PICTURES OF ERIN

J. I. C. Clarke in "Songs of the Celt" Do you ever hear the blackbird in th

thorn, Or the skylark rising warbling in the With the white mists o'er the

ows, Or the cattle in the shadows Of the willows by the borders of the stream? Do you ever see old Ireland in A many a time, a many a time.

Can you see the hillsides touched with sunset gold,
And slowly darkling down o'er field and
fold,

Nith the aspen trees a-quiver,
And the waters of the river
Running lonesome-sounding down the
dusky glen?
Do you think of Irish twilights now and then?

A many a time, a many a time.

Have you seen green Ireland lifting from the sea;
Her pebbled strands that join the grassy lea?

See her rocky headlands rise, With her shoulders in the skies, And the mad waves breaking foam sent at their feet?

Do her brimming tides on shores

Memory beat?
A many a time, a many a time. Do you ever think of night time round

the fire, The rosy little children, their mother and their sire; The cross-roads and the fiddle, With the dancers in the middle, While the lovers woo by moonlight in

the lane? For Irish love has e'er your heart been A many a time, a many a time.

Have you ever seen a weenshee lepra-

chaun, Or the fairies dance by starlight on the Have you seen your fetch go by? Have you heard the banshee cry In the darkness "ululu!" and "ula-

gone!"?
Have you ever back on fairy pinions flown?

A many a time, a many a time. Did you ever lift a hurl in lusty joy? you ever toss the handball, n

boy? Light bonfires at John's eve, Or the holly branches weave, When Christmas brought the robins and

Has Irish laughter cheered your hearts trouble-crossed?
A many a time, a many a time.

Did your mother by your cradle ever

For lullaby some sweet old Irish tune? Did an Irish love-song's art Ever steal into your heart, Or Irish war-chant make your pulses

thrill? Do haunting harps yet sound from Tara's hill?

A many a time a many a time. Do you ever hear the war-cry of the

Gael
As O'Donnell led his kernes against the

Pale;
The trumpet of Red Hugh,
Or the shout of "Croom Aboo!"
As they rushed to die for Ireland long Do their sword-blades from the ages flash and glow?

'Tis not written that the Irish race forget, Though the tossing seas between them

Though the tossing seas between them roll and fret;
Yea, the children of the Gael
Turn to far off Innisfail
And remember her, and hope for her,

and pray
That her long, long night may blosso into day, A many a time, a many a time.

MARRIAGE AND GEORGE BER-NARD SHAW

Thomas J. Gerrard, in the January Catholic World

Of course, everybody sees that Shaw wants divorce as a panacea for all the ills of marriage as it is in its present condition. But not everybody sees that his purpose is the mere working out of the logic of facts. Start with false promises and then the closer you stick to logic the further will you go from truth. Misunderstand the Catholic ideal; and then you will ignore the Church's prac-tical helps; and eventually you will arrive at the state of anarchy proposed by George Bernard Shaw. Shaw, the Puritan, gives you the premises, an entirely per-verted notion of the sacramental nature of marriage. Shaw, the Irishman, gives you the spirit of righteous fight against oppressive evil, real or apparent. Shaw, the Progressive, gives you that disregard of all convention which was so needful if Shaw the Puritan were to work out his natural evolution. He proves that the tampering with the sacraments at the Reformation, has frucwhich is so evident to-day. He proposes a short cut to get out of the difficulty, but it is like the but it is like the man who would get out of his debts by cutting his throat.

If there are people who, through tem-perament, taste and disposition judge themselves unfitted for the married life, riage is good and meritorious, and is, morever, the state of life best suited to the majority of mankind. Single life in

is solved. We can easily understand how the Protestant revolt against the celibate life of the cloister has told against the celibate life in the world. The argument used was that nature could not stand it. And if nature could not stand it in the protection of the cloister, much less could it stand it in the openness of the world. The propagation of such a disintegrating idea was sure to fructify in conduct. Again we have to insist on the tremendous fact of grace working in the world. Grace can where nature cannot. The present movement for the emancipation of women and their econo-Bernard Shaw is vaguely voicing that need; he is like a child shricking for a present which Mother Church is only trying to give him.

When Shaw begins to work out in decidence for legiting a hildren horn.

when Shaw begins to work out in de-tail plans for legitimizing children born out of wedlock he begins to see that society is one organic whole; and that individuals tend to act in sympathy with the laws of the total organism. If freedom is granted to one it must also be granted to another. Ibsen's simili-tude of the chain stitch applies to mar-riage. If a single stitch is cut, the first pull unravels the whole seam. But, he asks, do we not see the fabric already coming to pieces under stress of circumstances? We must agree with him that we do. Marriage as a fact is certainly far removed from marriage as an ideal. Shaw laughs at the marriage ceremony Snaw laughs at the marriage ceremony because it does not act as a magic spell and immediately produce the ideal hus-band and wife. But that is precisely where he hits the Protestant doctrine and misses the Catholic. According to the Protestant doctrine the ceremony merely binds the couple by a natural contract, whereas, according to the Catholic doctrine, such a contract is a sacrament. The sacrament received on the wedding day gives a permanent right, all through life, to such graces necessary for the well-being of the mar-riage state. The wedding ceremony, therefore, is no vague religious rite or superstitious magic spell which is sup-nosed to revolutionize human and the supsacrament. The sacrament received on posed to revolutionize human nature on the wedding day. But it is the instrumental cause of graces which, is cor-responded with, will enable the couple to cope with their daily trials and cares, and in this way approximate even nearer and nearer to the ideal. The ideal may never be reached. It is not, therefore, useless, for the very striving for it is the west and wood of the strong character so needful for parenthood and thus so needful for racial well well-

ATTITUDE OF CATHOLIC CHURCH TOWARD BIBLE

The attitude of the Catholic Church to the Bible was the subject of a lecture given by Rev. Father Conway to a con-gregation of non-Catholics. He said in

spired books of Scripture? By the di-vine, infallible testimony of the true Church of God, which is the only completely adequate and rational ground for a divine faith in all the sacred Scriptures. As the inspiration of the Scriptures. As the inspiration of the sacred books is a divine operation not necessarily known even to the mind that is acted upon by the Holy spirit, it necessarily follows that the testimony of God Himself is required to make men perfectly sure of its existence; but this divine testimony comes to their knowledge, and is the absolute ground of divine testimony comes to their knowledge, and is the absolute ground of their faith, only by the voice of that infallible and living Church which He

"Protestants, rejecting the Divine au-thority of the living voice of God's Church, generally fall back upon intrinsic proofs for inspiration, namely the superhuman structure and contents of the sacred books, their inspiring and the sacred books, their inspiring and elevating character their organic unity their moral effect upon the earnest reader, and the like. Other Protestants, reader, and the like. Other Protestants, realizing the inadequacy of these merely internal criteria, appeal to the authority of Christ and the Apostles, but they fail to see that our Lord's testimony given previous to the writing of the book—which He nowhere directed to be written or even named or sug gested—cannot be made to apply to the gested—cannot be made to apply to the New Testsment, and that although an argument may be deduced from the fact that a book written by an Apostle, still such reasoning will not apply to all the books of the New Testament; for instance, the Acts, the Gospels of St. Mark and St. Luke, etc.

VAGUE AND VARYING VIEWS

"No wonder, then, that Protestant-ism, with its vague and varying views regarding inspiration, its narrowing of inspiration to certain parts of the Bible, its admission of error in the Sacred writings, its inadequate proofs for the fact of inspiration," and the right of a book to be on the canon, is powerless to resist the attacks of the rationalistic to resist the actors of the rationalistic higher criticism, which endeavors to strip the Word of God of its divine character. Many lovers of the Bible have come to recognize the Catholic Church as its only adequate and rational Church as its only adequate and rational defender. No matter what difficulties may be raised by the unbeliever against the inspiration of the Scriptures, Catholics can always ground their certain faith in them on the infallible authority of God's Church. It is the old argument of the contraction o of St. Augustine; 'I would not believe the Gospel unless the authority of the Church moved me thereto.'

lectured on it in schools and universities and often prepared from its pages special prayer books for the people. There is a good deal of popular missportenesion about the day in which the Bible was regarded in the middle ages, writes Dr. Cutts, a Protestant, in his "Turning Points of English History." Some people think that it was very little read by the clergy, whereas the fact is that the sermon of the medieval preachers are more full of Scriptural quotations and affusions than any sermons in tions and altusions than any sermons in these days; and the writers on other subjects are full of Scriptural allusion that it is evident their minds were saturated with Scriptural diction. We have the authority of Sir Thomas More ("Dial." iii 14) for saying that "that whole Bible was, long before Wycliff's days, by virtuous and well-learned men, translated into the English tongue, and by good and goodly people with devo-tion and soberness well and reverently read."

TESTIMONY OF OTHERS

"Dean Maitland, Protestant, shows clearly the reverence of the middle ages for God's Holy Book ('The Dark Ages,' pp. 208-24), and answering the calumnies of certain anti-Catholic controversialists, says: 'I do not recollect any instance in which it is recorded that the Scriptures, or any part of them, were treated with indignity or with less

than profound respect.'
"The notion that the people of the middle ages, writes another fair-minded Protestant, did not read their Bibles. is not simply a mistake; it is one of the most ludicrous and groesque blunder.'—Church Quarterly Review, October, 1897.

"Another strange bit of old-time controversy is the pretended discovery by Luther of the hitherto unknown Bible, at Erfurth, in 1503, and his first giving it to the people in the vernicular in 1534. This calumny, resting on the authority of D'Aubigne, in his un-scholarly history of the Reformation, has been given the lie direct by honest Protestants like Dean Mattland ('The Dark Ages,' pp 475 6, 506, 514).
"What are the facts? Before the

first Protestant version was sent forth into the world there appeared 84 printed editions of Holy Writ in the ancient languages; 62 in Hebrew, of which 12 were of the Old Testament entire, and 50 of selected portions; and 22 in Greek, of which three were of the Old Testament and 7 of separate portions of the Scriptures, and 12 of the New Testa-ment. In the Latin which occupied a special position as being the univer-sal languages of the educated men of the time, there were published 343 editions,

time, there were published 343 editions, of which 148 were of the entire Bible, 62 of the New Testament, and 133 of separate books of the inspired writings. "In the modern languages . . . there were issued 198 editions, of which 104 were of the entire Bible, comprising 20 in Italian, 26 in French, 19 in Flemish, 2 in Spanish, 6 in Bohemian, 1 in Slavonic, and 30 in German, and 94 of single portions of Holy Writ, censistof single portions of Holy Writ, consist-ing chiefly of copies of the New Testa-ment, in all, including Polyglot, printed at the cost of Cardinal Ximenes, 626 editions of the Bible and portions of the Rible of which 198 were language press with sanction and at the instance of the Church, in countries where she reigned supreme, before Luther's Ger-man version of the Bible appeared in

THE RESULTS OF THE REFOR-MATION

Hilaire Belloc, in the January Catholic World

Every evil if it is of a fundamental and moral sort, may be observed (when it has produced its fruit) to attempt to remedy itself by yet another evil. So it is with the Capitalist scheme of pro-duction which has its roots in the reformation. It takes its moral vices for granted, thinks of them as normal to human nature and necessary to any condition of society, and then proposes to remedy their intolerable effects by

the inhuman scheme of Collectivism.

Well, in this matter as in every other important social affair, the Catholic Church is on one side and its enemies upon the other; and the spirit of the Catholic Church where it prevails in future will not permit industrialism as we now know it, and will have nothing to say to Collectivism, but will restore normal and fundamental institution of property, widely distributed among free men, which distribution with its

free men, which distribution with its accompanying freedom was, purely of temporal effects, the chief effect the faith had upon European civilization.

Now where the faith does not conquer in the battle, what we shall have will not be a Collectivist State. That is impossible; you might as well expect men to walk on their hands. What you will get in the loss of the faith will be the Servile State: that condition of society which the Catbolic Church discovered in Europe when first she came, and into in Europe when first she came, and into which Europeans will sink again wher-

ever they permanently abandon her. The absence of faith will produce a society in which the mass shall be guaranteed in sufficiency and security but shall not be put into possession of the means of production, while to a minormeans of production, while to a minority who will still be the possessors of the means of production, there will be guaranteed security in their privileged position. Institutions which thus permanently divide the state into possessors and non-possessors are — whatever you call them — essentially institutions of

chiere are people who, through temment, taste and disposition judge is leves unfitted for the married life, Datholic System provides an alternative is good and meritorious, and is, ever, the state of life best suited to majority of mankind. Single life in world is better, but suited only for few. Single life in the cloister is of all, but requires such exceptional ositions as to be accessible only to a situation of the word of control of the suggestion been supported. Every so - called "Social Reformer" is moving in that non - Catholic industrial content of the Monks and Nuns copied out the Bible word for word from Genesis to the Apocalypse, the clergy preached from it continually, slavery.
Compulsory labor has already been suggested in modern England, and widely has the suggestion been supported.
Every so - called "Social Reformer" is

have not lost the tradition of civiliza-tion, and will, therefore, establish well-divided property; and, side by side with them, industrial societies based upon the ancient institution of slavery.

THE FAMOUS "J. K. L."

One of the most distinguished among the Catholie Hierarchy of Ireland during the first quarter of the nineteenth cen-tury was Dr. James Doyle, Bishop of Kildare and Leighlin. Ireland stands deeply indebted to his pen. His words of truth fell upon the hearts of men like the rays of prophetic illumination. They quickened the slave and humbled They quickened the slave and humble the tyrant. He appeared at that era i Irish history when the people were yet in the most torpid state of despair, when nothing appeared in the surrounding gloom but objects horrible to the sight. He entered, with spirit, honesty and un-bounded acquirement, the great political and religious controversies when

they shook the British Empire. Everything that came from his pen or tongue had weight. His mind was un-fathomable. His thoughts were things, maxims, axioms, shaped in the mold of justice, learning philosophy, and religion. He cherished a more tolerant spirit. He felt kindly towards all those who differed from him. At one period, he threw out a suggestion for a junction of Catholics and Protestants, which was not reciprocated; but the charitable suggestion, coming from a Catholic Bishop, dissolved a large portion of the prejudice that had been growing for centuries in Ireland. During the fifteen years of his public life, he astonished the wisest, the most brilliant, and the most profound in the British Empire. His memorable replies to the Lords and Commons committee of England will remain conspicuous among the records of English history and the dogmas of Cath-

olic theology.

His public letters to various statesmen of England signed "J. K. L." the remarkable initials of his official title, and which, when published in one vol-ume, he dedicated to Daniel O'Connell, may be referred to again and again with-out tiring. Every new reading reveals new beauties. The style, the knowledge, the force, the simplicity, the argument, which characterize every paragraph must forever establish them as standard models in composition and spirit. They are fit companions for the "Letters of Junius," for the "Speeches of Curran and Grattan," of the "Essays" of

Nearly a century ago all Europe rang with the praises of "J. K. L." the initials appended to a remarkable pamphlet, which had appeared under the heading: "A Vindication of the Religious and Civil Principles of the Irish Catholics.' The writer proved to be a Bishop, James Doyle, who was born in Wexford, Ireland in 1786. As a boy of twelve he witnessed many of the most terrible incidents in connection with the Rebellion

In 1805 he entered the Order of St. Augustine, two houses of which have existed for long centuries in Co. Wexford—one at New Ross, the other at Frantstown. The latter house was in Grantstown. The latter house was in those days the novitiate of the Irish Providence, and there it was that the future Bishop prepared himself for his profession, which event took place in Jan. 1806. Shortly after he was sent to the University of Coimbra, Portugal. Here young Doyle gave himself heart and soul to his studies.

He thus describes the surrounding influence of his college life in the follow-

ing paragraphs:
"At that time the ardor of youth, the time, as well as the example of my comtime, as well as the example of my com-panions, prompted me to inquire into all things and to deliberate whether I should take my station amongst the in-fidels, or remain attached to Christian-ity. I recollect, and always fear and trembling, the danger to which I ex-posed the gifts of faith and Christian morality which I had received from a hounterus God; and since I became a bounteous God; and since I became a man, and was enabled to think like a man, I have not ceased to give thanks to the Father of Mercies, Who did not deliver me over to the pride and presumption of my own beart. But even then, when all things which could have influence on the youthful mind conbined to induce me to shake off the voke of Christ, I was arrested by the majesty of Religion. Her inate dignity, her gran-deur and solemnity, as well as her sweet influence upon the heart, filled me with awe and veneration. I found her presiding in every place, glorified by her votaries and respected or feared by her

"I looked into antiquity and found her worshipped by Moses; and not only by Moses, but that Nume and Plato were amongst the most ardent of her votaries, though in darkness and error, themselves. I read attentively the history of the ancient philosophers as well as lawgivers, and discovered that all of them pad their homage to her as to the best emanation of the one Supreme invisible, and omnipotent God. I concluded that religion sprang from the Author of our being, and that it conducted man to his last end. I examined the systems of religious prevail-ing in the East; I read the Koran with attention; I perused the Jewish his-tory, and the history of Christ and His disciples, and of His Church, with an in-tense interest and I did not hesitate to continue attached to the religion of our Redeemer, as alone worthy of God; and being a Christian, I could not fail to be a Catholic. Since then, my habits of life and profession have rendered me familiar at least with the doctrines and ordin-ances of divine revelation, and I have often exclaimed with St. Augustine, 'O beauty, ever audient and ever new, too late have I known thee, too late have I loved thee.'"

In December 1808, young Doyle re-turned to Ireland from Portugal, and completed his studies at the college

coaducted by the Fathers of the Order at New Ross. He was ordained by the Bishop of Ferns at Eanisthy, on October 1, 1809. During the following years he occupied himself teaching logic to the novices at the college at New Ross. But in 1813 a chair becoming vacant in Carlow College, he applied for it and secured the appointment. This was probably the turning point in Dr. Doyle's career. Now it was that he began that term of hereculean labor which was brought to an end only by his too was brought to an end only by his too untimely death.—N. Y. Freeman's Jour-

A PROTESTANT JURIST ON THE CATHOLIC CHURCH

Of Hon. Peter B. Muir, who died on November 3, after having served as attorney for the Diocese of Louisville, Ky., for forty-two years, The Record of

Louisville says:
"He was an ideal husband and father, an attached friend, a foremost citizen, a trusted adviser and the very soul of probity, integrity, righteousness and nonor. He filled with grace and distinct ability the higher judgeships of the city of Louisville and the state of Kentucky. While a Presbyterian from early life, he was of the soul of the Catholic Church. For her he had an unounded veneration, and for her hierarchy, priests and religious a profound respect. Ever and at all times, and under all conditions, he was their friend and gratuitous counsellor of the Catho-lic poor. His memory will be held in benediction by the Diocese of Louis-ville. That he revered and believed in the Catholic Church the following magnificent lines, which we quote from his private letters to an attached friend, a convert to the Catholic

Church, will bear testimony:
"For the Catholic Church as an organization I have the greatest respect and admiration. Its equal has never existed on this earth. That it has blessed the world I have no doubt. That it is doing more good for mankind than all other churches combined cannot be questioned. And whilst I am not ready to admit that it is the yet I firmly believe it is the true Church of God. It is certainly the oldest, and no man can safely ignore its claim to be the only true Church of God. Every thoughful man must investigate its claims. * * * It is a most complete and magnificent structure. Age has not impaired its

"To the same friend, who had em-braced the Catholic faith, Judge Muir

wrote in the year 1901.
"'The beautiful "Prayers for the Dead" I have read many times. I have rarely read anything more exquisite or more truly poetic. * * * 1 know of nothing more beautiful or restful than that "gift of faith" which is so elequent-ly described in your letter. You seem to have attained it by the exercise of your reason in finding out the Church which, by divine commission, taught all which, by divine commission, taught air the theological truths, revealed and un-revealed. Having been guided by reason and the Scriptures to a perfect teacher, you no longer trusted your own reason, but reposed and now repose upon the bosom of that teacher (the Catholic Church) and accept in perfect faith all that is taught you. * * * Your reason convinced you that, upon the evidence, the authority of the (Catholic Church) was the divine and its teachings infallible. With you reason and authority were brought into

perfect barmony. Rest and happiness came to you as the result. Happy, happy, glorious result! But, sadly enough, it cometh not to all."

