale depends largely upon the way three or four years of the life between the or four years of the life between the twelfth and seventeenth birthdays are spent. Some parents crave the earnings of their children between these years. The boy of thirteen can earn \$3 a week—or perhaps \$200 a year. In three years he can earn \$600 — but it may cost him his prospects in life.

Kept at school until sixteen, he might start life with a good common school educator.

start life with a good common school edu-cation—probably with a year or so in the high school, to give him turther ambition. Sent to work at thirteen, he is handi-capped for life with an imperfect education—a scrawling penman, a bad speller and with no taste for reading. It is up to the parents to invest their children to the best advantage. Keep them at

MAKES A BOY POPULAR

What makes a boy popular? Surely it is manliness. During the war how many schools and colleges followed the popular boys? These young leaders were the manly boys whose hearts could be trusted. The boy who is careful of his sister is a knight. The boy who will never violate his word and who will never violate his word and who will want Prince?"

Jack Harding, who, though only nineteen, was one of the finest steersmen on the coast, turned to his mate. "I'm goin' out to look for Prince," he said.
"Are you comin' Jim?"
"Yep." said. "."

find himself possessing all sympathy.

If you want to be a popular boy, be too
manly and generous and unselfish to seek
to be popular; be the soul of honor;
love others better than yourself, and
people will give you their hearts, and
try to make you happy. This is what try to make you happy. This is what makes a boy popular.—True Voice.

USE OF HOLY WATER IS VERY IMPORTANT

Of the sacramentals instituted by our Holy Mother the Catholic Church for the spiritual benefit of her children, holy water is one of the most beneficial. But its use is very often neglected, writes "Mirat" in The Southern Gasrd-dian. Holy water fountains are rarely seen in Catholic homes, and its use sadly forgotten.

The rooms are adorned with all man

ner of wall ornaments, but the holy water fountain is missing. Is Catholic coun-tries the bride of an aristocratic family received with her dowery also a very costly holy water fountain. But in these days of materialism this pious practice is "out of date," and the holy water fount shares the fate with the crucifix, which is also left out as an unnecessar article for room fittings.
Since the fear of God is decreasing

the fear of men is increasing, and this is one reason why the crucifix and holy water fountain finds no thought nor room in Catholic homes; for it might be ridiculed by non-Catholic associates.

There are a number of Catholics who

There are a number of Catholics who use holy water once a week — that is on Sundays in church — and this must do them all week. Others have holy water in their homes and would never be without it, for they might use in case of storms, sickness, etc., but they keep it in some fancy glass too breakable for common use; therefore, it is kept in safety behind an army of perfume bottles, which are in daily demand.

Holy water should be used frequently, viz.: on entering and leaving a room, when rising or retiring, in temptation.

Would to God that the pious practice where the mother blesses her children

hand, he reached out with the other and succeeded in getting a hold on the board and finally on the dog.

The intelligent beast aided him by every means in its power, but, nevertheless, a mighty effort was needed before the lad succeeded in drawing himself and the dog out of the batchway.

A short pause for rest, and he got his prize safely into the boat. This time the wind was in their favor, and the pull

act of affection should be unused — oh, no—by no means; for what is more touching to see than when a grown young man or woman kiss their old mother—not ashamed of her infirmity nor appalled by disease. But this does not exclude the more editying act of blessing the children with holy water and pressing the sign of the holy cross upon the forehead. Where these is time for the other.

What if such a child, young or old, should not return home -should have met with an accident? Which would should not return homei—should have met with an accident? Which would be more consoling to a really Christian mother's heart—to have kissed her child before leaving, or to have blessed it with holy water — although it would grieve her to have omitted the first? Would not this mother amid the anxiety of the spiritual welfare of her child's unforseen and sudden death find great consolation in the thought that the last service she rendered her child was a blessing? Will this mother not have the sweet hope that this means of the holy Church my have assisted her child in the last dreadful minutes, and befitted it to a happy death, helped to a brief act of perfect contrition.

May the time return when the holy water fountain finds its prominent place at the entrance of the door in Catholic homes. It should be placed in such a position that children have free access to it in order to let this pious practice of using holy water frequently grow with them. The fountain should not be a mere ornament, but always supplied with the proper contents.