REMARKABLE CASES OF CURE AT LOURDES

The Dublin Freeman's Journal make

interesting note of some remarkable cures at Lourdes. The "Miracules" de Lourdes, pilgrims on their return from the holy waters, held a meeting recently in Paris. It was an imposing assemble by reason of the religious and scientification. character of those who assisted and of the facts that were presented. Many medical men of eminence attended either to describe the particular conditions under which cures were effected of patients under their care or to attest the persistence of cures formerly an-nounced. Amongst those who were present to illustrate and attest their cures was Mdlle. Raymonde Buffnoir, who walked joyously up to the platform, when Dr. Sabbe, chief of the clinical faculty of Lille, rose to state her cure. She had been paralyzed since four years old, and had thenceforward used a pair old, and find thenceforward used a pair of crutches. At seven years of age she underwent some operations, after which she was unable to walk any longer. One foot was bent in and was shorter by four inches. Oa August 19th, after bathing in the water at Lourdes, her back and foot were free from paralysis, and her foot assumed its normal length. Mdlle, M. Verzier was attended by Dr. Van der Elst and Dr. Vincent for fracture of the thigh at Lyons. She prayed ture of the thigh at Lyons. She prayed to the Blessed Virgin and promised to make the pilgrimage to Lourdes, and after receiving the Blessed Sacrament she was instantaneously cured. Dr. Van der Elst read a joint report prepared by himself and Dr. Vincent, in which they said: "It is impossible to explain this cure, medically speaking." The Rev. Mr. Boothman, formerly an Anglican minister, addressed the meet-The Rev. Mr. Booteman, formerly an Anglican minister, addressed the meeting and said that he had become a Catholic after witnessing the miracle at Lourdes by which his son was healed. The boy was suffering from caries of the The boy was suffering from caries of the bones of the ear, and the doctors had pronounced his case hopeless. The son heard of Lourdes, and though he opposed him, believing it folly to go there, the

son was so insistent that he at last yielded. On bathing in the waters his son was instantly cured. Rev. Mr. Boothman is a member of the Senate of Cambridge University. Several other cures were reported on of ulcers, tuberculosis, and bone diseases, and other medical and surgical cases. Dr. Boispart, of Paris, who presided, referred to sart, of Paris, who presided, referred to the efforts that had been made to in-duce medical men, especially unbelievers to visit, Lourdes. There were over two hundred doctors there this year, of whom one hundred and fifty were foreigners.

A ZEALOUS TEMPERANCE ADVOCATE

Writing of the late Father Steben-oercher of Kenton, O., a fellow-priest

says :
"But there is another valuable jewel that will for many years yet adorn the memorial crown of Father Siebenfoercher. During the last twenty years he was known all over the State as 'the apostle of temperance' and total abstin-ence in the Church of Ohio; and his fame and reputation in that direction had spread from the Maritime Provinces ocean. At one time, some eight or nine years ago, his whole being seemed to be absorbed in the work of trying to redeem unfortunate drunkards; to that end he sacrificed not only his poor pit-ance of a salary, but his time, his health and personal comfort, being at the same time himself of feeble constitution and a perpetual invalid. It was a matter o constant wonder to his friends, how a man so weak in bodily strength, to all appearances, could perform so much work, stand so much excitement and display so much incessant activity. At times he was thought by many to be over zealous, even to the verge of impractise of total abstinence; be this as it may, it is perfectly true nevertheless, that in comparison with the temperanc enthusiasts, too many of us alas! are guilty of too much indifference and too much torpidity in that very direction."

A GOOD NEW YEAR'S GIFT

The resolution to avoid the occasion sober life during the coming year should be one of the first and most important resolutions taken by those who are ad-dicted to drink. As it is for the sake structure. Age has not impaired its beauty or its vigor. In my humble opinion it is a divine institution, and will not only outlive all the works of man, but will survive the weeks of time and live "to light its torch at nature's funeral pile."

"To the same friend, who had empraced the Catholic faith Judge Muir and the catholic faith and the catholic faith Judge Muir and the catholic faith and the catholic faith faith and the catholic faith and the faculty of sociability too strongly developed will find it very difficult to keep a temperance resolution unless they resolve also to break the catholic faith and the catholic faith and the faculty of sociability too. away from those who are accustomed to take a drink on every occasion.

Men of this kind should resolve to

keep away from the saloon or the club or the dwelling house where drink is the order of the day or night. Unless they shun the danger they will surely find that their resolution is powerless to sustain them against the temptation to indulge too freely. The will of the man who has been drinking for some time is not of the strongest, and he is a fool to

put it to too severe a test. Such a man should rather fly as far as possible from the danger of drink, and by prayer and a frequent reception of the strengthening Sacraments of the Church make more firm his original resolution to have done with drink and its degrading effects. Joining a temperance society and mingling with those who are abstaining from liquor and try-ing to get others to abstain will help wonderfully to keep the temperance resolution before a man's mind. This is about the best New Year's gift : drinking man or even a young man who has never drunk to excess, can give him-self for the New Year that is now at our door.-Sacred Heart Review.

BIGOTS CLASSIFIED

Bigotry dies slowly. And there is an army of bigots, some of them almost unconscious of their own narrowness till the occasion for its display arrives. till the occasion for its display arrives.

Most blameworthy of all the bigots is
the educated bigot. We still find him
on the bench and at the bar; we find
him among the college professors and as
a teacher in the public schools; we find
him rising in the pulpit clad in the
garb of religion and posing as the
village demagogue. We find him in the
pages of popular magazines and in crucitapages of popular magazines and in erudite treatises. These are the real bigots scholarly and respectable, but unable or unwilling to shake off the unworthy sentiment which the bitterness of past centuries has churned into their souls. It is ries has churned into their souls. It is these that poison the well; it is these that misguide the people. Next come the front pews of many non-Catholic churches. These good folks boast that they are dyed in the

wool Protestants. Their "principles will not allow them to support a Catho

lic at the polls.

Then there is the "official" bigotry. the members of the different "patric orders and their sympathizers. These swell out as the Americans on guard. They are always "seeing things"—spectres and dangers and attacks and according thing. any old thing. They spend their time unturling the American flag, painting school houses red and passing resolu tions against the Pope and their Catholic fellow-citizens. They abound in country districts where young men have little to do after the corn is husked. These societies are kept alive by politicians and village demagogues, cierical and lay.

The last thing to die of a religion

are its prejudices. Many Protestants who never enter a church, who have no definite religious belief, cling to an when the occasion offers. It is the last when the occasion offers when the to the religious sense which is

CATHOLIC NOTES

An ivory cruciffx said to be the work of Leonardo da Vinci has been bought in Madrid from the wife of Deputy Mayner by an unnamed American for the sum of \$125,000. Senora Mayner inherited the crucifix from her mother.

Although Paris is universally considered to be one of the most wicked cities in the world, it is estimated than more than 200,000 worshippers attended the midnight Masses offered up at the various Catholic Churches here

Rev. J. M. Baker, formerly a minister of the Protestant Episcopal Church, was ordained to the priesthood on Dec. 22. in St. Joseph's Cathedral, La Crosse. Wis., by Bishop Schwebach, and cele-brated his first High Mass there on Christmas day.

Mothers of the Catholic pupils at the young girls' school at Chassigny - Sous-Dun, in Saone-et-Loire, France, recent-ly made a public bonfire of the inter-dicted text-books used by their daughters. As other places in that commune Catholic girls withdrew from the schools.

Twelve thousand of the 22,000 church members of Wyoming are Catholics, according to statistics made public in Cheyenne recently by the Home Missionary Society. Next to the Cataolics, Methodists are most numerous in the state, then Presbyterians, then Congregationists, and Baptists last.

The village of Ironport, near Zanesville, Ohio, has a population of 700, the men being mostly miners, and no police. Not one arrest has been made within the last six months. The inhabitants are 637 Irish, 1 Welshman and 52 Germans. Theirs is a record of good order hard to

Rev. Father Robert, C. P., of St. Ann's Monastery, Scranton, has the distinction of receiving Papal commendation, the occasion being the completion of his five hundredth mission. An autograph letter conveying the blessing of His Holiness Pius X. was received by this zealous hard working Passionist missioner recently.

Within the past year the Jesuit Fathers in Jamaica have received into the Church 522 converts, and baptized 2,625 babies. The Protestant popula-tion is about 837,000 and the Catholics number 20,000. There are at present 71 mission stations on the island and 45 parish schools with an attendance of 4.190 children.

A bill is to be introduced in congress, by request of the Aloysius Truth Society, empowering the District Commissioners to appoint a board of theatrical censors for Washington. It will be necessary, if this bill becomes law, to submit to the board the manuscripts of all plays to be presented, all "turns" to be given in vaudeville and all films in moving picture shows in that city.

In the diocese of Brooklyn is a little band of French Sisters known as the Daughters of Wisdom who were expelled from Franco. They help the St. Vincent de Paul Society, taking care, among other charities, of poor crippled chil-dren. In their home now are 168 in-mates, 31 of whom are afflicted with tuberculosis of the bone, 14 with infantile paralysis, and 23 with other deform-

Joseph Medill Patterson's immoral play "Rebellion," was billed for Quincy, ill., recently. The Catholic pastors of Quincy, led by Rev. M. J. Foley in the Western Catholic, protested against presentation of the vile show, and warned their people not to attend it. To their credit be it said, the Catholics of Quincy let the play severely alone, and it showed to an almost empty house.

" Little Sisters of the Paris have been advised that they will have to leave their convents within a few days, in accordance with the congregation's law. There are three conof it. at Levallois Perret and at Puteaux. The expulsion order has been sent to the convents, and the nuns have determined not to leave until they are forced

The next Kansas Legislature will probably be asked to enact a marriage law modeled after that in force in the Catholic Church requiring the publica-tion of the bans of matrimony. The law as suggested, would require the filing of intentions with the probate judge of a county and the publishing of the enents in the official county paper gagements in the official cour before the license is obtained.

A unique incident occurred in Rosalia, Wash., on Dec. 28, when Protestant citizens of Rosalia called the Rev. Father Fitzgerald, paster of the Holy Rosary Catholic Church of Rosalia, into the telephone office "on a little matter of business" and presented him with a purse of \$50 as a Christmas present, and a token of their good will and friendship. The money was raised among non-Catholic citizens of Resalia, where the priest it so popular.

The Rev. John P. Frieden, S. J., presi-The Rev. John P. Frieden, S. J., president of St. Louis university, died suddenly in that city on Saturday, Dec. 2. Father Frieden had a genius for association with all sorts and conditions of men. His was the tact of simplicity an straightforwardness and the sympathy born of healthy interests in all interesting things. The end came to him in the midst of a busy day, as he went about his usual work with his characteristic

The London Tablet notes that although it was generally believed that up to the time of Henry VIII., there had been but two metropolitan Sees in Eng-land, there was in the eighth century a third Archbishopric in the kingdom of Mercia at Licbfield. King Offa of Mercia took it ill that his kingdom should be under the Bishop of Kent and he sent Ambassadors to Rome to petition for a Mercian metropolitan. The exaltation of the See of Lichfield, however, lasted

MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER V

"The serpent of the field, by art
And spells, is won from harming,
But that which coils around the hear
Oh! who hath power of charming!

Oh! who hath power of charming?"
Hebrew Melodies
a sharer in my impatience. He had
taken a fancy to Marble, and was as
much rejoiced at this accidental discovery of the mate's parentage, as if he
had been one of the family himself.
With such feelings, therefore, I had a
good deal of difficulty in getting him
away. I asked Marble to off with me,
it being understood that he was to be
landed again, in order to pass the first
night of his recognition under his
mother's roof. To this scheme, however, he raised an objection, as so on as
told it was my intention to go down the
river as far as New York in quest of
further medical advice, insisting on
accompanying me, in order to obtain
the \$1,000 with which to face
'Squire Van Tassel, or, at least, his
mortgage sale. Accordingly, there
were leave-takings, and about eight we
were all on board the sloop.
I did not not see, nor did I ask to see,
my sister again, that night. I had not
seen her, indeed, since the moment
Rupert was discovered in company with
the Mertons; and, to own the truth, I

felt afraid to see her, knowing, as I did, how much her frame was apt to be affected by her mind. It appeared to me there remained but the single duty to perform, that of getting below as last as possible, in order to obtain the needed medical aid. It is true, we possessed Post's written instructions, and knew his opinion that the chief thing was to divert Grace's thoughts from dwelling on the great cause of her malad,: but, now he had left us, it seemed as if I should neglect a most sacred duty, did I delay obtaining some other competent physician.

other competent physician.

The tide turned at nine, and we got immediately under way, with a light southwest wind. As for Marble, ignorant as Mr. Hardinge himself of the true condition of my sister, he determined to celebrate his recent discoveries by a supper. I was about to object to the project, on account of coveries by a supper. I was about to object to the project, on account of Grace, but Lucy begged me to let him have his way; such convives as my late guardian and my own mate were not likely to be very bolsterous; and she fancied that the conversation, or such parts of it as should be heard through the bulkhead, might serve to divert the invalid's mind from dwelling too intently on the accidental rencontre of the morning. The scheme was consequently carried out; and, in the course of an hour, the cabins of the Wallingford presented a singular spectacle. In her presented a singular spectacle. In her berth was Grace, patiently and sweetly lending herself to her friend's wish to seem to listen to her own account of the reason of the mate's fests, and to be seem to listen to ner own account of the reason of the mate's festa, and to be amused by his sallies; Lucy, all care and attention for her patient, as I could discover through the open door of the after-cabin, while she endeavored to appear to enter into the business that was going on at the table, actually taking wine with the mate, and drinking to the happiness of his newly-found relatives; Mr. Hardinge, overflowing with phila thropy, and so much engrossed with his companion's good fortune as not to think of aught else at the moment; Marble, himself becoming gradually more under the influence of his new situation, as his feelings had time to gather force and take their natural direction; while I was compelled to wear the semblance of joining in his festivities, at an instant when my whole soul was engrossed with anxiety

Kitty brought both down to the boat with her own hands, and that makes them so much the sweeter, too, for if anything can add to the excellence of eatables, it is to have them pass through the hands of one's own relations. I

the hands of one's own relations. I I dare say, Mr. Hardinge, now, you have verified this, time and again, in your own experience?"

"In feeling, my friend; in feeling, often, though little in practice, in the sense that you mean. My family has been my congregation, unless, indeed, Miles here, and his beloved sister, can be added to my own children in fact, as they certainly are in affection. But, I can understand how butter made by the hands of one's own mother, or by those

"And if you had, Mr. Marble, you would not have been any the worse for it. Such feelings do you honor, and no man need be ashamed of desiring to receive a parent's blessing."

would not nave been any one worse for it. Such feelings do you honor, and no man need be ashamed of desiring to receive a parent's blessing."

"I suppose now, my dear sir," added Marble, innocently, "that is what is called having a religious turn? I've often foreseen that religion would fetch me up, in the long run; and now that I am altogether relieved from bitterness of heart on the subject of belonging to none, and no one's belonging to none, and no the subject of belonging to none, and no one's belonging to me, my sentiments have undergone a great alteration, and I feel a wish to be at peace with the whole; I except that rascally old Van Tassel."

"You must except no one—we are told to 'love those that hate us, to bless those that despitefully use us.'"

de clergy and stands up for de futur', and for the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, to the present time, all which is just a derlusion and a deception. No, sah, the present time, all which is just a derlusion and a deception. No, sah, the present time, all which is just a

Marble stared at Mr. Hardinge; for to own the truth, it would have been difficult, in a Christian land, to meet with one of his years who had less religious instruction than himself. It is quite probable that these familiar mandates had never been heard by him before; but I could see that he was a little struck with the profound morality that pervaded them; a morality to which no human heart appears to be so insensible as not in secret to acknowledge its sublimity. Still he doubted.

"Where are we told to do this, my dear sir?" demanded Marble, after looking intently at the rector for a

dear sir?" demi

looking intently at the rector for a moment.

"Where? why, where we get all our divine precept and inspired morality, the Bible. You must come to wish this Mr. Van Tassel good, instead of evil; try to love, instead of hating him."

"Is that religion?" demanded the mate, in his most dogmatical and determined manner.

"It is Christianity—its spirit, its very easence; without which the heart cannot be right, let the tongue proclaim what delusion it may."

Marble had imbibed a sincere respect for my late guardian, equally from what he had heard me say in his favor, and what he had seen himself, of his benevolent feelings, kind hearted morality, and excellent sense. Nevertheleas, it was not an easy matter to teach a being like Marble the lesson that he was to do good to those who used him despitefully; and just at that moment he was in a frame of mind to do almost anything else, sooner than pardon Van Tassel. All this I could see, understanding the man so well, and, in order to prevent a useless discussion that might disturb my sister, I managed to change the discourse before it was too late. I say too late, because it is not easy to shake off two moralists who sustain their doctrines as strongly as Mr. Hardinge and my mate. tain their doctrines as strongly as Mr.

Hardinge and my mate.
"I am glad the name of this Mr. Van Tassel has been mentioned," I observed, as it may be well to have your advice, sir, concerning our best mode of proceeding in his affair."

I then related to Mr. Hardinge the history of the mortgage, and the neces sity there was for promptitude, inasmuch as the sale was advertised for the ensuing week. My late guardian was better acquainted with the country, in the ter acquainted with the country, up the river, than I was myself; and it was river, than I was myself; and it was fortunate the subject was broached, as he soon convinced me the only course to be pursued was to put Marble ashore at Hudson, where, if too late for the regu-Hudson, where, if too late for the regu-lar stage, he might obtain some other conveyance, and proceed to town by land. This would barely leave him time to transact all the necessary business, and to be back in season to prevent the title to the Willow Cove from passing into the usurer's grasp. As was usual with Mr. Hardinge, he entered into this as into every good work, heart and hand, and immediately set about writing directions for Marble's government when he got sabore. This part and when he got ashore. This put an end to the banquet, and glad was I to see the table removed, and the other signs

on, and I saw by our rate of sailing that, indeed, there was little prospect of her reaching New York in time for Marble's necessities. He was landed, therefore, and Mr. Hardinge and mywas going on state state, and drinking to the happiness of his newly-found relatives; Mr. Hardinge, overflowing with the mate, and so much engrossed with his companion's good fortune as not to think of aught else at the moment; Marbles, himself becoming gradually more under the influence of his new situation, as his feelings had time to gather force and take their natural direction; while I was compelled to war the seemblance of joining in his festivities, at an instant when my whole soul was engrossed with anxiety on behalf of Grace.

"This milk is just the richest and best that ever came on board a vessel!" exclaimed the mate, as he was about to wind up his own share of the repast with a cup of coffee; "and as for butter, I can say I never tasted the article before. Little

Kitter, brought, both down to the boat miles the hour; the w freshened, and come out at the west-ward, a quarter that just enabled her to

ward, a quarter that just enabled her to lay her course.

The reader will easily imagine I did not oversleep myself the following morn-ing. My uneasiness was so great, in-deed, that I dreamed of the dreadful acc dent which had produced my father's dea h, and then I fancied that I saw him, have verified this, time and again, in your own experience?"

"In feeling, my friend; in feeling, often, though little in practice, in the sense that you mean. My family has been my congregation. unless, indeed, Miles here, and his beloved sister, can be added to my own children in fact, as they certainly are in affection. But, I can understand how butter made by the hands of one's own mother, or by those of such a pretty niece as your Kitty, would taste all the sweeter."

"It's such a providential thing, as you call it, to find such a mother in the bargain! Now! I mighthave discovered a slatten, or a scold, or a woman of bad character; or one that never went to church; or even one that swore and drank; for, begging your pardon, Miss Lucy, just such creature's are to be met with; whereas, instead of any of these disagreeable recommendations, I've fallen in with an A No. 1 mother; ay, and such an old lady as the King of England, himself, need not be ashamed to own. I felt a strong desire, Mr. Hardinge, to get down on my knees, and to ask the dear good old soul, just to say, 'God bless you, my dear son, Moses, Van Duzer, or Oloff, whatever your name may be.'"

"And if you had, Mr. Marble, you added to that I saw him, my mother, and Grace, all intered at I the same time, and in the same grace, he had the sloop was already within swest, and the sloop of the creek at Clawbonny when I got on deck. All was quiet in the after-cabin, and Mr. Hardinge still continuing in his berth, I went y miles of the creek at Clawbonny when I got on deck. All was quiet in the after-cabin, and the sloop was already within the same time, and in the same grave. Fortunately, the wind stood at the west, and the sloop on deck. All was quiet in the after-cabin, and the sloop was already within the same tim

"No, nebber, sah—nebber, widout de apperbation of my modder ank de whole famerly. Mattermony a berry differ t'ing, Neb, from what you surposes. Now many a young nigger gentlemen imagine dat he has only to coax his gal to say 'yes,' and den dey goes to de clergy and stands up for de blessin,' and imagines all right for de futur', and for the present time, all which is just a

"I nebber told you dat, Chloe—i said

"Well, what's the differ? You cannot tell me anyt'ing of edercation, Neb, for I hab hear Miss Grace and Miss Lucy say deir leason so often dat I sometimes surposes I can say 'em all, one by one almost as well as my young lady 'emselvea. No, Neb, on dat subjeck better be silent. You been much too busy ebber to be edercated, and if I do marry you, remember I now tell you I shall not enter into mattermony wid you on account of any edercation you hab."

"All Clawbonny say dat we can make as good a couple, Chloe, as ebber stood up togedder."

"All Clawbonny don't know much of mattermony, Neb. People talks inderskrimernaterly, and doesn't know what der says, too often. In de fuss place, my modder, my own born modder, upposes our uner, and dat is a very great differculty to begin wid. When a born modder upposes, a darter ought to t'ink sebberal time."

"Let me speak to Masser Mile; he'll fetch up her objeckshun wid a round turn."

"What dat, Neb?"

"It mean masser will order her to consent." "Well, what's the differ? You ca

"It mean masser will order her to consent."

"Dat nebber satisfy my conscience, Neb. We be nigger, dat true, but no Ciawbonny master ebber tell a Clawbonny alabe to get marry or not get marry, as he choose. Dat would be intollabull, and not to be supported! No, mattermony is religion, and religion free. No color young lady hab veryin affectshun to trow 'em away on just whom her masser say. But, Neb, dere one odder difficulty to our uner dat I don't know—sometime I feel awful about it!"

As Chloe now spoke naturally, for the first time, Neb was evidently startled, and I had sufficient amusement and sufficient curiosity to remain stationary in order to hear what this new obstacle might be. The voice of the negress was music itself, almost as sweet as Lucy's, and I was struck with a light tremor that pervaded it, and she so suddenly put an end to all her own affectation of sentiment, and nipped her airs and graces, as it might be, in the bud.

"Nebber taik to me of mattermony, Neb," Chioe continued, almost sobbing

"Nebber taik to me of mattermony,
Neb," Chioe continued, almost sobbing
as she spoke, "while Miss Grace be in
dis berry had way! It hard enough to
see her look so pale and melerchy,
without t'inking of becomin' a wife."

"Miss Grace will grow better, now
Masser Mile carry her on de water. If

without t'inking of becomin' a wife."

"Miss Grace will grow better, now Masser Mile carry her on de water. If he only take her to sea, she get so fat and hearty, no libbin' wid her!"

Chloe did I of acquiesce in this opinion; she rather insisted that "Miss Grace" was altogether too delicate and refined a person to live in a ship. But the circumstance that struck me with the greatest force, in this characteristic dialogue, was the fact that Chloe betrayed 'o me the consciousness of the cause of my sister's indisposition; while true to her sex's instincts, and faithful to her duty, the girl completely concealed it from her lover. I was also oppressively struck with the melancholy forebodings that appeared in Chloe's manner, rather than in her words, and which made it apparent that she doubted of her young mistress' recovery. She concluded the conversation by saying.—

"No no Nah don't talk to me of

tion by saying,—
"No, no, Neb, don't talk to me of
mattermory while Miss Grace so ill;
and if anyt'ing should happen, you need
nebber talk to me of it at all. I could

anxiously at me for half a minute ere

anxiously at me for half a minute ere she spoke, as if to ascertain how far I was conscious of her situation. "Lucy tells, me, brother," she at length said, "that you think of carrying me down the river, as far as town, in order to get further advice. I hope this is a mistake of our dear Lucy's, how-

"It is not, Grace. If the wind stand here at the westward, I hope to have you in Lucy's own house in Wall Street, by to-morrow evening. I know she will receive you nospitably, and have ven-tured to form the plan without consult-

inglyou on the subject."
"Better that I should be at Clawbonny "Better that I should be accounted."

—if anything can now do me good, brother, it will be native sir, and pure country air. Hearken to my request, and stop at the creek."

and stop at the creek."
"Your serious request, Grace, will be
a law to me, if made on due reflection.
This growing feebleness, however,
alarms me; and I cannot justify it to
myself not to send for advice."

nd imagines all right for de futur, and that man can do for me, they will do for me the present time, all which is just a leriusion and a deception. No, sah, nattermony, a berry differ t'ing from lat, as any old lady can tell you. De uss t'ing in mattermony is to hab a sonsent."

"Well, Chloe, and habn't I had dispersy consent from you for most two bears you for most two some times. The that man can do for me, they will do for me. No, brother; listen to my entrea-ties, and go into the creek. I pine, I pine to be again at dear Clawbonny, where alone I can enjoy anything like peace of body or mind. This vessel is unsuited for me; I cannot think of a future or pray in it. Brother, dearest bother, carry me home, if you love me!"

ing, I found Mr. Hardinge pacing the little portico, or plassa, waiting for my arrival, with an unescinese of manner that at once procisimed his auxiety to see ms. He had driven the house of the

"Hopeless! It is full of the brightest "Hopeless! It is full of the brightest promise; and when I come to look calmly at it, my reason tells me I ought not to grieve. Still, Miles, the loss of Lucy, herself, would scarce be a more severe blow to me. I have loved her from childhood, cared for her as for one of my own, and feel the same love for her that I should feel for a second daughter. that I should feel for a second daughter. Your parents were dear to me, and their children have always appeared to me to belong to my own blood. Had I not been your guardian, boy, and you and Grace been comparatively so rich, while I and mine were so poor, it would have been the first wish of my heart to have been the first wish of my heart to have seen Rupert and Grace, you and Lucy, united, which would have made you all my beloved children alike. I often thought of this, until I found it necessary to repress the hope, lest I should prove unfaithful to my trust. Now, indeed, Mrs. Bradfort's bequest might have smoothed over every difficulty; but it came too late! I twas not to be; Providence had ordered otherwise."

"You had an ardent supporter of your scheme in one of your children, at least sir."

sir."

"So you have given me to understand, Miles, and I regret that I was informed of the fact so late, or I might have contrived to keep off other young men while you were at sea, or until an opportunity offered to enable you to secure my daughter's affections. That done, neither time nor distance could have displaced you; the need could have displaced you; the needle not being more true than Lucy, or the laws of

nature more certain.
"The knowledge of these sterling qualities, sir, only makes me regret my having come too late, so much the

"It was not to be : at one time, I did think Rupert and Grace had a preferhad come over her in so brief a space. She now looked more like a being of another world than ever; and this, too, immediately after coming from the refreshment of a night's rest. I kissed her forehead, which had an unnatural chill on it, I thought; and I felt the feeble pressure of an arm that was thrown affectionately around my neck. I then sat down on the transom, still holding my sister's hand. Grace looked to each others merits. You have been an exception on secount of your long absences, Miles, and you must look to those absences for the consolation and relief you will doubtless require. Alas! alas! that I could not now fold Grace to my heart, as a daughter and a bride, instead of standing over her grave! Nothing but Rupert's diffidence grave! Nothing but Rupert's diffidence of his own claims, during our days of poverty, could have prevented him from submitting himself to so much loveliness and virtue. I acquit the lad of insensibility; for nothing but the sense of poverty and the pride of a poor gentleman, acded perhaps to the brotherly regard he has always felt for Grace, could have kept him from seeking her hand. Grace, properly enough would have requited his affection."

quited his affection."

Such is a specimen of the delusion under which we live daily. Here was my sister dying of blighted affections under my own roof; and the upright, conscientious father of the wretch who had produced this withering evil, utterly unconscious of the wrong that had been done, still regarding his son with the partiality and indulgence of a fond parent. To me, it seemed incredible at the time, that unsuspecting integrity could carry its simplicity so far; but I have since lived long enough to know alarms me; and I cannot justify alarms me; and I cannot for me. Miles, it is not yet the time, that unsuspecting integrity the as imaginary as human sagacity is faulty. As for myself, I can safely say, that in scarce a circumstance of my life that has brought me the least under the There was no resisting such an appeal.

I went on deck with a heavy heart, and gave the necessary orders to the pilot; and, in about eight-and-forty hours after we emerged into the Hudson, we left that noble stream again to shoot beneath the shaded, leafy banks of our own inlet. Grace was so feeble as to be carried to the chaise, in which she was supported by Lucy, during the short drive to the house. When I reached my own dwell-

Mr. Hardinge continued for some ime to expatiate on the loveliness of little portion, or please, waiting for my arrival, with an unessiness of manner that at once prontained his anxiety to see me. He had driven the home of the chaise, and had inshibled a first impression of Grace's changer.

"Miles, my dear boy—my second son," the simple hearted, excellent old man commenced; "Miles, my dear boy, the hand of God has been laid heavily on us—your beloved sinter, my own presions Grace, is far more ill than I had any idea of, before his morning."

"Bhe is in the hands of her meroful Gractor," I said, strengling to command myself, "who, I greatly fear, is about to call her from a world that is not good enough for one so innecest and pure, to take her to Hisself. I have foreseen this from the hour I first met her, after my return; though a single-ray of hope dawned on me, when Post advised the change of scene. So far from producing good, this excursion had produced evil; and she is much worse than when we left home."

"Such short-sighted mortals are we! But what can we do my boy? I confess my judgment, my faculties themselves, are nearly annihilated by the suddenness of this shock. I had supposed her illness some trifling complaint that youth and care would certainly remove and here we stand, as it might be, at this critical moment; if you will advise, are nearly annihilated by the suddenness of this shock. I had supposed her running down his cheeks in streams, and speaking so huskily as barely to be intelligible; "yes, we will have the prayers of the congregation next Sunday morning; and most devout and heartfeld prayers they will be; for her own sainted mother was not more deservedly loved! To be called away so young—to die in the first bloom of youth and (velleness, as it were—but it is to go to her God! We must endeavor to think of hor gain—to rejoice ever, rather than mourn her loss."

"If grieve to perceive that you regard my sistor's case as so entirely hopeless, sir."

"Hopeless it is full of the brightest promes and when I came to the confidence of unbounded love, and her when

sions and sorrows of the world.

Now we were at Clawbonny again, I scarce knew how to employ myself. Grace I could not see; Lucy, who took the entire management of the invalid, requiring for her rest and quiet. In this she did but follow the directions of

this she did but follow the directions of reason, as well as those left by Post, and I was fain to yield, knowing that my sister could not possibly have a more judicious or a more tender nurse.

The different persons belonging to the mill and the farm came to me for directions, which I was compelled to give with thoughts engrossed with the state of my sister. More than once I endeavored to arouse myself, and for a few minutes seemed to enter, if I did not truly enter, with interest into the affairs presented to my consideration; but these little rallies were merely so many attempts at self delusion, and I finally referred everything to the respective persons entrusted with the different branches of the duty, bidding them act as they had been accustomed to do in my absence.

my absence.
"Why, yes, Masser Mile," answered the old negro who was the head man in the field, "dis berry well, if he can do it. Remember I always hab Masser Hardinge to talk to me about 'e crop, and sich t'ing, and dat a won'erful help to a

poor nigger when he in a nonplush."
"Surely, Hiram, you are a better husbandman than Mr. Hardinge and myself put together, and cannot want the advice of either to tell you how to raise orn, or to get in hay !"

"Dat berry true, sah—so true, I won't deny him. But you know how it be, Masser Mile; a nigger do lub to talk and it help along work won'erfully, to get a good dispute, afore he begin."

As respects the blacks, this was strictly true. Though as respectful as slavery and Labit could make them, they each in his or her sphere, that nothing short of a downright assertion of authortions but their own. They loved to argue the different points connected with their several duties, but they did not like to be convinced. Mr. Hardinge would discuss with them, from a sense of duty, and he would invariably yield, unless in cases that involved moral princi-ples. Of all such points, and they were not of unfrequent occurrence in a family of so many blacks, he was as inflexible as the laws of the Medes and Persians; ss the laws of the Medes and Fersians; but, as respected the wheat, the potatoes, the orchards, the mill, or the sloop, he usually submitted to the experience of those more familiar with the business, after having discussed the matters in council. This rendered him exceeding the persuaded council. This rendered him exceedingly popular at Clawbonn, the persuaded
usually having the same sort of success
in the world as a good listener. As for
the rector himself, after so many discussions, he began to think he had actually
influenced the different steps adopted;
the cause of one of the illusions I have
already portrayed. already portrayed.

already portrayed.

Old Hiram did not quit me when he came for instructions, alias a "dispute," without a word of inquiry touching Grace. I could see that the alarm had passed among the slaves, and it was quite touching to note the effect it produced on their simple minds. It would have been sufficient for them to love her, that Grace was their young mistress; but such a mistress as she had ever been, and one so winning in manner and person, they might be said almost to worship her.

"I berry sorry to hear Miss Grace be

"I berry sorry to hear Miss Grace be onwell, sah," said old Hiram, looking at me sorrowfully. "It go hard wid us all, if anyt'ing happen dere! I always s'pose Masser Mile, dat Miss Grace and s pose Masser Mile, dat Miss Grace and Masser Rupert come togeder, sometime; as we all expects you and Miss Lucy will. Dem are happy days, sah, at Clawbonny, for den we all know our new masser and new missus from de cradle. No, no; we can nebber spare Miss Grace, sah; even I should miss her in 'e field!"

The very blacks had observed the state of things which had deluded my poor sister; and the slave had penetrated his master's secret. I turned away abruptly from the negro, lest he should also detect the evidence of the weakness extorted by his speech, from the eyes of

TO BE CONTINUED

"THE NE TEMERE DECREE

From the Month, London, England

necessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of contracted, or as to the lawful status of persons who may hereafter be married.

We must regret that a prelate whom we respect should have been misled into addressing a meeting so composed, but it is significant that this letter is the

itsis significant that this letter is the one item in the proceedings, "national protest" though they were called, which the Times, in its issue of the following day, thought worthy of being reported. This national protest, however, which the Times treated so contemptuously, issued in some indignant resolutions, the first of which "repudiated the pretensions of the Church of Rome to tions, the first of which "reputated the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnized between British subjects in any part of His Majesty's dominions," and another urged the Government "to take steps to give relief to those suffering from the accial consequences of the decree." social consequences of the decree."

We have not yet seen a detailed re

port of the proceedings, and so cannot say for certain whether any attempt was made to lay before the meeting a definite and authenticated account of the privisions of the decree against which its denunciations were directed. Apparently no such attempt at accurate explanation was deemed necessary, any more than it was thought necessary to exp'ain to the Government what sort of measures, legal or other-wise, it might take with any hope of The explanation which these gentle

men neglected to give we will try to give in their stead, not with any hopes of causing the light to penetrate the thick curtains of their bigotry, but for the intermetion of any because who formation of any prional persons who may be taken in by their mystifications. It is true that the subject has been often explained before, but it is one which will need to be explained many times will need to be explained many times over, in an age when people read so much but think so superficially and remember so little. For one thing we thank the Archbishop of Canterbury, for he has called attention to the important distinction between the action of the Church in "defining the conditions of the commembership." and "the language over the conditions of the commembership." and "the language over the conditions of t its own membership," and "the lan-guage which appears to have been used to secure obedience to it." We thank to secure obedience to it." We thank him for drawing this distinction, though the first term of it is not very correctly stated, and we cannot think the implication contained in its second term to be just. If by the "language used to secure obedience to it" his Grace refers to language used by responsible prelates and writers to an mounce the character of the new discipline and explain its practical bearings, surely he would find it hard to bring forward a pastoral letter or expository article which has not been calm and lucid, grave and conciliatory, in its style. If he refers to the language used, or alleged to have been used, by individual persons in their endeavors to get some transgressor who has involved himself or herself in an ecclesiastically invalid marriage to return to the path of grace, we have no wish to defend all that may have been said or done, by such persons in a zeal which was possibly not according to knowledge. Take, for instance—as the McCann case is stale, and besides has broken down—the case reported from the Belfast News Letter in the Globe for November 14th. is stale, and besides has broken down—the case reported from the Belfast News Letter in the Globe for November 14th. How far it is authentic we cannot say, and on the face of it it is absolutely one-sided. We shall probably be safe in discounting very largely the details with which it is adorned. Still, it is the sort of thing that can happen. A mission is being given in a Catholic parlsh, and a zealous endeavor is made to bring back to the sacraments those who have been backsliders. A father comes to say that his daughter has lately married a Protestant in a Protestant church, per-

Some Good Points

say that his daughter has lately married a Protestant in a Protestant church, perhaps even a man who has been divorced from a previous wife still living. Cannot the Mission Father come and see her? She was always a good girl, possibly a Child of Mary, till this man got hold of her and isscinated her. Her

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parents are sure she has the faith still in her, and that she longs to get right with God. She only wants a little encouragement. The priest goes with the father to see the girl. He appeals to her conscience, and points out to her, what indeed she herself knows well, that, not being married to the man in the eyes of God, she is simply living in sin. Then, seeing that she is moved, he explains to her that she will probably not need to separate from him altogether, now that she has thus allied herself with him and lived with him. But let her go back to her parents for a short while, until her partner can be induced to give satisfaction to her conscience by going through the Catholic form of marriage, for their access to which the priest will strive to obtain every facility. The girl resolves to try the plan and leaves the house with her father. But the man comes after her and terrorizes her, as a man can so often terrorize a girl, till she is prepared to say and sign whatever he dictates to her. If this should be what happened in the recent South Turnone case when

From the Moath, London, England

The latest act in the ultra Protestant campaign against the Ne Temere Decree is the meeting held, under the auspices of the Evangelical Alliance, at the Queen's Hall on November 15th. Lord Kinnaird took the chair, and was supported by Mr. H. M. Campbell, M. P., Dr. John Olifford, the Rev. M. Cooksey, of Belfast, the Rev. Dinsdale Young, of Wesley Chapel, City Road, and the Rev. F. Soott Webster, Rector of All Souls, Langham Pisoe. Not a particularly impressive group surely, with the rector of the church across the road as the sole representative of the National Church, and Dr. John Olifford to show by his personality, and the "high pitch of enthusiasm" he evoked, how largely the movement is being engineered by intolerant fanaticism! Still, they could claim to have received "messages of sympathy with the object of the meeting" from the Bishops of London (whose name was ungratefully "received in some quarters with hisses,") Rochester, Armagh, and Dublin. We are not aware in what their text was not read. But anyhow the Archbishop of Canterbury sent the following letter, which was doubtless very welcome, and was read publicly,

"Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership, but it is, in my opinion, much to be regreted that by the promulgation of this decree, and even more by the languages which appears to have been used to secure obselence to it, the Roman Catholic Church should introduce confusion into domestic life and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already on onteroted, or as to the legal validity of marriages already on onteroted, or as to the legal validity of marriages already on onteroted, or as to the legal validity of marriages already on onteroted, or as to the legal validity of marriages already on the control of the course of his ministry—this transmission of the legal validity of marriages already on the course of the priest to take in the face of s girl. But she has made her bed and she must lie in it, till she is prepared to take the initiative herself, and insist that the man shall do her justice by going through the Catholic form of marriage." This is what would be the true course for the priest to take in the face of such a tragedy to one whom perhaps he has known and spiritually tended from her happy childhood; and this is what the Church authorities would wish him to do. But no legislation, Papal, him to do. But no legislation, Papal Episcopal, or Parliamentary, can ensure that none of the officials appointed to administer it shall ever be guilty of im-

prudences.