An old and highly senerated pasters.

a mere ornament, but always supplied with the proper contents.

An old and highly venerated pastor once visited a very wealthy family belonging to his parish. On entering the door he detected a costly holy water fountain, in its proper place. As was his custom he reached for the holy water, but found the vessel cmpty. This aroused in him the susplicion that the otherwise pions family necleated the otherwise pious family neglected this efficacious practice of using holy

To make sure of their neglect he placed a silver coin in the fountain, taking care not to be observed. Weeks after the priest repeated his visit and found the coin untouched. On leaving, he knowingly reached for the holy water and said: "Well, I declare, what and said: "Well, I declare, what a strange combination, your servant is neither pious nor is she inclined to steal; for see here yourself, I placed this piece of money in this fountain on my last visit, and here it is, just as I left it." The guilty looks which were exchanged between the lord and mistress of the house expressed the proposed amendbetween the lord and mistress of the house expressed the proposed smend-ment. The good priest never found the holy water missing from then on, for his indirect, but prudent, remark had the desired effect.—Denver Register.

We are bricks, made of clay; and we are not fit for use in the city of God until we have been shaped in the mould of His Will, and have been burned in the fires of silliction.—Austin O'Malley.

Just as the universe is focussed in every man so is Christianity centered in every Catholic church where the Holy Sacrifice is offered and the Blessed Sacrament is preserved. For is not God the Son as much here as He is smid the heavenly choirs? — Rev. B.



many other prizes according to the Simple Oon-ditions of the Contest (which will be sent). This is a chance for clever persons to win Cash and other Prizes with t. Count the Xs and Ts in the Square, and write the number of each that neatly on a piece of paper or post card and mail to us, and we will write yo, telling you all about it. You may win a valuable prize. Try at one. SPEARMINT GUM & PREMIUM CO., Montreal, P.Q. / Dept. 04

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by the Philosopher

Honest Tales

Metallic Town

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There are many other exclusive advantages I have experienced in using "EASTLAKE" Steel Shingles that I have no room to mention here, but if you are interested in building or roofing write to-day for free booklet and full information.

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BRANCH FACTORY: WINNIPEG

TORONTO

AGENTS IN PRINCIPAL CITIES

LENTEN CONFERENCES

CONTINUED FROM PAGE FIVE wealth. But he was intensely inter-ested in socialism as a living, moving concern with a well-organized press, and a propaganda that was a marvel of energy, he might say, of self sacri-

free.

The question he was going to ask, and would try to answer, was: Whether, everything considered, it was wiser and more ennobling for a Christian people to join in the socialist movement, or in a movement for the restablishment of the principles of Christian justice and charity in social and industrial life? Shall it be on to socialism, with all its bravery of statement, and bilindness to consequences, or back to the Christianity that had already proved itself to be the one great reforming power in the civilized world? The question he was going to ask, and would try to answer, was: Whether, everything considered, it was wiser and more ennobling for a Christian people to join in the socialist movement, or in a movement for the reestablishment of the principles of Christian justice and charity in social and industrial life? Shall it be on to socialism, with all its bravery of statement, and blindness to consequences, or back to the Christianity that had already proved itself to be the one great reforming power in the civilized world?

SHAMROCK WEEK IN OTTAWA

SHAMROCK WEEK IN OTTAWA

Wear a shamrock for the orphans! The Ladies' Auxiliary of St. Patrick's Asylum have decided to hold a Shamrock week (March 11th to March 17th inclusive) in aid of that worthy institution whose doors are ever open to the helpless little ones and to the aged.

In organizing this scheme, the President, Mrs. A. Livingstone Masson, has followed the society's principle of dividing the city into a districts, with a vice president in control of each district, who will subdivide her district according to location, etc., procuring her according to location, etc., procuring her own assistants. The educational institu-tions of the city will be canvassed by a special committee, also the theatres whose managers have kindly promised

revery assistance.

The Shamrocks have been ordered through the Courtess of Aberdeen and are being made at St. Vincent de Paul's Orphausge, Dublin, Ireland.