Let us then leavé this aspect of the legislation can be justified in itself—that is from the standpoint which the Catholic Church must always keep in

(1) In pursuing the stages which (1) In pursuing the stages which have led on to this most recent legislation, we must start from the position that the Catholic Church, the Church of which the successors of St. Peter are the supreme visible rulers, is the one and only true Church of God, to which belongs the office of legislating for the spiritual welfare of all who have been bentized into its fold. Pertestants may baptized into its fold. Protestants may dispute our right to take up this position, but they must recognize that we do take it up, and are not likely to re-cede from it; also that the action of the Holy See in its administration, must be based upon this claim, and be the logical

(2) According to Catholic doctrine, marriage—that is to say, the marriage of baptized persons—is a sacrament, the otherwise natural contract of marriage which has prevailed from the beginning having been elevated by the Founder of the Christian Church to the dignity of a sacrament. As such it comes under the guardianship and legislative power of the supreme authority in the Church, as much as does any other of the seven sacraments. That the Catholic Church makes claim to this guardianship of the Sacrament of Matrimony every one knows, and all who know anything about the subject, know that it is a guardianship she will never surrender to the State, still less to any schismatic communion. Again we must say it, others may dispute her right to take up this position, but they cannot dispute that she does take it up, and that she will face the direst per-

secutions rather than recede from it.
(3) The Church has always held that the essence of marriage-that is, of the entered-is that of a contract by which

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"The disease spread all over me, even

not be cured.

"The disease spread all over me, even on my face and head. The itching and burning was hard to bear. At last my brother read in the paper about Dr. Chase's Ointment as a healer. I used 8 boxes, and I am glad to say I am entirely cured, not a sign of a sore to be seen. I can hardly praise the ointment enough, and you are 'at liberty to use my testimony, as I hope thereby to induce other sufferers to try the same,"

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each party expresses, externally as well as interiorly, consent to take the other as wife or husband for life. This much is ordained by the very nature of thiegs, but as the contract thus made is a social contract, having far-reaching social effects, like every other social contract, it comes under the control of the ruler of the society to which it belongs, and hence, as that society in the case of the Sacrament of Marriage is the Church Catholic, it appertains to the supreme ruler of the Catholic Church to impose regulations whereby the nature and object of this contract, as ordained by God, may be the better preserved.

(4) Of the legislation with this intent which the Catholic Church has originated and enforced two points only need occupy us at present, the legislation concerning clandestinity and the legislation concerning diriment impediments

concerning clandestinity and the legislation concerning diriment impediments in other words the legislation by which she has sought to secure (1) that the marriage of her children shall be performed only in presence of her own ministers, and in conformity with the ceremonial form she has herself sanctioned, and (2) that these marriages shall be between those only who are not precluded by impediments imposed by divine law, or by ecclesiastical laws which she herself has instituted to supplement it—as, for instance, by a previous marriage still subsisting, by a too close consanguinity or affinity or spiritual relationship, or by a pressure incompatible with freedom of consent inflicted by one person on the other.

tionship, or by a pressure incompatible with freedom of consent inflicted by one person on the other.

(5) As it is at this point that the conflict between Church and State arises in those countries where the State refuses to recognize the claims of the Church, we may notice here that the State, in such places makes exactly the same claims for herself as we have seen that the Church makes. It claims that, marriage being a contract with important social bearings, it belongs to the State to regulate it, and, in the discharge of this office, to suppress clandestinity and require the avoidance of certain prohibitions by its authority imposed, such as, in addition to some of those already mentioned, are the performance of the ceremony elsewhere than in the presence of its appointed officials, or without previous compliance with its rules of previous proclamation, or, if the parties be of royal blood, without the previous consent of the Sovereign; or, on the other hand, to regulate it by abolishing the divinely prescribed impediment of absolute indissolubility and sanctioning the re-marriage, after divorce, of those whose previous partners are still living. The re-marriage, after divorce, of those whose previous partners are still living. The Church, in regard to these counterre-marriage, after divores, of tabse whose previous partners are still living. The Church, in regard to these counterclaims of the State, by the necessity of her position makes a distinction. She cordially recognizes the right of the State to regulate the civil effects of matrimony, such as the descent of property, the acquirement of State rights or privileges, by exacting compliance with its forms. But she denies the right of the State to touch the essence of Christian marriage by making the attempt, which she knows to be in God's eye perfectly vain, to disregard impediments which the Church has imposed, or to impose impediments which the Church has not imposed. Thus a marriage duly celebrated before the Church's minister, but without the presence of the State official, though deemed invalid in some States, is, so the deemed invalid in some States, is, so the Church holds, valid in God's eyes, and whilst the re-marriage, with any one whatever, of a divorced person whose previous partner survives, is invalid in God's eyes, so that to adhere to it is to live in sin, however much it may have the sanction of a State ceremony. Still the sanction of a State ceremony. Still, whilst there can be these sharp antagonisms between the claims of the Church and those of the State, and in consequence between their respective legis-lations, the Church, while rigid in her adherence to the principles involved, ever tries to be conciliatory to the utmost, and though in some countries the direct and formal hostility of the State precipitates conflicts otherwise, State precipitates conflicts otherwise, avoidable, in countries like the British Isles and British Colonies, or the United States, the most amicable relations prevail between the two, the State using its powers in such wise as to meet the consciences of Catholics, as by providing a method in which the Church and the State ceremonies can be brought together in time and place, and the Church, studiously avoiding all such exercise of its undoubted powers as might bring the ecclesiastical and civil state of the available to the control of the

(b) To come back to the character of the Church's marriage law, since it is the propriety of this, or rather of its newest revision, that has been challenged. The Church holds, as we have seen, (a) that the essence of the marriage conthat the essence of the marriage con-tract is in the mutual consent, extern-ally expressed, of the parties to take each other as man and wife, and (b) that—antecedently to any Church legisla-tion prescribing a special form and special circumstances, or prohibiting the contract to parties related to each other in certain ways—any man and other in certain ways—any man and woman who have attained the age of woman who have attained the age of puberty can validly enter into this con-tract, using for the purpose any form that expresses matrimonial consent, and using it when or where they please. But obviously such latitude of action is most undesirable to leave to the parties in a matter which, like marriage, is fraught with most serious consequences. Hence (to confine ourselves for the moment to the Church's legislation to prevent claudestinity) the first stage in consent shall always be given in presence of the Church's minister, and as part of a rite in which the Church's blessing is accorded to the parties. Of the beginnings of this practice there is evidence going back to the earliest Christian times. In the letter written by St. Ignatius of Antioch to St. Poly-carp it is declared to be becoming that bridegrooms and brides should enter on bridegrooms and brides should enter on their marriage with the sanction of the Bishop." Tertulian in one place wit-nesses to the custom when he praises the happiness of the marriage which the Church conjoins [conciliat], the obla-tion [of the Mass] confirms, the bene-diction seals, the angels proclaim, and the Father ratifies"; and in another where he says that "with us also secret unions, that is unions which have not first been declared in the Church, are

liable to be regarded as adultery and fornication." As time runs on and the Church's system unfolds, we trequently find evidence that the practice of being married before the Church's minister with use of the authorized service was regarded as prescribed under sin. An important advance in marriage legislation was taken by the Fourth Lateran Council (1215) held under Iunocent III. Experience showed that for want of sufficient previous inquiries persons were at times admitted to the celebration of this sacrament, even when performed in presence of the ipriest with the prescribed rite, who were within the forbidden degrees of kindred or otherwise incapacitated for marriage. To check this evil the Fourth Lateran Council, by its Canon LL, decreed that in future the public celebration of marriages should be preceded by the publication of banns, a sufficient interval being left to allow of inquiries being made and information taken as to the power and freedom to marry of the persons concerned. This canon also included a very formal prohibition of all marriages not celebrated in facie Ecclesiae.

(7) These provisions of the Church's law during the maintitive and medieval

formal prohibition of all mariages not celebrated in facte Ecciesiae.

(7) These provisions of the Church's law during the primitive and medieval periods witness to her endeavor from the very first to check clandestine marriages by the stringency of her prohibitions. Still this evil went on, and the experiences of the Church Courts—in which the difficulty of obtaining clear proof of the validity or invalidity of marriages so contracted, when they came under judicial examination, was keenly felt—gave rise to a growing conviction that, if a successful remedy was to be found, it must be by going beyond mere prohibition of such marriages, and making celebration before the parish priest of one of the contracting parties to be a condition the contracting parties to be a condition essential to validity. At the time of the Council of Trent, when the abuses and shortcomings of the medieval discipline were being seriously considered, this question was inevitably brought forward. The famous Decree Tamesti, in which this further step was taken, was the outcome of the deliberations of the Council. We may transcribe the portion of this Decree which concerns

portion of this Decree which concerns us here.

Although (Tamesti) it is not to be doubted but that clandestine marriages entered upon with the free consent of the contracting parties, are valid and true marriages as long as the Church has not rendered them invalid.

nevertheless the holy Church of God has always datested such marriages for most has not rendered them invalid.

nevertheless the holy Church of God has always detested such marriages for most just reasons, and has prohibited them. Since, however, the holy Synod observes that these prohibitions through the disobedience of men do not now profit, and ponders over the grave sins which spring from these clandestine unions, especially in the case of those who abide in the state of damnation by leaving the former wife with whom they contracted secretly, and contracting openly with another and living with her in perpetual adultery—an evil which the Church, unable to judge of things hidden, cannot remove without employing some more efficacious remedy.

the Holy Synod makes those who attempt to contract matrimony otherwise than in the presence of the parish priest, or some other priest licensed by him, or by the Ordinary, as well as in the presence of two or three witnesses, to be altogether incapable of marrying; and it declares such contracts to be invalid and null, as such contracts to be invalid and null, as by this Decree it invalidates and an-

nuls them. . . This stricter legislation was undoubtedly calculated to reduce the number of abuses, but unfortunately at the time of its enactment a new element of difficulty had arisen which stood in the cuity had arisen which stood in the way of its universal introduction. The Catholic Church, knowing herself to be entrusted by God with the rule and charge? of all baptized persons, could never allow that revoit against her authority entitled the revolters to expension from the chilipation to keep her their allegiance to the Church, and these could not be expected to con-tract their marriages before the Catho-lic parish priest; and yet the Fathers of Trent did not wish to see their mar-riages invalidated wholesale by non-(6) To come back to the character of in the districts and countries where

Catholic districts and countries. Thus in the districts and countries where Protestantism was the prevailing religion, the previous law continue to hold, and marriages contracted otherwise than before the parish priest, though unlawful in the eyes of the Church, were still valid.

This did for the time, but gradually the religious conditions of the different localties altered, and, in places which had previously been predominantly Catholic, there came to be a considerable admixture of Protestants. This new difficulty was met by an arrangement which could only be regarded as provisional. In countries where the Decree Tametsi had been published, the marriages of non Catholics were withdrawn from the scope of this Decree, in other words these were recognized as free to marry validly, even in the eyes of the Catholic Church, in whatever way they chose, provided of course they gave that external expression to their mutual consent which the law of nature itself requires. The Papal Act by which non-Catholic marriages of baptized persons were thus withdrawn from the operation of the Tametsi was the Benedictine Declaration, so called because issued in this form by Benedict XIV. In the first instance it was a concession to Holland, but was afterwards extended to other countries where similar circumstances prevailed.

This Benedictine Declaration fore-

have introduced a simple and workable settlement in the countries to which it applied, but it left untouched countries like England and Scotland in which, as predominantly Protestant, the Debree Tametal had never been published. The consequence for such countries was, that in order to prevent Protestant marriages from coming under the invalidating clause of this Decree, Catholic marriages were likewise left free from its salutary operation, which meant that practically they could escape the Church's control altogether, and could be validly contracted without sacred rite or blessing or priest or even witnesses. If two persons came saying that they had contracted with one another on the top of a lonely mountain, the priest must take into account that if they spoke the truth they were truly married. Clearly this was a most unsatisfactory condition of things. It was also one which, in the present state of the world, could be remedied with comparative ease if the distinction between Catholic and Protestant marriages already sanctioned by the Benedictine Declaration in some countries, were applied to all, so that in all countries, by force of a general law, Catholic marriages might be brought under the invalidating clause of the Tametsi, and non-Catholic marriages be abandoned to the devices of those concerned. And it is just this that the Ne Temeri has done. It must be acknowledged then, that it is due to no audden thought of the present Pope, but is the logical termination of an age-long endeavor to make the Church's marriage law effectual for the protection of the logical termination of an age-long en-deavor to make the Church's marriage law effectual for the protection of the sacrament and the checking of abuses among Catholics. Even the immediate preparation of the new legislation must have begun long before the pres-ent Pontifi came to the throne, for in the Acta of the Vatican Council we find that the applicat was brought for in the Acts of the Vatican Council we find that the subject was brought forward in some of the postulata, and would doubtless have been considered, with results identical with or approximate to those embodied in the Ne Temere, had not the invasion of Rome by the Italians necessitated the sudden suspension of that Council. It is known too, that many of the subjects which the Vatican Council intended to examine and determine have ever since been engaging the attention of the Sacred Congregations, so that presumably this was among them, and Pius X's part has been to give the final sanction to what

We trust that these explanations will

We trust that these explanations will suffice to vindicate the Ne Temere in the eyes of fair-minded readers, an in this done, a brief word more is all that is required to vindicate the application of the Decree to the case of mixed marriages. It has been supposed by the newspaper critics and others that the Decree invalidates all mixed marriages, that is marriages between Catholics and Protestants. This is not the case. These marriages remain as they lics and Protestants. This is not the case. These marriages remain as they were before, except in one, doubtless important, particular. The Church has always been averse to mixed marriages, but has been accustomed, when her dispensation is sought and sufficient reasons are alleged, to permit them on condition that the non-Catholic party consents to have the ceremony in the consents to have the ceremony in the Catholic Church and there only, and to Catholic Church and there only, and to allow all the children of the marriage to be brought up Catholics. And this can still be done and often has been done even since the publication of the Ne Temere. What the Ne Temere does enact is that—inasmuch as all Catholics are now under a law which invalidates their marriages when not cele-brated before the parish priest and two witnesses—the same holds with those of them who marry non-Catholics. The Catholic marrying under these forbid-den conditions marries invalidly, and, charge of all baptized persons, could never allow that revoit against her authority entitled the revolters to excuption from the obligation to keep her laws. Whatever the revolters themselves might think, or other men agree with them in thinking, in the eyes of God they remained bound. Now, the success of the then recent outbreak of Protestantism had carried away the inhabitants of many whole districts from their allegiance to the Church, and there are the expected to each of the carried and the state of the carried and the carri positive inducement to disobedience and apostasy, with fatal results to the Church's careful guardianship of this lic parish priest; and yet the fathers of Trent did not wish to see their marriages invalidated wholesale by nonappliance with this condition. It was to avoid any such eventuality that the Council devised an unusual method of promulgation for its new marriage law. Instead of causing it to be promulgated once for all for the whole world, it prescribed that the should be published separately for each parish, and hold good only for the parishes where it had been published; and this with the intention, which was carried into effect, of restricting its publication to the Catholic districts and countries. Thus in the districts and countries where can be induced to come with him to renew matrimonial consent under the prescribed conditions, the Church will do her best for them. If, indeed, some matrimonial impediment already subsists between the two, and one incapable of being removed by dispensation, if, for instance, the non-Catholic party is tied by a previous marriage, the civil sentence of divorce by which he deems it to have been dissolved notwithstanding, there is no help for it, the Catholic party, if anxious to forsake sin and return to grace, must separate from him altogether. But, if there be no actual impediment between them, or only such as the Church's power can remove by dispensation, then probably only such as the Church's power can remove by dispensation, then probably the dispensation will be granted, and the possibility of validating the marriage be opened out. It is not, indeed, even then an entirely satisfactory solution for the Catholic party, if the woman can no longer exact those conditions for the Catholic education of the children which she might have secured had she shown herself faithful to the Church in the inception of her

secured has she shown herself tathful to the Church in the inception of her marital projects. But it is an improvement on cohabiting on the basis of an invalid marriage, and is the best that can be done under the circumstances. We have now explained the true nature of the Ne Temere, and, with this withdrawn from the operation of the Tametsi was the Benedictine Declaration, so called because issued in this form by Benedict XIV. In the first instance it was a concession to Holland, but was afterwards extended to other countries where similar circumstances prevailed.

This Benedictine Declaration fore-shadowed the general system towards the introduction of which all was tending. The Declaration was found to

ready contracted." If by "legal validity" he means the validity they hold in the eyes of the civil law, in accordance with whose prescriptions they have been performed, no one questions but that the mixed marriages which the Church's law now invalidates, are valid in this civil sense; and no one wishes to contest or disregard the purely civil effects which result from the mode of their celebration before the civil register, or the civilly recognized Protestant minister. These marriages will of course be treated as valid by the civil authorities in regard to the right to maintenance or alimony, valid by the civil authorities in regard to the right to maintenance or allmony, the descent of property, the custody of children, the liability to prosecution for bigsmy, should the Catholic party attempt to marry some other person. They will have these consequences, and the Catholic who is faced by them will attempt to marry some other person.
They will have these consequences, and the Catholic who is faced by them will be told by his spiritual advisers that he has himself to thank for them, and must submit to them unresistingly. His spiritual advisers will even go further, and tell him (to take the case of the man being the Catholic), that, having induced the women to go through the civil ceremony with him, and afterwards cohabit with him, he has contracted serious obligations towards her. If she will consent duly to go through If she will consent duly to go through the Catholic form of marriage with him, then he owes it to her to continue in the marriage on these continue in land largely to the faithful Irish—the then he owes it to her to continue in the marriage on these conditions, and even if she will not do that, he must consider that he has made himself re-sponsible for her support and must be faithful to it. The one thing which, if he is repentant of his sin and wishes to be faithful to his duties as a Catholic, he must not do is to cohabit with her apart from the Catholic revalidation of the marriage for to do that would be to the marriage, for to do that would be to live in sin.