The ladies feel that by thus purchasing the shamrocks they are performing a dual charity. Buying shamrocks made by Irish orphans, selling them for Canadian orphans at not less than 10 cents a spray, the sale to be on the house to house principle.

house principle.

The following is one of the very cordial letters which the secretary has received from the Countess of Aberdeen, who hopes that the little shramrock of Ireland may bring luck to this Canallin contacts.

Vice-Regal Lodge, Dublin, Dec. 2,1911. To the Sec. Ladies' Auxillary, St. Patrick's Asylum, Ottawa:

I sent on your letter to the St. Vincent de Paul's Girls' Orphanage where the Sisters teach the girls to make artificial flowers and carry on quite a flourishing little industry.

I am so glad you are taking up this idea and trust that the little shamrook may being you accordingly all the beautiful to the state of t

ides and trust that the little snamrost may bring you considerable aid to the St. Patrick's Home, which I well remember. With kindest regards, believe me,

Yours since ely,

ISHBEL ABERDEEN.

The members of the Auxillary wish to thank Mrs. A. E. Mara, to whom the society is indebted for the scheme, also those who have kindly volunteered to help during Shamrock Week and will be delighted to welcome other volunteers. The ladies also hope that all will find time to attend the Irish Tea at St. Patrick's Home, March 17th, four to six.

(MRS. R. A.) ANNA DEVINE, Sec. 181 Waller St., Ottawa.

A NOBLE CALLING

The Catholic School Journal, in a re-The Catholic School Journal, in a recent issue, has a very timely article on "Vocations and Schools" in which the writer refers to the great need in the United States of vocations to the teaching brotherhoods. The same is equally true in this country, especially in Ontario and the North Western Provinces, where indeed "the bayest is great but where indeed "the harvest is great but the laborers are few." The article in

question says:

"'The need, the imperative necessity, of Catholic High schools,' writes Bishop Schrembs, is no longer questioned by earnest thinking men who have the spiritual welfare of the rising generation at heart. And in the report of the earnest thinking men who have the spiritual welfare of the rising generation at heart. And in the report of the committee on High schools of the Catholic Educational Association, the chairman, Rev. James Burns, C. S. C., says: "The only reason, or at least the chief reason why we have not a larger number of Brothers' High schools is that we have not a larger number of teaching Brothers. The greatest boon that could come to the Catholic High school movement at the present time is an increase of vocations to the teaching brotherhoods. There is no one of our half-dozen teaching brotherhoods which does not receive every year calls to open schools and there is no one of them which would gladly accept the appeals if there were subjects enough. The future must witness a larger growth of vocations to the teaching brotherhoods than there has been in the past if the interests of Catholic education are not to suffer. Pastors can contribute in no

than there has been in the past it interests of Catholic education are not to suffer. Pastors can contribute in no more efficacious way to the promotion of the Catholic High school movement than by fostering vocations to the teaching brotherhoods."

"Sentiments similar to these have been expressed by our leading Catholic educators. Let us quote that apostle of religious education, Bishop McQuade. The most pressing want of the Church in America at the present time is that of Brothers to assist in teaching our boys.' The need is indisputable, but is it not an accepted truth that God never creates a need without supplying the means to fill that need? He, therefore must have called many who do not hearkmust have called many who do not hearken to His voice. 'To-day if ye shall hear His voice harden not your hearts."

"One reason, no doubt, why there is not a greater number of vocations to the teaching Brotherhoods is that their work

DR. A. W. CHASE'S 25C.

CHILBLAINS SO BAD HE COULDN'T WEAR BOOTS Douglas' Egyptian Liniment Cured

Though thousands suffer from chilblains every winter, few are laid, up with them as was Mr. J. A. McFarlane, of Napanes, Oat. What cured him will surely ourse anything in the way of chilblains.

instant relief.

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

and life is comparatively little known to

and life is comparatively little known to our young men. So few, except in our larger cities, have ever come in contact with Brothers that it is not to be wondered at if our youth, as a rule, are not desirous of devoting themselves to a life of which they know little or nothing."