From this it further appears how little ground there is for the other charge which the Archbishop states with moderation, but which the Queen's with moderation, but which the Queen's Hall people have hurled backwards and forwards in the most frenzied terms, the charge, namely, that the Decree introduces confusion into domestic life. How does it? His Grace would not, we presume, consider that, in a case which in his eyes was one of invalid marriage, it was introducing confusion into domestic life, for a relative or spiritual friend of the parties concerned to counsel separation at all events till the defective marriage was set right. Yet what else is it that those Irish priests are understood to have done in the are understood to have done in the McCann and the Moore cases? And what greater consideration for the security and happiness of domestic life could be shown than when, under the Decree, the priest strives to induce the parties to set their marriage right by the very simple process which the Decree sanctions, of renewing their consent before the lawful ecclesiastical

authorities? As for the Queen's Hall fanatics, perhaps it is hardly necessary to allude to them further. They are determined to them further. They are determined to "repudiate the pretensions of the Church of Rome to regulate the conditions determining the validity of marriage legally solemnized between British subjects in any part of His Majesty's dominions." Fine-sounding words, such as the British Philistine delights to utter defiantly, but what is it they mean to do, and how are they going to do it? Do they mean that they are going to force the Catholic authorities to admit to its sacraments those who have contracted legally solemnized, but not ecclesiastically recognized marriages? Or do they mean that they are going to force Catholics to withhold all counsels and exhortations addressed to those whom they deem to be living to those whom they deem to be living in sin, with the object of persuading them to abandon it. If so they have got a tough job before them, and, short of putting all Catholics in the British

of putting all Catholics in the British dominions to death, we do not see how they are to accomplish it. We fancy too, that this will be the feeling of the Prime Minister, when their proposed deputation reaches him.

If it were possible for the voice of reason to reach fanatics of this sort, we would suggest to them that there is just one way in which they can obviste the difficulties created for them and for us by the Ne temere, and fortunately it is one in regard to which we are to some extinct the substantial of Catholicity in Great Britain. in regard to which we are to some extent agreed, inasmuch as they profess themselves to be as adverse as we are to those irresponsible mixed marriages If a former Catholic, now a confirmed apostate, marries a Protestant, though the Catholic Church will regard their Protestant will result, as his partner is congregation applies to a Protestant clergyman to marry him to a Catholic girl who still regards herself as such, let him point out to the applicant the serious risk of domestic unhappiness he is running; let him warn him that, even is running; let him warn him that, even if for the moment the Catholic girl's conscience has been overmastered by passion or sentiment, there will always be the liability of its resuming its sway over her soul, and forbidding her to remain in a union which her Church judges to be invalid; and let him exhort the applicant, be it the man or the woman, to avoid a species of marriage in which the voice of conscience must inevitably be a seed of division

A THOUGHT FROM THE GOSPEL

The story of the healing of the ruler's son illustrates very touchingly the power of faith and the kindness of Christ, and one remark of our Lord recorded in the gospel has in this, our day, a very particular application—"unless you see signs and wonders, you believe tot." A great many men profess a a very particular application—"unless you see signs and wonders, you believe not." A great many men profess a powerlessness to believe that is pathetic and abject. They speak in a manner that seems to indicate a generous reluctance to pain-the legislator that imposes belief; the duty and expediency of belief never seems to strike them. And all the while it is no difficulty inherent in the subject matter of faith that keeps them from embracing it, but various passions the restraint of faith bids them subdue. In every great cause a certain plunge is required; a certain abandonment to impulse that is not the command or the result of reason. The soldier who constantly analyzes and sifts lacks the dash and resolve that makes the

hero, and so in the matter of faith, those weaklings constantly weigh arguments, and never consider Pascal's reasons of the heart, hever schieve the heroic, They are the material of the cynical pessimists, that rust and corrode the glad machinery of life.—Denver Register.

THE APOSTOLIC RACE

In no country in Europe was the work of the Protestant Reformation of the sixteenth century more thoroughly accomplished than in Scotland. Churches abbeys, monasteries and convents were confiscated, and their inmates banished; the hierarchy and the Catholic priest-hood were practically obliterated, the ancient hierarchy ending with James I Betoun, Archbishop of Glascow, who died at Paris, April 25, 1603, at the age of seventy-nine. Not until 1878 was the heirarchy re-established, the scattered Catholics during the centuries that intervened being governed by Prefects Apostolic. To-day there are more than 518,669 Catholics in Scotland, and the Church increases in strength and influence from year to year.

faith and that devotion to the Church which have characterized them in every land where they have settled. Despised because of their nationality and their faith they were nevertheless true to both, and whatever may be said of the influence of conversions to the Church among the highly-placed and the educated, it is undeniable that the poor Irish working population had, by reason of their fidelity to the faith, a great deal to do with the Church's "second anxing" in Great Britain.

exception of the purely agricultural areas, the Irish have established them-selves everywhere, and wherever they have gone they have brought with them their religion in a practical and con-crete form.

"A few years ago," continues the writer, "I happened to find myself in a district in Scotland which had recently

been opened up as an industrial center Previously it had been agricultural and remote; now, thanks to the opening of mines, a town of red brick houses had been built, a pall of smoke hung over been built, a pall of smoke hung over the place, the hum of engines and the hiss of steam were to be heard on every side. The Irish had come there, a new Catholic church had been built, and a venerable Irish priest was the pastor. The silver haired priest took great pride in the fact that he had discovered an ancient baptismal font and placed it in his new church. That font dated from long before the Protestant Reformfrom long before the Protestant Reformation, and when found by the priest it was being used as a cattle trough by a Scottish farmer upon whose lands were also the ruins of an ancient abbey. Thus, after a lapse iof centuries, the font was restored to the Catholic Church-to a new church with new tiles and stone, and brickwork in the midst of which the ancient relic, with its time-worn Latin inscription, was all the more striking by the contrast it afforded.

ilitation of Catholicity in Great Britain. nitiation of Catholicity in Great Britain, particularly in that part of it where the Reformation was most successful in its work of rooting out and destroying almost all trace of the old faith. They should be compared to the contract of t should also ponder the unique part played by the Irish in the work of Catholicizing Great Britain. In by-gone centuries Irish monks and learned men went into England and Scotland pearing the light of faith. In the nine teenth and twentieth centuries the Irish missionaries of the faith in those countries have been, not learned men, but mainly poor Irish laborers seeking a home and a living denied them in

their own land. Hilaire Belloc writing in the Catho-Hilaire Belloc writing in the Catholic World declares that the failure of the Protestant Reformation in Ireland, the saving of Ireland to the Catholic faith when Britain went under, is susceptible of no historic explanation. "It seems to me," he says, "a phenomenon essentially miraculous in character, not generally attached (as are all historical phenomena) to the general and divine generally attached (as are all historical phenomens) to the general and divine purpose that governs our large political significance; but directly and specially attached. It is of enormous significance how enormous men, perhaps, will be able to see many years hence when another definite battle is joined between the forces of the Church and the appropriate for the Irish room. joined between the forces of the Church and her opponents, for the Irish race alone of all Europe has maintained a perfect integrity and has keptlserene, without internal reactions and without their consequent disturbances, the soul of Europe which is the Catholic Church."—S. H. Review.

Bishops in Politics The Catholic Herald (England) emphasises the attitude of Bishops in poli-

phasises the attitude of Bishops in politics as defined by Cardinal Merry del Val, representing the Pope:

"Let them (the Bishops) not intervene in Party contests except for grave reason. Let them not accord their blessing and support to political candidates lest these make improper use of the Bishops' approval, but in everything regarding political affairs let an honest liberty be fully allowed to Catholics saving the obedience due to the teaching and laws of the Church."

And as to liberty in the field of liter-ture the Cardfnal says :

"But censors are to avoid touching matters which are morely civil and political. On such subjects Catholic writers have the right of saying what

they like providing they respect justice and charity.'

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LETTERS OF RECOMMENDATION
Apostolic Delegation.
Thomas Coffey.
Ottawa, June 13th, 1905.
Dear Sir.—Since coming to Canada I have a reader of your paper. I have noted with satison that it is directed with intelligence and ty, and, above all, that it is imbued with a strong tolic spint. It strenuously defends Catholic tiples and rights, and stands firmly by the teach and authority of the Church, at the same time toting the best interests of the country. Follow-these lines it has done a great deal of good for welfare of religion and country, and it will do and more, as its wholesome influence reaches: Catholic homes. I therefore, earnestly recomit to Catholic families. With my blessing on work, and best wishes for its continued success. Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.
Apostolic Delegate.

University of Ottawa.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your settimable paper, the CATHOLIC RECORD, and congraulate you upon the manner in which it is published to matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with yeleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, JANUARY 13, 1912

FATHER CLINE'S LAST WORD ANENT LOCAL OPTION

Dear Mr. Editor : - After reading your comments upon my letter of the 23rd inst. I feel some regret for having wasted so much ammunition upon positions I naturally assumed you had maintained, but which you claim you have never held. My first letter was mainly a project against your institute. mainly a project against your justifica-tion of Local Option "on theological grounds." You ask me in your issue of the 23rd why I took grounds." You ask me in your issue of the 23rd why I took up this phase of the question? I shall let your own words answer: "Though it may be unnecessary to notice the rather ludicrous fears of some timid Catholics who see the germs of Mohammedanism or Manichaeism in giving a municipality the right to do away with licensed liquor selling within its limits, still it may be well to forstall their objection on theo-logical grounds." You end your theotreatment of the subject thus theological phase of the question. less you intended your words to be ac-cepted in their unnatural rather than their obvious or natural sense you can-not blame me for attaching to them the

meaning I did.

My second letter was in part provoked by your recommending local option as "judged in the light of experience" regardless of its ethics or theology, forgetting that if it were opposed to either, neither your nor any ody else's experience counts for anything. While no doubt many reforms have been effected by force such as dynamite and revolution, you could not, however, recommend the method by which they were carried. In spetting Local Option you are to my mind the advocate of a wild theory unshared by any theologian holding a professorship in any seat of learning on the continent. You should not therefore be alarmed if the horizon is black with "free lances."

Local Optionists make no secret that their main object is general prohibition. They action the principle of felling the forest by cutting down a tree at a time. They show their hand when they say in temperance publication called the merica Issue," "if Local Option is "America Issue," "if Local Option is good enough to be called prohibition when it reaches the Victory stage it is entitled to recognition as local prohibition in the preliminary stages."
Its aim therefore is to coalesce the dry municipalities into one prohibition stronghold that will prevent the manu-facture and sale of alcholic drinks. I hold as I did in my last letters such law to be unconstitutional. A compulsory stoppage such as this is against the individual rights of the citizen, which neither Church nor State can absolutely remove. The right to drink wine its basis in natural law as much as the right to drink water, tea or coffee, because they are all four nature's

Legislation was never intended to absolutely forbid the use of things the bountiful Creator gave to man, as The object of legislation prohibition. The object of legislation is rather to make easy the doing of good, and difficult the doing of evil good, and difficult the doing of evil.
But Local Option in its last analysis makes the doing of the sin of
drunkenness an impossible evil by
forbidding the manufacture and
sale of that which intoxicates. It abridges by statute the rights that taken away by abuse or forfeiture. All such legislation is both extravagant and intolerant. It makes law of self-sacrifice of the It creates an enforced virtue of temperance, which in view of the fact that virtue is essentially voluntary is not less absurd than compulsory self sacri-fice. Regarding such legislation Ed-mund Burke says: "The human system which reas for its basis on the heroic virtues is sure to have a superstructure of weakness or of profligacy." This has weakness or of profligacy." This has been amply attested in the history of Paritanism. We can at once see that between the Paritanism of Local Option and the personal freedom of Catholic and the personal freedom of Catholic total abstinence, there is as much differ-ence as there is between Rationalism

But there is as little likelihood of the Church favouring a surrender of the individual rights of her children to such a martial law as there is of the Creator

turning over his omnipotence to a con-quering army. Hence any party that shampions compulsion and majority right will never find favor with the Church, jacket. Human devices are as power-less to make a man temperate as they are to make him chaste. The Pharisees of old had recourse to certain artifices for the cultivation of the virtue of purity. In order to avoid looking at a woman they muffled their faces and ground their way through the atreats like blind men, but when Christ challenged the one that was innocent to cast the first stone

cast the first stone they all fied in shame. It is always so with the mechanical virtue acquired behind stone walls and bolted doors. The most sober community in Ontario is Kingston Pentientiary. Yet if you unlock the doors and throw open the gates its members will part with their temper-ance at the first whiff of freedom as

ance at the first whiff of freedom as eagerly as with their prison garb. And despite all this my theological friend thinks it is quite probable that Local Option belongs to the armory of the Catholic Church!
You say with evident satisfaction "but we do not consider ourselves unhorsed."
In jumping over the breast-works you erected in favor of Local Option you showed horsemanship worthy of a showed horsemanship steeple chase moralist.

You say "our reason for maintaining that Local Option is a perfectly free question remains unanswered." I am sorry to see you play the part of um-pire in your own trial. Your defence rests upon one argument and a negative rests upon one argument and a negative one at that, "because no one entitled to speak with authority has condemned it." If all the practices that came and went in the Church were accepted as Catholic belief because they obtained for a certain period without any outspoken protest I fear the orthodoxy of the Church would be well nigh undermined Ohurch would be well nigh undermined before now. As the great defender of liberty the Church has to bear the burdens of liberty. She cannot always separate its blessings and benefits from its obligations and its difficulties. Hence she often hesitates to disentangle the weed lest in doing so she may hurt the flower. She has for instance tolerated a married Ruthenian clergy to certain numerical extent for centuries certain numerical extent for centuries in the hope that they may of their own accord sooner or later come to the prac-tice of purity in its heroic form, celi-bacy, and receive her approval. Does bacy, and receive her approval. this mean that marriage is at least on the same footing as cellbacy in the eyes of the Catholic Church, or that it is an

according to the reasoning of the RECORD.
You do not deny that Local Option is prohibition. In fact you assert it, and yet you state "it is only an extension of the liquor law." But as prohibition prevents the manufacture and the sale of liquor, the liquor law can have no "ex-

open question? It would seem

tension" under prohibition.
You seem to think that hotels improperly kept or that cater to no need cannot be dealt with unless by Loca

How did Toronto get rid of its forty undesirable hotels? It was not by Local Option. You must have heard of a by-law that, being submitted and assed by a municipality, can reduce

the number of licenses.

Lastly, you say the license law is nade up of prohibition. Prohibition on Sunday, prohibition between certain hours of the night. This is mere word I can hardly believe that you play. I can hardly believe that you could confound restriction and regulation with prohibition, for they are

poles apart.

I now retire from the discussion of this very live topic in the hope that some one abler and with more time at his disposal may say the last word on it. Though I have always admired the RECORD's treatment of Catholic subjects in general, I think that on the question of Local Option it has allowed its zeal to carry it into mistaken paths. At the same time it still retains my esteem. I respect its manly Catholicity,

openly and without a stammer. M. CLINE. It is a pleasure to us in this concluding article to find ourselves so much in accord with our reverend critic. We are entirely agreed in matters of principle, not quite, but nearly so, on matters of fact, but there remains a diversity of opinion as to the application of some of the principles, and we fail to see some facts quite in the same light.

We meant the words I quoted by Father Cline in opening his letter in their plain, obvious and natural sense. But Father Cline goes on to say; "You end your theological treatment of the subject thus: So much for what may be called the theological phase of the sub ject.

And then we went on, prescinding altogether from moral or theological considerations, to answer Father Voisin's question about our experience with Local Option in Ontario. But Father Cline would persist in mixing up theological and moral considerations with this part of the article, reminding us for instance, that experience was no test of morality, and that our theological standards were those of the Ecumenical Conference. That is why our friend wasted so much ammunition on positions which we never held.

It appears we are entirely agreed a to the undesirability of country hotels; now this is the whole distance we went, in endorsing Local Option. Thelaw is there. It is national, constitutional and moral, We should advise those who think "these hotels have no right to live " to take advantage of it. We did not say it was the only means; they might be abolished by the use of dynamite, but we prefer the legal method endorsed by Catholic practice, never condemned by Catholic authority and opposed to no principle of Catholic theology; unless, indeed, the authority of the free lances which father Mathew had wrought.

"The circumstances under which the drink curse arose anew amongst the Irish people are painfully reproachfulito our law-makers and administrators. There were scores, probably hundreds, of districts in Ireland from which drink-

of theology armed with the negative argument " Local Option has not been

Happily, we are also in agree to Prohibition. Prohibition in the usual application of the word means the absolute suppression of alcoholic drinks, the prevention of their manufacture and sale except for medicinal purposes This is something that differs toto caele from Local Option, which, though it may properly be called prohibition, cannot with either truth or propriety, be called Prohibition in the ordinary accepta tion of that term as defined above. Here is where Father Cline differs from us, and, not keeping in mind the different senses of which the word is susceptible, accuses us of playing upon words. Local Option we conceded was prohibi tion, but of the self-same kind that necessarily makes up the very principle of the License Law which regulates the liquor traffic. Prohibition with regard to time, Prohibition with regard to persons, and Prohibition with regard to locality are all included in the ordinary License Law, even without the Local Option provision of that same law, which gives the ratepayers of a municipality Home Rule on the question of whether or not they shall allow the sale of intoxicating drinks within the limits of the municipality. That is the whole sum and substance of Local Option.

But as to Prohibition in the sense de fined both by Father Cline and the RECORD, and which, for the sake of convenience, we shall call Total Probi bition, we are in absolute agreement We are opposed to it for all the reasons put forth by Father Cline and for others as cogent. We are opposed to it whether applied to Dominion or Province.

We differ, however, both as to the underlying principle of Local Option and as to its ultimate effect. We have not the remotest fear in the world that it will lead to total prohibition, the obscure Prohibition sheet quoted by Father Cline to the contrary notwithstanding : at any rate, it does not do our thinking for us. This fear expressed sometimes

those for whom our friend is spokesman reminds us of the old story of the old maid who was found sobbing bitterly on the sea-shore. On being asked the cause of her trouble she replied : " I was thinking that if I got married and nad a son and he should grow up and go to sea and get drowned - " here her emotions overcame her again. We believe that the chances were against the old maid getting married, or if married having a son, or having a son that he would grow up.go to sea and get drowned. We consider the fears that Local Option will lead to total prohibition are still more groundless.

At all events we shall cross that

oridge when we come to it. We confess that we are not able to follow our critic, when he starts out with Edmond Burke, winds up with the Ruthenian married clergy, and concludes triumphantly that if we reason consistently we must be unsound on clerical celibacy or the celibate state, as compared with marriage. However, we hasten to assure him that we hold to the orthodox belief and practice with regard to celibacy.

A great deal of Father Cline's arguare, is based on the assumption that Words uttered which were not in any cention : any prohibition cranks who believe this are amongst those from whom we dissociated ourselves at the outset. The majority of staunch local optionists are moderate drinkers, and make no apology for it.