"The school Brother's life is a busy, a fruitful and happy one. After years spent in a normal school of his order, fitting himself for his future work, he goes on the mission. In a school in one of our cities he forms one of a religious family of perhaps six or eight who are engaged heart and soul in the apostolate of educating Catholic boys and young men. This is the Brother's lifework, his vocation. The consciousness that he is doing a work so pleasing to God and so necessary to the Church fills him with a sense of peace and happiness which the world does not understand. The young religious is associated with others of like ideals and training. The happiness or success of one is shared by all; the sorrow or burden of one is borne by all."

"There are, doubtless, many young men desirous of leading a more perfect life who have a dread of the responsibilities of the priesthood, but to whom the work of religious education appeals strongly. A recent writer has said:

work of religious education appeals strongly. A recent writer has said: 'The teaching brother who is imbued with the spirit of his noble calling has an envisible vocation. He shares the merit of the priesthood without assuming

merit of the priestbood without assuming its responsibilities."

"We have already seen that there are at least half a dozen Brotherhoods in the United States devoted to teaching. The Superiors have frequent calls for teachers, but many of these they are obliged to refuse owing to lack of Brothers. Most of these communities receive boys of fourteen and over. The recruits are given a religious and inreceive boys of fourteen and over. The recruits are given a religious and intellectual training adapted to their years. Young men, of course, are received too. The expenses of training a high school teacher are not inconsiderable, but no one is refused merely because he cannot defray the expenses. The Superiors consider each application on its own merits."

'It would be well if our youth, and especially those who have never been

at would be well if our youth, and especially those who have never been privileged to attend Brothers' schools, could become acquainted with the precious work done by our teaching Brotherhoods."

Brotherhoods."

The Brothers of the Christian schools The Brothers of the Christian schools, familiarly known as the Christian Brothers, have been established in Ontario for many years. A few years ago, to meet the particular requirements of this Province, they opened at Toronto a Junior Novitiate where boys and young men who desire to join the Order are received and trained. Useful and interesting literature regarding the interesting literature regarding the work of the Brothers, as well as, conditions for admission, etc., may be obtained by application to the Brother Director, St. Joseph's Junior Novitiate, 28 Duke St., Toronto.

When things first got to goin' wrong with me, I say: "O Lord, whatever comes, keep me from gittin' sour!" Since then I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile.—Alice Hegan Rice.

SANOL

The new discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It yill dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be.

case no matter now long stanting indicates may be.

Sanot will be found particularly valuable in old cases of Kidney and Bladder trouble, and is a preparation of berbs and extracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Intes-

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Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 268 Dundas St.

A DREADFUL ACCIDENT

SUDDEN DEATH OF REV. EDWARD CURRAN, P. P., POUCH COVE,

We regret very much to announce the sudden death of Rev. Edw. Curran, of Pouch Cove, Nfid., by a 'errible accident which happened through an explosion of acetylene gas. Upon visitexplosion of acetylene gas. Upon visiting the generating house, some distance from his residence, to see that all was ready for the lighting of the church, he found upon opening the door a very strong smell of gas. A little girl accompanied him, holding a lighted lamp. Taking it from the child he went to investigate the matter. When a tarrier lamp. Taking it from the child he went to investigate the matter when a terrific explosion took place. Shortly afterwards when the neighborhood was aroused the good priest was found lying on his back with a large hole in his head. He died in a few minutes. The little girl escaped with slight injury. This occurrence will be read with deep est regret far away from Newfoundland as the dead priest was recognized as one of the most clever writers on the continent. His prolific pen gave many of our Catholic magazines articles of continent. His profile pen gave many of our Catholic magazines articles of great value. Besides this he was in every regard a model priest, enjoying the love and confidence of his Archbishop and brother clergymen of New-

TO EVANGELIZE THE AMERICAN CITY

Very Rev. A. P. Doyle Rector of the Apostolic Mission House lectured in Washington, D. C. on the "Saving of the City." "He maintained that if the American city is to be saved, it must be through the evangelic work of the Catholic Church. He said: "The city is the nerve-centre of national activity. Out of it go the railroads as nerve-chords to all parts of the country. It is important to preserve the health of the city life. It can only be done by pouring into the avenues of city activities a great flood of religious sentiment.

The Catholic Church is pre-eminently an urban institution. One of the things that we may deplore is the fact that the Catholic Church is concentrated too much in the city and fullest provision is not made for the country places. From some recent statistics it appears that there is one Protestant church for every five hundred of the population, but when we come to look accurately at the distribution of Protestant churches we find that in country places they are one to every two hundred, but in large cities like New York and Chicago, they are one to every four thousand. Moreover, it is interestingthat the Protestant churches in the city are are leaving the are one to every four thousand. More-over, it is interestingthat the Protestant churches in the city are are leaving the

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slums and poorer quarters and are going into wealthy residental district. As church organizations they have little influence among the masses of the people. The field, therefore, is left largely to the Catholic Church in the cities of this country. If the city, therefore, is to be saved, it must be due by the Catholic Church.

The degrading influences in city life come fron the saloon. The roads from the saloon lead to the jail, to the poor house and the oriminal courts. The debauching influence of the saloon power contaminates the city political life. Moreover, in the city is enthroned the spirit of commercialism. It is there where the temples of mammon overtop the steeples of the churches; it is there where we see in terrible contrasts, extravagance and wretchedness, plenty and famine, the blatant show of vulgar wealth and the pinched face of want. In the dank marshes of city life fourish the foul growth of socialism. To offset these demorolizing and degrading lactors the great agency is the Catholic Church. An editorial writer on the New York Sun said that, "Were it not for the Catholic Church in New York city, life would not be worth living. It does infinitely more than any other one agency to preserve law and order, and to bring contentment to the lives of the people, "and what he says of New York may be said of every large city in the country.

The Catholic Church that does this

The Catholic Church that does this The Catholic Church that does this work is not the Church asleep, but in vigorous action. The Church that has but routine services and no vigorous missionary life, of which it may be said as was aid of a certain church, we wonder whether it opens on Sunday—such a church does not contribute nough to the public weal to warrant it accepting the exemption from taxation that the municipality extends to it.

This however, is a very rare instance. This however, is a very rare instance. The average Catholic Church releases abundant streams of sacramental life. It maintains an active crusade from the It maintains an active crusace from the pulpit; it goes out into the high-ways and boways and calls in the throng of the unchurched; it gets into public life and influences the sentiment for justice and influences the sentiment for justice. and order in short, it supplies a goodly measure of health giving food for the

public conscience.

It is through the agency of a vigorous church life that the moral health of the city must be preserved.

More and Better Bread will be the result of your baking, if you use White Swan Yeast Cakes. Your grocer keeps them in 5c packages of six cakes. Send to day for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

METHODISM IN ROME

It costs the Methodists \$100,000 annually to run the "plant" in Rome with which they hope to destroy the Catholic Church. Yet if we are to believe the Rev. Dr. Wendte, a Protestant minister, the apparent results are in no wise commensurate with the money expended. He writes:

"Yet at the English service we recently attended, only thirty-five persons were present. This may have been due in part, to the absence of the senior pastor in America. Its Italian services are, of course, better attended, particularly in Rome, where an eloquent minister attracts excellent audiences. Yet these are, in good part, made up of the jemployees of its publishing house and its college. An average attendance of fifty persons may be safely allowed for the Methodist parishes of Italy.

If the Methodists were as enlightened

If the Methodists were as enlightened as they are energetic they would devote that \$100,000 every year to the work of the Catholic Church in Rome and Italy. When the Italian is a good Catholic he has a better type of Christianity than ans a petter type of Christianity than any Protestant denomination can offer him, and when he is not a good Catho-lic he has usually no use for any re-ligion.—Sacred Heart Review.

Favors Received A subscriber asks the prayers of the

special favor.

A reader returns thanks for temporal favour received from the Sacred Heart through intercession of the Blessed

Virgin and St. Gerard.

A subscriber wishes to return thanks for a great favor received through prayers to the martyred priests, Fathers Breboeuf and Lalemont.