In the township referred to in the first article, Local Option some years ago just failed to carry. Licenses were granted the next year as usual. That was the time when our friends in Toronto seemed a bit afraid of their own three-fifths clause, and for the next two years the licenses were refused. Then came another vote on the by-law, when it was carried with an overwhelming majority. Two years' experience without bar-rooms converted two hundred voters who had previously voted against Local Option. Experience does not always follow the lines of prejudice. cometimes it overcomes prejudice. Recently we came across something in our reading which struck us as serving to noint a moral or adorn a tale.

A. M. Sullivan, in New Ireland, has an appreciative and discriminating sketch of the great Father Theobald Mathew the "Apostle of Temperance." Apart altogether from its bearing on Local Option the chapter is well worth reading, as indeed is the whole book, though a newer Ireland has arisen since it was written.

"I have said that the astonishing suc enthusiasm, and was certain to be followed by a reaction. Even if no un-usual misfortune had befallen, some such retrocession would, I am confident, have been suffered, but nothing that would have seriously impaired the reformation which Father Mathew had wrought.

shops bad long totally disappeared; and had there been at any time any statutable conservation of this 'free soil' area, three-fourths of Father Mathew's work would have endured to the present hour. But what happened within my own experience and observation was this. When the Government relief works were set on foot all over the kingdom, close by every pay-office or depot there started into operation a meal store and a whiskey-shop; nay, often the pay clerks and road-staff lodged in the latter and made it 'headquarters.' Only too well the wretched people knew what the firewater would do for them; it would bring them oblivion or excitement, in which the horror and despair around them would be forgotten for a while. In many a tale of shipwreck we read with the horror and despair around them would be forgotten for a while. In many a tale of shipwreck we read with wonder that at the last dread moment the crew broached the spirit casks and drank till delirium came. In Ireland the starving people seemed possessed by some similar infatuation when once more the fatal lure was set up before them. In the track of the Government relief staff, and specially "licensed" by law, the drink-shops reappeared, and, to a large extent, reconquered what they had lost. Not wholly, however. There are thousands of men in Ireland to-day, who "took the pledge from Father Matthew," and hold by it still. There are clies and towns in which the flag has never been hauled down, and where its adherents are now as numerous as its adherents are now as numerous a opinion in favor of temperance legisla-tion, which Ireland has so notably and so steadily exhibited. The pure-soul

and great-hearted Capuchin has not lived and labored in vain." The italics in the above passage are ours. Thank God there is just such a statutable provision in the License Law of Ontario, in the clause giving to municipalities the right and privilege of ridding themselves of the drink shops when the sentiment of the people is overwhelmingly against their continuance. Indirect benefits, similar to those Mr. Sullivan indicates as resulting from the Father Mathew movement in Ire land, also follow the Local Option agitation in this province, as we pointed out in our first article.

In conclusion, we again thank Father Cline for opening up the discussion on our article. We should be very sorry to commit the CATHOLIC RECORD to one view of a controverted question, still we could not think of avoiding difficulty by maintaining a silence that would be cowardly. For this reason we gave Father Cline's able presentation of the other side of the question equal prominence with our editorial remarks, and now we feel that we have been absolutely impartial.

With regard to our remark abou being unhorsed, the little figure of speech in which it was used, we are sure our friendly critic when he doffs his war paint will see is susceptible of a very good-natured reading. We certainly did not imagine we were " on trial and perhaps did not show sufficient deference to our judge. We should rather consider ourselves and Father Cline as two opposing advocates before a remarkably intelligent jury-the readers of the CATHOLIC RECORD. With them lies the verdict.

TREASON-FELONY

Many a time, up to less than a generaion ago, noted characters in Irish history, including Daniel O'Connell himself, were sent to prison because they were engaged in a peaceful agitation for ments, and good forceful arguments they the restoration of Ireland's parliament. Local Option means compulsory total degree treasonable were deemed to be so by the authorities and speedy trial and confinement in Kilmainham gaol was the result. Now-a-days, however, the law officers of the English Crown do not seem to be quite so active in the matter of smelling treason, otherwise Sir Edward Carson, K. C., member for Dublin University and Solicitor General for Ireland in the last Unionist government, would not be sitting as member for the University but sitting in a cell in prison. It is another case of people becoming wrathy and indignant at the prospect of being compelled to deliver up special advantages accorded them in the old days for being distinctly un-Irish and pro-English. Sir Edward Carson and his co-laborers in the Unionist cause in Ireland are Loyalists so long a it pays, but when it ceases to be profitable they will talk treason and threaten to do all sorts of things. When the time comes for action they will not be able to make a respectable cabbage garden escapade. Edward has declared that "Ulster, for which he speaks, would under no circumstances accept Home Rule even if passed by the House of Commons, and intimated that if necessary he would lead an armed rebellion against it. These be valiant words, Sir Edward. So the Unionists, if they cannot have their own way, will become rebels and Sir Edward and his brother Orangemen will be prepared to fight against what cess of the temperance movement from he terms "the crime of the age." It is 1838 to 1845 was largely the product of a curious spectacle. The rebels of a curious spectacle. The rebels of other days have become loyal to the British Crown and are prepared to shed their blood for its maintenance, and the Loyalists from the teeth outwards would trample upon the Union Jack itself rather than see their fellow-countrymen happy and prosperous as in other parts of the United Kingdom and its colonies. Sir Edward Carson tells us that under present conditions Ireland is prospering

and we should " leave her alone." He attributes this to the Land Purchase Act which he and his party opposed tooth and nail. No doubt Ireland is prospering to some extent by the operation of the Land Act, but Home Rule is needed to bring that full measure of prosperity to Ireland which she deserves Fifty years ago Ireland had 8,000,000 of people; to-day she has half that num-ber. This is the condition of things brought about by Sir Edward Carson and his followers who formed the foreign garrison in Ireland. Ireland will not " let alone." She must have her full measure of justice. The prospect of an uprising is really laughable. If to try the experiment they could re-Cork and Limerick to clean out the whole batch of anti-Irish Irishmen who have been for many generations but a curse to the country. They are men without a country and are like unto the sutlers who follow an army in time of war, hoping that hostilities may con-

IN THE FAR FUTURE

For twenty or thirty years it has been the custom of some gentlemen of the legal profession, when occasion calls them together in a body, to discuss the question of establishing Divorce has made the announcement that Rev. Courts in those provinces of he Dominion in which they do not now exist. A souple of provinces at the time of conederation were permitted to retain hese courts as they had already been established there before their entrance into the Dominion. It would be ungracious to impute selfish motives to those gentlemen who have advocated this new departure. Some papers have. however, gone that far. The Toronto Globe says "A Divorce Court might be more beneficial to the members of the law society than to the morals of Ontario." It also adds: "It is not yet certain that it is good for a community to make divorce cheap and easy." The London Free Press draws a striking contrast between the methods of obtaining divorce in the United States and in Ontario. It very truly says that while "In the United States the proceedings take place in an open court, with all the attendant publicity that the frequent sordid details receive in the public press, in Canada there is never more publicity to the proceedings before the Committee of the Senate than is contained in the official notice of divorce application and the bare announcemen the decision." Our contemporary also gives us a sound note when it declares that "there should be a stiffen ing rather than making easy the conditions under which a marriage shall be dissolved." In conversation with a non-Catholic gentleman the other day in regard to this question he made the remark that it was notable that

establishment of divorce courts. It has often been claimed that to obtain a separation of man and wife be fore the divorce committee of the Senate the outlay of a large sum of money. altogether beyond the means of the average citizen, is necessary. There is no foundation whatever for this claim however, where the applicant is a poor man or poor woman, as the case may be, the \$200 deposit is refunded. Were a divorce court established in Toronto lawyers would have to be retained and the expense connected with the summoning of witnesses would have to be taken into account. It will thus be seen that the poor man, so far as money is conplight before a divorce court as before the Senate Committee. The only difference would be in the fact that witnesses would not have as large a bill for vorce court in each province.

lawyers who had a good practice

were not on record as advocates of the

travelling expenses if there were a di-To us it seems extraordinary that anyone having at heart the well-being of Canada, with the awful disclosures which the divorce courts in the United States reveal, should become the advocate of the introduction of like conditions in our Canadian nationhood. In the Republic the divorce courts are looked upon as institutions for the promotion of progressive polygamy. It is all very well to claim that such conditions would not prevail were we to have divorce courts in Canada, but as human nature is pretty much the same on both sides of the border, it would not be many years before our Canadian divorce courts would take rank with those prevailing in the States of the American Union. For our part we would like to see even the divorce committee of the low journalism and sending across the Senate abolished. The proceedings before that body often reveal scandalous conditions. Separations are sought on the most trivial of excuses and quite frequently for the sole reason that the man or the woman tire of each other and wish to be free to marry again. Our non-Catholic fellow citizens have reason to be grateful to the Catholic Church for the stand it has taken in this mat-

ter. Were there no Catholic Quebec it is more than likely that long ago we would have had divorce courts, bringing us the same scandalous conditions which are now the shame of the great Ameri-

REV. W. C. RIDDIFORD, BAPTIST

So long as a pulpit topic draws a large assemblage we may expect some of the ministers will continue to discuss the Ne Temere decree. Rev. W. C.I Riddiford, pastor of Park St. Baptist Church, Peterboro, in a sermon recently delivered, gives us a crude and unfair statement of the case which keeps him in line with his brother Baptist the British Government were inclined preachers. He did not, however, confine himself strictly to a discussion of cruit enough Home Rulers in Tipperary, the decree, but launched out into other matters pertaining to the Catholic Church. "We can tolerate purgatory," said he, "even though we do not believe in it." If Mr. Riddiford were a member of the House of Commons he would often be called to order. As the text of his sermon was "Uniform Marriage Law," what has that got to do with purgatory? Well, if our dear good brother does not believe in purgatory there is nothing in the British North America Act or the revised statutes of Canada to prevent him going to the other place. We had intended devoting a little time to the Rev Mr. Riddiford, but as he

> Patrick Morgan, late of the Capuchin Fathers, - a person whose life work gives one an unlimited opportunity for the exercise of the charity of silence - is about to give a mission in his church, we touch our hat to him and say good-by. Before he leaves us, however, we desire to slip in his vest pocket the following editorial taken from the Toronto Mail and Empire of January 2: "Much as it has been discussed, the chief feature of the "Ne Temere" decree is misunderstood. The general ms to be that the decree forbids

marriages between Roman Catholics and Protestants. The decree does not forbid these marriages. It declares them to be no marriages if they are performed by a Protestant clergyman. If they are solemnized by a priest of the Roman Catholic Church they are recog-nized by that Church. The Roman marriages between members of its faith and non-Catholies; but for that matter Protestant clergymen do not encourage them either, experience having shown that the more husband and wife have in common the greater the chances are for a happy marriage. When religion is a vital matter to them, it is difficult to find a middle ground of compromise, and when there are children to be reared in one faith or the other, the problem be-comes one of the most serious that any man and woman have to face. It does not become less serious because a priest

A NEW EXPEDIENT

has married them.

The so-called Unionist party in England are beating about for new expedients to generate a wave of opposition to Home Rule. Mr. Bonar Law, the leader Home Rule. Mr. Bonar Law, the leader of the Conservative party in England, a Canadian unworthy the name, and who had been given his present position as a matter of compromise, is particularly was apparently proven to be absolutely was apparently on the stand comprising the suthorities of St. Boniface the put on the case with the result that the matrimonial state of Mrs. active in the work of preventing Ireland from obtaining the same conditions which prevail in his native country. Had Mr. Bonar Law been to the fore in the thirties and forties in Canada he Applicants for a divorce before the would have been amongst the Unionists Senate Committee are required to make of those days, who claimed that granting first Mrs. Brewer died on December 16 a deposit of \$200. In addition a law. us responsible government would smash ver's fee and the expense of summoning the British Empire. It had, however, witnesses have to be met. In cases, the contrary effect and it will have the contrary effect in Ireland. A cable tells us that a persistent effort is Brewer whose name appeared on the being made by the opposition press to use the recent papal decree forbidding Roman Catholics from bringing priests into lay courts on pain of excommunication for disobedience as an argument against the Government's Home Rule proposals. What such an ecclesiastical cerned, would be in almost as bad a regulation as this has to do with the granting of Home Rule to Ireland it would be difficult to perceive. A Catholic having a grievance against a priest brings him before a civil instead of an ecclesiastical court, therefore the people of Ireland are not to be trusted to deal with matters of trade and commerce. A family of three persons named Riley, presumably Irish, refuse to join a labor union in England. The union members on this account wished them dismissed, but their employers refused to grant their request. As a consequence hundreds of thousands of employees are on strike. Mr. Bonar Law should advance this as another reason why Home Rule should not be granted.

The Dublin Express and a few other organs of the anti-Irish faction are busily employed in misrepresenting the actual condition of things in Ireland. Bigotry and self interest may be taken as the prime reasons for their opposition. The Irish correspondents of the London papers, too, are dealing in yelchannel the most ridiculous and unfounded canards. An associated press despatch tells us that :

"The Dublin correspondent of the Pall Mall Gazette says the theory there is that the revival of the decree, which is an old one put in clearer form, is due

correspondent admits, however, that this theory does not jibe with the facts, as Cardinal Logue has been preaching Home Rule for a lifetime.

e Dublin Express, a strong Pro-"The Dublin Express, a strong Fro-testant organ, which was the originator of the propaganda, is now being backed by other anti-Catholic newspapers, which are evidently making an effort to influence Englishmen and Scotchmen who favor Home Rule to change their

Old shoes die hard. The advocates of vested wrongs are spending themselves unstintedly to preserve their illgotten privileges. That Home Rule will come there can be no manner of doubt, for the men in the gap are made of sterling stuff. Their English confreres, too, are equal to the occasion and giving noble aid. The school master has been abroad amongst the English masses. You cannot fool all the people all the time.

POLLUTING THE PRESS Last week the gentleman having charge of the transmission of news in the Canadian Press Service in Winnipeg sent out a despatch containing some harrowing details bearing on the Ne Temere decree. It was represented that a Catholic man who was lying sick in a Catholic hospital in St. Boniface, was refused permission by the Mother Superior to see his "wife" for the reseon that their marriage, one being a Catholic, the other a non-Catholic, was celebrated before a Protestant minister. and that therefore such a marriage was not legal in the eyes of the Church. The following article from the North-West Review, Winnipeg, puts a new light on the matter. It will be noted that the manager of the Canadian Press Service in Winnipeg did not follow up the first report by sending another despatch conveying the real facts of the case. All the newspapers of the East gave great prominence to this sensational story, but none up to date so far as we have seen have published the correct version. A Catholic Society of Winnipeg has very properly taken up the matter and a libel suit against the Winnipeg dailies may be the outcome. The following is the article from the North-West Review:

Two of our daily papers, the Telegram and the Tribune, of Winnipe recently published several columns of would-be sensational character in which it was claimed that a certain woman by the name of Mrs. Brewer was unlawfully refused permission to visit her sick husband in the hospital. The stand husband in the hospital. The stand taken by the nurse of St. Boniface Hospital was on the ground that the Mrs. Brewer who claimed to be the law-ful wife of Mr. Brewer, the sick patient, was not what she claimed to be. The nurse had it on good authority that the said Mrs. Brewer was not married at all to Mr. Brewer but was simply unlaw fully living with him as his wife and fully living with him as his wife and that moreover she was not of a good moral character. After several attempts to gain admittance to the hospital had been fruitlessly made Mrs. visited the office of these dail and complained bitterly on the The marriage certificate of Mrs legal. wer was looked up, it was scrutinized

and found satisfactory to them. The above named newspapers stated formed on October 5, 1904 McMillan Moreover that the records

reporters failed to notice that the Mrs was not the Mrs. Brewer who claimed he the wife of Mr. Brewer. These are the hospital case, was serving a sentence in the Brandon jail, her daughter con-tracted with Brewer the marriage which Rev. Dr. McMillan solemnized on the 5th of October, 1904. It can be seen at a glance how utterly impossible it was for Mrs. Brewer of the hospita case to be the legal wife of Brewer. The attempts of those Winnipeg dailies to bring the Ne Temere decree into the case are at once seen to be perfectly ridiculous. The Ne Temere had nothing whatever to do with it. The nurse of St. Boniface Hospital who refused to admit Mrs. Brewer to see her alleged husband was simply refusing admittance to a woman publicly known to be a questionable character, to say the least.

This goes to illustrate the customary action of some of our dailies. They take hold of the least pretext to drag the Catholic Church and her institutions in the mud. It is time that they realize Catholics will not tamely submit to such utrageous treatment.

Another feature of the occurrence was an interview with Rev. Father Comeau sent broadcast throughout the country. In regard to this interview the North-West Review speaks editori ally as follows:

The Winnipeg Tribune of last Saturday contains what seems to us on the face of it a very strange production, purporting to be an interview with Rev. Father Comeau on the marriage laws. Evidently the rev. gentleman is not used to speaking for publication. What may sound plausible enough in the intimacy of private conversation may take on a very different aspect when committed to ink and cold type. Ac-cording to the publishd interview, Father Comeau supposes the case of man who was married to a Protestant is an old one put in clearer form, is due to Cardinal Logue, the primate of Ireland, and Cardinal Bourne, of Westminster, who are said to be opposed to Home Rule and wish to kill it. The his misdeed and he quits his legal wife, she being unwilling to be married before a Catholic priest. Buch a separation is not so easily nor so readily effected as Father Comeau would seem to intimate. From the fact that a man has taken a woman to wife (even should the marriage be unlawful in the eyes of the Church) such a man has contracted certain legal and moral obligations in regard to that woman which he cannot deliver himself of simply by endeavoring to square himself with the laws of the Church; and he cannot be a "good Catholic" unless he recognizes his obligations to the woman he has wrought. It is not our purpose to expose in detail what such obligations would be, but merely to point out that in our estimation Father Comeau has spoken rather merely to point out that in our estima-tion Father Comeau has spoken rather flippantly on such a grave subject. Father Comeau emphasizes, if anything, his lax view of the case in his answer to

following query:
If when reinstated as a Catholic the "If when reinstated as a Catholic theman who wishes to marry anothel woman, the ceremony to be performed by a Catholic priest, may he do it?"

by a Catholic priest, may be do it? asked the reporter.

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it we do not want to lay ourselves open to persecution. There is a way out and that is by having a secret marrage."

having a secret marrage."

The words "the Church does not recognize it" are very misleading, as one might conclude therefrom that the one might constude the refront that the Church makes light altogether of such a marriage. It is well known among Catholics, however, that the Church recognizes the legal aspects of such a contract and also certain moral obligations which flow from it, and she is very tions which flow from it, and she is very much exercised in practice as how best to secure compliance with her own legislation without entering in conflict with the civil law and without inflict-ing unwarranted injury on the innocent

Affairs bearing on the marriage cor tract, whether civil or religious, are of gravest nature, and in fact all cases of marriage are dealt with by the Church with the utmost care and concern. No priest with elementary prudence would undertake to dispose of a marriage undertake to dispose of a marriage tangle guided solely by his own lights tangle guided solely by his own inguis, but would invariably refer the case to his Bishop for consideration and settle-ment. We have penned these lines not so much to take good Father Comeau to task as to counteract any baneful effect which his words unguardedly spoken might create in the minds of the public.

It is claimed that under Home Rule in Ireland the Protestant minority would be made to feel its position and suffer disabilities at the hands of the Catholics. Because of the existence of this foolish and groundless impression a society has been formed in Dublin for promoting the inclusion of proportional representation in the coming Irish Bill. This new movement has Lord McDonell and Lord Courtney as enthusiastic advocates. The ides, we are told, has taken root, and it may come to pass that such a measure would form one of the clauses of the local government act. If certain timid spirits in Ireland, who are not The introduction by the editor is a members of the Catholic Church, would desire to safeguard their rights in this Saints' life and work. To a discriminaway, we do not think any one should raise objection. Minorities have rights and reverent attachment to his faith as which should always be respected, a Catholic, and we look to him for furbut in Ireland, true to say, conditions ther contributions along the same line have for centuries been reversed. In as the present work. that country the vast majority of the people had no rights which the minority were bound to respect, and the overwhelming power of England was always at the back of the latter. We have said that this dew departure is entirely uncalled for. We will go farther and declare that it will come to pass that always have more than a fair share of representation in the new parliament. It will be found that in the south and West of Ireland many Protestant genlie, while it will be too much to hope that the Orange element will return the compliment by electing Catholic members from districts where their co-religionists are in the minority. We find such to be the case at present as regards Irish members in the House of Catholics will not only be fair with their Protestant neighbors but will give them an overflowing bumper of liberality. One splendid result of Home Rule will be, we think, the promotion of a better feeling between Catholics and Protestants in Ireland. Too long have they been set at each other's throats by that class who feasted and fattened on the divisions of the people.

THE MASONIC PRESS

Newspapers in this country frequently English organ in the Eternal City, which puts the matter in an entirely

CELEBRATES FIFTY YEARS OF PAIN This has been a year of golden jubilees convent in Viterbo. It was never des-tined for newspaper publicity, but as the Rome correspondent of the Corriere

della Sera has published some incomplete information upon it, Rome may properly refer to the subject.

Some fifty-two years ago a young operatic star, a native of Zurich in Switzerland, was on her way to Milan to fuifil an engagement, when her mother, who accompanied her, died suddenly, and the loss made so deep an impression on the girl that she resolved to enter the religious life. She did so almost immediately, but a year and a half later, at the end of 1861, she was suddenly sflicted with a terrible spinal disease.

From that day, fifty years ago, to this she has never risen from her bed. Her head has to be kept in position

From that day, fifty years ago, to this she has never risen from her bed. Her head has to be kept in position by bandages and wire framework, for, according to the doctors, even a slight movement might imperil her life. She suffers intense pain, but nobody has ever heard a murmur from her lips. She is always cheerful and converses freely with her many visitors from the lips. The looks many light was a same for all Viterbe looks men her as a —for all Viterbo looks upon her as a woman of extraordinary sanctity, and the fame of her holiness has spread even abroad, so that many come to her to beg her prayers and seek her advice, and abroad, so that many come to her to beg her prayers and seek her advice, and she is credited with many supernatural gifts, including that of prophecy.

And now she has just celebrated the

golden jubilee of her paralysis in the Cistercian convent of Viterbo. Sistercian convent of Viterbo.

The Holy Father, who has long known of her, has sent her a beautiful auto-graph letter, in which he expresses his warm admiration for the example of Christian resignation she has given to all the faithful. Cardinal Cassetta and many dignitaries and priests have gone to Viterbo to celebrate Mass in the cell where she has lain so patiently for fifty years, and an immense number of despatches and letters were received by

affliction.

The correspondent of the liberal Corriere della Sera closes his account of her as follows: "Not a few extraordinary facts are related of this poor nun, and it is certain that many who come to Rome take occasion to visit her in Viterbo in order to be able to converse with her and to commend themselves to her prayers. The old convent has already become a species of sanctuary. The Sister, who is now seventy-five years of age, gives proof of really extraordinary in uition." The Sister, who is nov

her on the fiftieth anniversary of her

NOTES AND COMMENTS

A NOTABLE addition to Catholic "The literature in English is English correspondence of Boniface," translated by Prof. Edward Kylie, of Toronto University, and published in the series "King's Classics" by Chatto and Windus. Prof. Kylie, who went to Oxford as one of the Rhodes scholars from Canada, has since his return lectured on Modern History in the University of Toronto, and has won an enviable reputation in that department. He is also well-known as an authority on Franciscan literature. The text of this, his latest publication, is from the "Monumenta Historica Germaniæ," and the selection from the letters of Saint Boniface has, he informs the reader, been made with a view chiefly to illustrating the mind of England at that periodcareful and comprehensive survey of the ting scholarship Prof. Kylie adds a deep

DR. HASTINGS, Medical Health Officer of Toronto, has been criticising Father Vaughan's deliverance on the slum question in that city. The distinguished Jesuit had made a tour of the poorer quarters in the company of a civic official, and as the result of his observaions stated that no such thing as a slun existed in Toronto. Dr. Hastings thinks this "too absurd to be refuted" and points to the many overcrowded, insanitary houses in some quarters, "untlemen will be elected to the new house fit for human habitation." This, no from districts almost exclusively Catho- doubt, is true, but to anyone who has had a glimpse of a slum in London, the metropolis of the world, and the boasted centre of civilization, Father Vaughan's dictum will stand. Dr. Hastings requires to go abroad and to enlarge his scope of observation somewhat. A slum such as exists in London's East End is Commons. In the new order of things a thing practically unknown elsewhere in the world, unless it be in other large centres of population in Britain. With these Father Vaughan's priestly ministrations have made him familiar, and finding nothing to match them in their appalling misery and degradation, in Toronto, he gave utterance to a natural feeling of gratification. Dr. Hastings is too provincial.

WE ARE in Canada not unfamiliar with the Jesuit bogey. It breaks out in Protestant pulpits from time to time, publish press despatches from Europe and is a stock sensation with sectarian which are sent out by the Masonic journals of the lurid type. We were Press Agency. A few weeks ago the fairly deluged with it during the Jespapers in this country published an uits' Estates excitement some years article in which it was stated that His ago until Sir John Thompson as Minis-Holiness had sent his blessing to a ter of Justice punctured it in Parliaclairvoyant in Viterbo, Italy. Now ment and made a laughing stock of the comes the truth, but, needless to say, it famous "Devil's Thirteen." Yet it will never receive the same degree of comes to the surface from time to time publicity as the false report. We take and does duty in the same old unsavory the following article from Rome, the way as of yore as a weapon against the Catholic Church, when other and more legitimate means prove inadequate. The only wonder is that the Ne Temere decree, Bi-lingual schools and the Eucharistic Congress of 1910 are not atin Italy, but the strangest of all of them is one that has just been celebrated in a uits. As it is, they are not wholly ex-

Sallies " they are deemed fair game for the ministerial loiterer, and the journalstic vagrant.

WITHIN THE past few weeks no

person than Sir Edward Fry has had hand in the game. The occasion was irrelevant and the shaft quite gratuitous. This gentleman, as related in these columns last week, has published a pamphlet, addressed to the Society of Friends, on "Betting, Newspapers and Quakerism," and having pointed out that the doctrine that "an evil may be voluntarily done for the sake of producing some hoped-for good," might be extended to cover any vice, he went on to say that "the practice of the Jesuits founded upon this view has became a byword of contempt to all honest and and honorable men. It would be lamentable indeed if the Society of Friends should adopt the teaching and practice of the Jesuits." Father Delaney, Provincial of the Jesuits in Ireland, at once, through the columns of The Freeman's Journal, demurred to this abominable slander and demanded either proof or retractation. "I protest ndignantly," he wrote, "against this foul charge as a wicked slander, not the less wicked that for two centuries it has peen employed for the defamation of the Jesuits by the enemies of the Catholic

WHAT DOES Sir Edward do in the face of such a protest? It might have been expected that from a man of his position a frank response would be forthcoming. If he were an honorable man and really believed the charge when he made it (appalling as such an abyss of ignorance may be) he would either have put forward some semblance of proof, or frankly acknowledged that he wrote without reflection. On the contrary, he calmly stepped from under, and with a parting innuendo as to Father Delaney's own rectitude (an insinuation as cowardly as books might contain, the Society teaches and practices what he had imputed to them. In any case, he did not propose to spend the rest of his life in looking up extracts from text books to which any interpretation might be put that had convenient application to the issue before them. All of which serves to illustrate that Sir Edward Fry and thos who think with him put into active practise every day the identical doctrine which, with total disregard of the Ten Commandments, they impute to others. But then they are authorities on the moral law!

PRESS DESPATCHES announce the opening in New York of the big religious campaign under the auspices of what is called "the Men and Religion Forward Movement," which, according to its promoters, is to "shake the continent to its very centre." It is being financed by a group of Wall street capitalists, and is intended to impress the multitude with the advantages of a religious connection in business. At least that is what we gather from the advance notices which for many months past have, broadcast through the land. We have had occasion to comment upon it before as a concrete example of the materialistic type of religion so much to the fore not see any sense in it. now-a-days. We should be sorry to ate aim, as with the much vaunted "Laymen's Missionary Movement," is to exact the mighty dollar, and to identify religion still further with push, enterprise, respectability, and those other purely human qualities which, in Protestant countries have already displaced the beatitudes. Under such tendency the chief end of man is no longer to glorify God, but to make the most of this world. It were greatly to be desired that in this vitiated atmosphere Catholics should escape the contamination.

INSTANCES OF the commercial spirit which has taken possession of Christians of a sort are much in evidence. A very effective one is at hand in the unblushing campaign set on foot by an Anglican prelate-the "Lord Bishop of the Falkland Islands" no less. He has flooded the British metropolis with letterpress outlining his great scheme, which is none other than to decatholicize the population of South America. He can do it, he says, for £100,000, and promises great extension of trade to British manufacturers into the bargain. One of the great London dailies pithily summarizes the scheme after this fashion: "The bishop's idea is that we shall go with the Bible in one hand and the ledger in the other. He is quite frank about this, as also about his further idea of bringing this vast district of two million square miles under British influ-- and all for £100,000. The bishop's services certainly should be enlisted by the "Men and Religion Forward Movement."

BUT AS to Protestantizing South America, Catholics of that continent as tributed in their entirety to the Jesuits. As it is, they are not wholly exonerated, but made to bear a generous share of the burden. As "Aunt Baptists, Methodists and Presbyterians it is never satiated. First exalting it-

have had that in view for some years and have drawn beavily upon pockets of their countrymen for the purpose. They have further prosecuted a vigorous campaign of falsehood and detraction to the same end. Yet they do not appear to have made any impression upon the object of their vicious endeavors. Nor is the Anglican prelate of the Falkland Islands likely to succeed where they have failed-not even for £100,000. The fluancial earthy character of the idea will not commend itself to the Spanish American mind, any more than it does to the genuinely religious people of Great Britain and America.

WE HAVE in these columns at sundry

times endeavored to present the truth

about South America and to show that the whole campaign of detraction indulged in by emissaries of northern sects has no basis whatever in fact. Corroborative testimony of this is to hand from an unexpected quarter in the person of M. Georges Clemenceau, a pronounced French anticlerical, who has just returned to Paris from a prolonged visit to the Spanish American republics. M. Clemenceau cannot be supposed to have any affection for things Catholic, and his outspoken testimony, therefore, is all the weightier on that account. He tells only of what he saw and heard, and laying all bias aside gives unstinted praise to the purity of life, public spirit honesty, industry and enterprise of South American Catholics. A corresponden of America cites a remarkable passage from his published reflections contrasting Paris with the Argentinian capital Buenos Ayres, much to the disadvan tage of the former. He affirms solemnly that in Buenos Avres (a city of over a million inhabitants) the class known eunhemistically as the demi-monde does not exist. In this, not Paris alone, but every city of considerable proportions it was disreputable) intimated that no in Europe or America suffers by commatter what Jesuit theological text- parison with the metropolis of Spanish America. The Bishop of the Falkland Islands, and those with like aspirations would be well advised in refraining from meddlesome interference in the affairs of South America, and devoting their energies to the stupendous task awaiting them in their own countries.

FATHER SEARLE'S ABLE SERMON

DOUBT ALWAYS DANGEROUS IF IT PASSES FROM A MERE DOUBT TO A REAL OPINION

The following is a portion of a very able sermon preached in St. Mary's Church, San Prancisco, California, by Rev. George M. Searle, C. S. P., late Superior General of the Paulist Con-

Religion, then, they thought, should be quite comprehensible too. The human intellect ought to be able to fathom its deepest mysteries. That the was not with them an admissible idea just as some people now claim that the dogma of the Holy Trinity is contrary to reason, when in fact it is simply be yond human reason. The assumed, as Unitarians do to-day, that our reason is through the associated press, been sent absolutely perfect, that what it cannot same as if a schoolboy should say that some complicated mathematical formula cannot be true, simply because he can-

" St. Paul says in the text, that some question the motives of its promoters, ng the faith. It could not be otherwise. If any one goes on the principle of putting human reason as the infallible judge of the dogmas of religion, he will, jooner or later, err concerning the faith simply because not to err, he must submit to the authority of a reason superior to his own, and he does not admit any such authority. He errs concerning the faith, because he has no faith, except in himself.

Still, the mischief may not, in the first place, go as far as this, because the authority may not assert itself immediately. It has not pronounced absolutely on the points with which the man's mind is just now concerned, and perhaps it

" For in the Catholic religion, as generally and rightly held, there are points which have not been settled absolutely by the authority of the Church, and which are not unmistakably laid down in Scripture. Nor are they a perfect legical deduction from those that are so de termined. But they are commonly held, not only by the faithful in general, but also by Catholic theologians

DOUBT MORE OR LESS DANGEROUS "With regard to these points, doubt is theoretically admissible. But still it is more or less dangerous, except for faith is very deeply r especially if it passes from a mere doubt

real opinion.

And the reason for this is very plain. For such an opinion very prob ably arises from a preference for own reason or judgment over a judg ment, which though not absolutely Di vine and infallible is still vastly superior to one's own. It also implies a distrust, not absolutely in the Divine word but in the Providence of God over the Church, and in the direction of Holy Spirit which is constant and unfailing; not something only coming into action at some special emergency, like one which calls for a positive definition by the Holy Father, or by a Council acting in union with him.

"The maintenance, then of such opinions, contrary to common Catholic be-lief, usually proceeds, partly at any

self over man, it goes on to exalt itself

self over man, it goes on to exalt itself over God.

"We have, of course, a notable example of this in our own day, in the rise and development of the Modernist heresy, or rather a nest of herestes. Their suthors, intending in the beginning only to advance and defend opinions not absolutely contrary to faith, but only at variance with common belief; not undertaking to construct a new creed, but only what they would call a new theology; did not wait long before attacking the faith itself. Or, if still pretending to hold it, they attached an pretending to hold it, they attached an entirely different meaning to its articles from that held by the apostles and their successors. In some matters they invented what St. Paul would have called as in the text, "profane novelties of words;" in others, while holding the novelties" of meaning.

ALWAYS A SOURCE OF DANGER 'But we need not say more about these modern Gnostics. Owing to the energetic action of our present Supreme Pontiff, the movement they set on foot will hardly go much further, inside the Church at any rate. But still the general principle underlying it will always be a source of danger to the individual, though not, of course, to the

Church as a whole.

"This dauger to the individual consists in the setting up and maintaining of opinions, which though not plainly contrary to the Faith, are opposed to the general belief of the clergy and of the

laity.
"Here it may naturally be asked, "Have not some such opinions ultimate-ly prevailed, and even become the general belief?" Have they not turned out to be true, after all? And how can they prevail, unless some one maintains and defends them? For instance, did not Christians in general formerly believe that the statement in Genesis that the whole creation was completed in six days, was to be understood as meaning that these six days were days of twenty that these six days were days of twenty-four hours each; whereas now the opinion that they were long periods of time can be held without any suspicion of heresy? And was it not also generally believed in past times that the earth was much the largest body in the universe, and the heavens a mere adjunct to it?

"It cannot, of course, be denied that

if not actually matters of faith, at any rate closely connected with it, and that it has subsequently appeared that such is not the case, and that the contrary opinion may be safely held.

DISTRUSTING THE FAITHGIVER "But still it remains true that in the beginning the confident assurance and assertion of such contrary opinions is langerous to the faith of those who hold them. The danger simply is that one holding them may become so confident of their correctness that he becomes ready to abandon the faith in general rather than to give up his opinions. For faith in the teaching of the Church is one solid thing. If one abandons a single article of faith, he of course abandons it all. St. James says: "Whatsoever shall keep the whole law, but offend in one point, is become guilty of ail." And why? Because the Because the sin of breaking some particular law is in disobedience to the lawgiver. So one abandoning one article of the faith ceases to trust in the authority of the Church which presents the faith to him; and his so-called faith in other articles

giver, as that of the other was that of disobeying the lawgiver.

"So, one who asserts confidently au opinion, though perhaps not actually contrary to the faith, seems to him, even probably, to be so, begins to lose even probably, to be so, begins to lose confidence in the Church, from which his faith comes, and is in danger of los-ing his faith altogether. "This danger is not simply in theory.

becomes merely his private opinion. His sin is that of distrusting the faith-

One meets in actual life scientific men for instance, who have made studies in evolution, and finding a full-fledged belief in it contrary to the teaching of the Church, and even what seems to them the minimum possible belief in it contrary to general Catholic opinion, have absolutely opposed to it. And as they cannot or will not give up the results of their studies, they give up their faith in the teaching of the Church generally. And the evil does not stop with them. The unscientific Catholic laity are moved by their example, even more than by that of non-Catholic scientists, and conclude that the Church really is opposed to the teachings of true and genuine science."

TURBULENT CLERGYMAN

Dorchester, N. B., Dec. 24th, 1911. Hon. Thomas Coffey, Editor Catholic Record, London, Ont.

Dear Sir.—I enclose a copy of a letter I sent to the Moncton Times, and which was returned to me with a letter from the Editor, copy of which is also en-

closed. Since a year this man Batty has been inflaming the Orangemen against the Catholics, and I wanted to hear him, but und to my sorrow that there was no fairplay for me at a meeting which was

He made false attacks on the Canadian Roman Catholic clergy, the Irish clergy, the Knights of Columbus, and called upon all Orangemen not be called upon all Orangemen not to vote for any candidate who would not pledge nimealf to do all in his nower against the Roman Catholic Church.

I have read enough in your paper and in history to be able to answer all his statements, but was not given a chance

I desire to give the people of Dorof the help you may give me will be appreciated. I believe that those people should be met in public, and not behind the shield of the Orange order.

Years sincerely. JOHN HEBERT. Copy of letter from Editor Times

Moncton, Dec. 22ad, 1911 John Hebert, Esq.—Dear Sir,—You letter received and contents duly considered. Mr. Batty and his lectures have al ready been the subject of considerable controversy, and we do not feel that any good wood result from anything further in this line.

Wishing you the compliments of the

Sincerely yours, J. S. Boyd, Editor Times.

Dorchester, N. B., Dec. 14th., 1911. Editor Times, Moneton, N. B: Dear Sir,—Please allow me space your columns to enter my protest in re-gard to a lecture delivered in the Dor-chester Methodis: Church by the Rev. Mr. Batty, on last Monday night, under the auspices of the Dorchester Orange

At the commencement of his lecture Mr. Batty stated that he would deal solely with the policy of the Roman Catholic Church, and he also stated emphatically that if there were any Roman Catholics present who took exception to what he said, they were at liberty to enter a protest.

The discourse or lecture was entitled "Ronan Catholicism and its relation to the British Empire" and naturally I went to hear something of what Roman Catholics had or had not done in rela-tion to the empire, but instead I heard an inflammatory speech of the regular 12th of July type.