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot Be Cured Exploded

Many men drink who desire to stop the habit. Whiskey, however, has undermined the constitution and created a craving that is not to be denied, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distasteful and nauseous. It is tasteless and odorless and can be given with or without the patient's knowledge, in tea, coffee or food. It is used regularly by physicians and hospitals. It has cured thousands in Canada, and restored happiness to hundreds of homes.

Read what Mrs. G——,of Hull, says of it and what it did for her:

"It is four months to-day since I started tous your a craving that is not to be denied, and

"It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept my heartfelt thanks. Hoping God will bless your Remedy wherever tried, I remain, MRS. G—, Hull, Que. (Name withheld by request.)

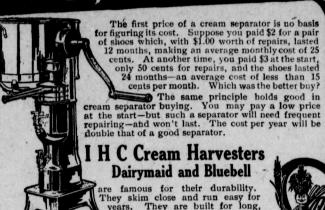
(Name withheld by request.)

Now, if there is any one in your town who needs this Remedy tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to-

help them help themselves. Write today.

A FREE TRIAL PACKAGE of Samaria with booklet giving full particulars
directions, testimonials, price, etc., will
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gs. Cream Harvesters are made in two styles—Dairy-I H C Cream Harvesters are made in two styles—Dairy-maid, chain drive, and Bluebell, gear drive—each in four sizes. Let the I H C local agent tell you all the facts, or, if you prefer, write nearest branch house for catalogues and any special information you desire. CANADIAN BRANCHES—International Harvester Company of America at Branden, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, North Battleford, Ottawa, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton.

International Harvester Company of America

A reader wishes to return thanks to the Sacred Heart of Jesus, the Blessed Virgin and St. Authony for favors received after prayers.

A Sydney subscriber wishes to return

heartfelt gratitude for a favor received through the intercession of Sister Ther-esa of Siseux (the little flower of Jesus)

of whom prayers were asked for a friend.

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THIS is a MOME DYE

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DIFFERENT KINDS

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No 806 Type

saying prayers.

IHC

Service Bureau

Lower Cost of Living

Spend less for your breakfast—eat more Kellogg's Toasted Corn Flakes. There are twenty big platefuls to the package—and the package costs only 10 A subscriber wishes to return thanks for a temporal favor received, after prayers to the Blessed Virgin and St.

TEACHERS WANTED

A reader wishes to return thanks for a great favor received from Our Lady of Victory, after prayers and a promise to publish. FOR S. S. NO. 15, DOVER, KENT CO., A Salary \$500. Apply to Albert Crower, WANTED, A TEACHER, HOLDING A second or first class certificate, for S. S. No. 1, Township of Puslinch, Wellington County, Duties to commence after Easter. For particulars address Mr. T. S. Doyle, Guelph, P. O. Ontario, Box 201. A subscriber wishes to return thanks for the power to overcome temptation, after prayers to the Blessed Virgin and the Sacred Heart of Jesus.

A reader wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony and the Souls in Purgatory for a great favor after HOUSEKEEPER WANTED A GOOD HOUSEKEEPER WANTED IN small Catholic family in town of Goderich.

Chis is a good place for suitable person. Apply M.

J. Ryan, Cameron st., Goderich, Ont. 1741-4

SITUATION WANTED WANTED, BY A CAPABLE PERSON, SITUA-tion as housekeeper for a priest. No objection to country. Can give a recommend from a priest Address Box A., CATHOLIC RECORD Office, London,

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places in the North-West. There is a
good chance for professional and business men in
every line, doctor, druggist, lawyer, etc. Castor is a
very important centre of activity. For further particulars, letters may be addressed to Rev. L. Leconte, Castor, Alts.

1741-3. READER, Pugwash, N. S.—The book named we cannot find in any catalogue but there is one named "Maid Marian" and another "Fair Margaret." We cannot tell you what the religious belief of the author is.

FOR SALE

FOR SALE 1,000,000 FEET NEW AND SEC-ond Hand Belting; 1,000,000 feet pipe, all sizes also large quantity of pulleys, shafting, hangers, ready roofing, wire fencing, fence posts, etc., posi-tively 25 per cent. to 75 per cent. less than elsewhere: write for price list, stating what you'r require. Im-perial Waste & Metal Co. 220 Queen Street, Montreal. 1738-4.

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