What surprised me most was that intelligent people should appear to get so worked up by Mr. Batty's utterances, when as a fact very much of his dis-course was based solely on extracts from the Toronto World, vague sayings of Lecky, or the vaporings of a so-called ex-Jesuit.

ex-Jesuit.
On the authority of an extract from the Toronto World, Mr. Batty stated that the Roman Catholic clergy of Canada were instructing the youth of Canada to be anti-British, and through a vague extract from Lecky's writings he said that "where Roman Catholics have power, they use it for oppressing

When the statement re the Roman Catholic clergy was made, I immediately told the lecturer it was false, and that it could not be substantiated from historical facts, either past or present, and torical facts, either past or present, and the only answer Mr. Batty gave was, that he got it from the Toronto World, and that he was not responsible for it. Oh! No, Mr. Batty, you are not re-sponsible. You come to Dorchester and

nake an inflammatory speech calculated to create hatred and animosity between Protestants and Roman Catholics, and you do this solely on an extract from the Toronto World.

It is a notorious fact that in things

concerning Catholics or Catholic countries, Protestant papers as a gen-eral rule do not give the Catholics the benefit of the doubt. For example, take the story of Italian atrocities against the Arabs. All the Protestant papers were ready to publish it, and did so with flaring head lines, but now that the thing is exploded, the Montreal Star is the only paper I have seen that

Star is the only paper I have seen that refracts in a manly manner.

As for the other papers they may put a few lines in some inconspicuous corner, where not one person in ten will notice it, and this in general is the method used in publishing news concerning Roman Catholics or Roman atholic countries.
Will Mr. Batty answer the following

uestions, which I intended asking at his lecture, had I been given a chance. 1st. Give names of countries or places where the Catholics, having power, oppress their Protestant breth-2nd. What ground had you for stat-

ing, or intimating, that the Roman Catholic clergy of Ireland are responsible for the decrease in the population of Ireland? 3rd. In the case of the persecutions

in France, Portugal and Mr. Batty please tell me if it is for the betterment of religion that the Roman Church is assailed, and if so, for which of religion that the Roman of the different brands?

of the different brands?

I had several other questions for Mr.
Batty to answer, but when I attempted to put my questions I found that state-ments made by the rev. gentleman, in the first part of his discourse, did not

work out in practice.

I was looked upon as if I had no right nor authority to ask a question, or con-tradict any charge made by the lecturer. One man left his seat and shook his fist at me, but he was held down by another

I do not know what this man intended doing, but I noticed that his eyes seemed full of fire, and had a wild and glaring look which would not be considered uncommon in a lunatic asylum. If Mr. Batty wants to talk of "Roman Catholicism and its relations to the British Empire' I am willing to meet him in public debate in Hickman's hall at Dorchester, and I feel that I can prove from history that if there had been no Roman Catholicism, the proba-bilities are that there would be no Brit-

ish Empire to-day.
In conclusion, I wish to sincerely apologize to the Rev. Mr. Crisp for hav ing made the mistake of using his name in place of Mr. Batty's.

I can assure the Rev. Mr. Crisp that

I respect him as a clergyman and as a gentleman, and I am heartily sorry that I cannot say as much of the Rev. Mr. Batty.

WHAT CAUSED THE CONVER-SION

In a confirmation sermon delivered recently in Tiffin, O., by Bishop Schrembs of Toledo, the prelate told the story of the conversion to the Catholic faith of an Enjagonal ministry. an Episcopal minister who was stationed at Manistee, Mich., when the Bishop was a pastor in the Diocese of Grand

"He came to me for instruction in the Catholic faith," said the Bishop, and it was a pleasure to explain Catholic doctrine to him, for he had a beautiful soul. He was baptized and received into the Church and is now a priest in the Diocese of Grand Rapids. I was curious to know what had first turned his mind toward the Church. I had often seen him at services in my church and I make humble confession to you this morning that I may have been vain enough, to have wished to hear from his own lips that I had been the instrument of his conversion. So one day I asked him what had turned him toward the Church. You would not guess his answer in a thousand years. He said:

1. The this morning that I may have been vain swer in a thousand years. He said: nothing at all to do with them; it is our 'Well, Father, to tell the truth, it was a little Catholic child, an Irish servant paths.

girl. I saw that poor girl leading such a pure and beautiful life that I began to reverence her. I asked myself what it was that governed her daily life and action and I resolved to find out. And here I am in the Church.' It was not my instruction at all that brought this minister into the Church that came afterwards. It was the beautiful example of the daily Catholic life of an uneducated servant girl."

IRISH MUSIC

FISKE O'HARA THE WELL KNOWN IRISH SINGER MAKES ELO-QUENT PLEA FOR ITS CULTI-VATION

One of the strangest things to a musician or singer is the neglect of the national music of Ireland. When one realizes the glorious heritage of song that the grand old race of bards left behind them, it is hard to understand why it is thrown aside without any def-inite effort being made to revive it or cultivate the national school of music founded in times more ancient than man can determine.

Centuries before the present musical

centuries before the present musicas scale was invented, the Irish race was composing music with a complete system of notation. Long ere Christianity was introduced into Ireland, there was a set of musical scales and a method of writing music. When the Christian mising music. When the Christian missionaries arrived in Ireland they brought the Ambrosian scales or modes and the bards, seeing the superiority of the system, at once adopted it. Many of the melodies that have come down to us from ancient times bear all the marks of having been composed in these early ages and still bear all the ancient characteristics in spite of the fact that ideas. How many of our young students of Irish history know that the harp was introduced into Italy from Ireland? We have the word of Gallilleo, the father of the astronomer, for that fact. And how many know that Gryffyth Ap Conan, Prince of North Wales, brought over note down the national music of Wales? This we are told in the ancient Welsh of folk-songs of any people on the face of the earth why should we not make an effort to bring them before the world in proper shape? Better still, why not educate our own young people, and the old ones too, for that matter, with the best of our natural irs? We should have an Irish Choral society in every town where there are ten Irish families, and in every large city there should be dozens of branches. The Irish have just as beautiful voices as the Welsh, yet the latter have a hundred singing clubs where we have one. This should not be the case. Let all of our young people who have good voices and an ear for music club together and start the movement. It will not be long until the world will ring

which it never dreamed.

FISKE O'HARA

ANCIENT CATHOLIC ABSTAINERS

long ago stirred the echoes of the hills and valleys of old Innisfail and the

world will awaken to the fact that there

is a mine of music in the old land of

Very Rev. Prior Higgins, of Bridlington, England, now visiting America, a letter to the Boston Pilot states belief that the Canons Regular of St. Augustine, founded by St. Gilbert in England in the twelfth century, were the first religious community to total abstinence a rule though the Jewish historian, Philo, says the order of monks founded by St. Mark the Evangelist at Alexandria were total abstainers. St. Pachimins in the third century prescribed total abstinence as a rule for monks, and by the middle of the fourth century there were fifty thou-sand monks in Egypt alone following his rule, which spread afterward to Palestine, Greece, Dalmatia, Ireland,

St. Basil's rule prescribed water as the drink for monks. St. Martin made total abstinence a rule for the monks of Gaul. St. Augustine says: "Any one who reads the lives of the saints, not fail to see that they observed a perpetual abstinence from meat and wine." St. Columba and St. B. carried the rule of total abstinence to

France, Switzerland and Germany. In view of these facts, The Catholic Abstainer hopes some of our proliquor contemporaries will allow us total abstinence fanatics to remain in the Church, and that barrels with bibulous monks beside them will disappear from realms of art-if such productions can be called art .- Catholic Abstainer.

Memorial to Tom Moore

A literary shrine sacred to Tom Moore is the Vale of Avoca, situated in Wicklow, that county which is popularly described the garden of Ireland now proposed to erect a memorial the to the poet, and as the outcome of a public meeting the promoters of it con-sider that its erection in "the vale in whose bosom the bright waters meet

would be very appropriate.

It was while at Avoca that Moore wrote some of his best known melodies. Nature herself had supplied until quite recently a memorial of the bard in the form of an oak tree. "Tom Moore " under whose shade he did most of his writing. A remnant of it only now survives owing to the desire of tourists to carry away portions of it as souvenirs of "the poet of all circles and the ido of his own."-Pall Mall Gazette.

If you want knowledge, you must toil for it; it food, you must toil for it; and if pleasure, you must toil for it. Pleasure comes through toil, and not by selfindulgence and indolence. When one

FIVE-MINUTE SERMON

SECOND SUNDAY AFTER

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none

service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these things, so it is with His holy Name—indeed, much more so. For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to mon," says St. Peter in to-day's Epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all greatures so it His sacred we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the Name of Jesus every knee should bow." "From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise, my brethren; and yet what is our every-day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly learn to lisp

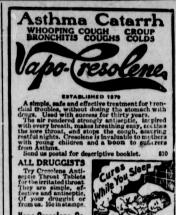
use their tongues properly learn to lisp curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tongues and insult our blessed Lord by their proface use of that Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, slas! is that Holy Name dragged through the mire and filth of low, vulgar, and often obscene language.

one language.
ast a detestable vice this is? How What a detestable vice this is? How worthy of the demon in its rebellion to God's express command, "Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His Name in vain."
Let this feast of the Holy Name serve as an occasion for a ren-wal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in My Name, amen, I say, He will give it you," be an incentive to hope, be a stimulus to pray for the grace of free dom from that slavery. Habit is strong, but Collegeness in attempts. His probut God's grace is stronger: His promise of help is never void. Blessed be the Name of Jesus!

SOCIALISM AND THE CATH-OLIC CHURCH

acove all, by uncompromising and olitter hatted and denunciation of the Catholic of the earth and breathed into his face the breath of life and man became a living advocates, its newspaper organs and periodicals, breathe hatred and "Herein, brethren, you see at the and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ the rightful existence of our py christ the rightul existence of our present social organization, and the independence of the Church as a society complete in itself, and founded by God. And yet, when blamed for such utterances, they will maintain that the

"In the later books of the sacred dependence of the Church as a society complete in itself, and founded by God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the socialist party, not because it is a party of unbelievers, but because it is a party of unbelievers, but because it attacks religion, but because it is a party of unbelievers, but because it is a party against the greed of capital; he recog-nizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty



when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forced contracts as oppression and fraud—sins that cry to heaven for vengeance.

In brief, it is because, in the interest of God and religion, and honest workingmen, the Church raises her voice in warning against the irreligious and atheistic principles with which socialism seeks to poison the pure life of labor, that the socialists cry out in frenzy that the Catholic Church is the enemy of organized labor in the interest of

ARCHBISHOP GLENNON SCORES EXISTING EVILS AND FADS

HUMAN LIFE IS SACRED, AND ALL WHO DWELL HERE MUST OBSERVE THIS LAW IS HIS AD-MONITION

Church Progress

Church Progress

In his recent sermon at the New Cathedral Chapel His Grace Most Rev. Archbishop Glennon said:

"The time was when men held their fellowmen in slavery. Such slavery has been abolished, but is it not possible that to-day a slavery more extensive has been inaugurated, not alone of the body but of the son! 2 This alwars is the

one grand army to drive from the city those who, spurning this great truth, trade and traffic in the souls and lives

nor sweatshop has the authority nor the right to destroy it, whether the destruc-tion be by negligence or by squeezing the life of the individual that a little

the life of the individual that a little money may go into the treasury.

"The Almighty in the beginning created heaven and earth. The flat He spoke was that light be made, and it was; darkness was dispelled; day came on; order established; the earth came into being; land and water separated. Then, we are told, the waters brought forth the creeping things having life; and the earth brought forth living things in their kind; again under living things in their kind; again under the flat of the Divine Will. Then, to crown His creation, God said, 'Let us make man to our image and likeness, and let him have dominion over the fishes of the sea and the fowls of the It is an undeniable fact, says America fishes of the sea and the fowls of the that modern socialism is characterized by unbelief, hostility to religion and by unbelief, hostility and hitter Lord God formed man out of the slime

the breath of life and man became a living soul."

"Herein, brethren, you see at the beginning the line that divides the almost infinite distance between man and other created things. He is made in the image and likeness of God, a living soul, and these are made for his service, for his benefit and subject to him.

"In the later books of the sacred Scriptures this distinction predominates.

"In the later books of the sacred Scriptures this distinction predominates. The children of men, though fallen from grace, are still eligible to be the children of God, the rulers of the world under the supreme dominion of the Al-

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

Sir W. R. Mered.th, Chief Justice.

Sir Geo. W. Ross, ex-Premier of Ontario.

Rev. N. Burwash, D.D., Pres. Victoria College.

Rev. J. G. Shearer, B.A., D.D., Secretary Board o Moral Reform, Torouto.

Right Rev. J. F. Sweeny, D.D., Bishop of Toronto Hon. Thomas Coffey, Senator, Catrolic Record London, Ontario.

Dr. McTaggart's vegetable remidies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure.

"It is on the existence of a human soul on which alone may be based true democracy; on which may be predicted equality. It is here where our social atudents generally make their first and their fatal mistake, for they leave out the only basis on which a system of equality may be constructed. When they begin without God, and without the human soul, their system is a gradual materialistic world, in which equality is a useless and meaningless phrase, not founded on fact and incapable of being set their by their ablest prophets. It is the soul that giver a value to human life. It is the soul that constitutes its sacredness, and it is our supreme Christian duty to cultivate the soul life that is in us and to make those lives as sacred as we may.

tivate the soul life that is in us and to make those lives as sacred as we may. "As, again, soul and body constitute our life that is, so must we struggle to conserve these lives of ours, because of that sacredness that comes to them; that individualizes them; and sets on that individualizes them; and sets on even the least more value than of the whole world besides. Unfortunately, in the general trend of to-day towards materialism and away from God and the spiritual life, whether it be the spiritual life within us or the spiritual world about us the value of these souls of ours becomes depreciated and their spiritual-ity ignored.

ity ignored.

"There are some people who give their thoughts and time to the caring of pet animals, dogs and cats and horses, while ou the other hand human beings, their brethren, are starving and hometheir brethren, are starving and home-less, even little children orying for bread, and a large percentage outcasts from hope and home and happiness. Now one of these souls, however crude be the casement, though enveloped in rags and ulcers, yet, being a human soul, spiritual and immortal, is worth more than all the pampered pets, is worth more than all the accumulated luxuries and deserves more our care, our protection, than the entire brute creation.

"This truth we should remember. It "This truth we should remember. It is natural, perhaps, to appreciate the instinct which in the brute creation leads either to our admiration or to our appreciation. It is natural to respond to the affection that may be shown to us by them, but when such creatures stand between us and our duty to the poor and lowly, when they engross our time and thoughts, when their value appears to be more than the least of these, the brethren of Christ, then comes the blasphemy of it all, the intense thoughtlessness and vulgarity. tense thoughtlessness and vulgarity, yea, beastiality of it all; until one is

that to-day a slavery more extensive has been inaugurated, not alone of the body but of the sou! This slavery is the outcome of immoral and unsanitary surroundings, which gradually render body and soul a slave of disease and vice.

"What whips to lash or laws to condemn the inhuman beings engaged in that lowest of all traffics, the traffic known as whiteslavery?

"Above our cities should be written higher than its smoke factories, high above the noise and bustle of the streets: 'Human Life is Sacred, and All Who Dwell Here Must Observe This Law.' And all who dwell there should join in one grand army to drive from the city

"Consequently the suicide is a crim-inal, and it is well for us to remember this supreme fact, the suicide is a

criminal.

"He is a criminal because he asserts over himself the power that God has not delegated to him. That human soul that he is God-given, and he is responsible that it remain in its human habitation until God wills the separation we call death.

"There are some to day," continued the speaker, " because of the prevailing materialism, who argue that one's life is one's own so the individual may make what disposition he desires of it. If he considers himself a failure, or an impediment to other's happiness, then, they say, he has a right, if he so desires, to remove the impediment and to end the life. And some applaud such an action, claiming it to be the result of a subble and grouper results. noble and generous resolve. The truth is, however, that the deliberate suicide is not only a criminal

his opinion, is already a failure, and because it is a failure, he ends it. In other words, he has neither courage nor strength to fight on and on though the odds be against him. He is devoid of the courage to struggle for God's sake, whose command is to struggle to the end, for his own soul's sake, not for the sake of others, and so whatever maudlin aymenthy comes to the suicide, the act sympathy comes to the suicide, the act is criminal from the standpoint of Christian truth, for it is a sin against himself and humanity, and God.

"The Church refuses Christian burial to the critical because it was a single because it is a single becau

"Human life is sacred, and because it is, not alone is suicide condemnable, but whatever there be of risk that is unnecessary whatever there be of danger that may be avoided, it is a duty we owe to Almighty God to make these lives of ours as fruitful as we may under God's benediction, and as long as we may under His providence. under His providence.

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"Science sometimes may demand for its progress, and that it may be more helpful for others that risks be undergone, experiments made, which have the element of risk in them. It would be hard, perhaps, to define at just what line these demands of science become criminal, and up to what point the victims thereof may be held excused. Certainly we may classify among the great sacrifices, those which some have made, offering their lives in the service of their fellowman, that diseases may be known in their origin and development, and that the victims may be decreased. "We may regard as heroes those whose lives are somewhat shortened by the studies they undergo in the pursuit of truth, religious or scientific; but there must remain those who risk their lives merely to be notorious, who pro-Science sometimes may demand for

lives merely to be notorious, who promote by their acts neither the welfare of others nor their own, scientific progress is well but through it all, the sacred value of life is such as may not be lost sight of or disregarded, in that in each individual life there is the individual and and the sacred value of life is such as may not be each individual life there is the indivi-dual and God to be considered and that partnersnip is theirs in the soul, and no act tending to life's possible destruc-tion may be placed, unless it has the Al-mighty's approval. That which has not His approval will be held by Him in judgment against the individual."

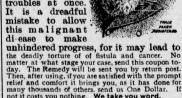
CROMWELL-LINCOLN

In a recent speech Rev. Dr. Hillis, he Brooklyn prescher, gives some unique the Brooklyh presener, gives some unique thoughts on Oliver Cromwell. He calls England's infamy "a twin brother of Abraham Lincoln," and presents the Lord Protector as "a model for the reach of Armylica". youth of America.

Perhaps the Brooklynite believes that notoriety is more accessible and just as good as fame. Be this as it may, never good as fame. Be this as it may, never since Adam was a boy was there such a queer conjunction as Oliver and Abra-ham. Cromwell represents fiendish hypoorisy, Lincoln magnificent candor. one is a synonym for cruelty, the other charity; one was a curse to humanity, the other an unparalleled blessing; one was a bloody bigot, the other tolerant to every creed and to all color; one was a tyrant who trod to his dastardly purpose over the wrecks of nations, the other a humanitarian whose heart bled that force was a dire necessity to pre-serve a great nation's solidarity; the one was a murderer, the other a benefactor who would, in his gentleness, rather dry a tear than cause one to be shed; the name of the one was erased from the glory of his country's history and his grave desecrated, the name of the other is enshrined in the whole world's love and his tomb hallowed with the gratitude of the emancipated, and with the praise of the greatest of nations whose life he maintained at the sacri fice of his own peace and finally in his martyrdom; Cromwell came to rivet the chains of slavery on the Irish, a deondage of the black, will ever sound in the ears of generations as liberty's sweetest music; Cromwell's blasphemy of God, while he was engaged in the

but is a coward as well. "The life that he ends is one that, in his opinion, is already a failure, and be-

If you have Piles, or the itching, burning irritation which is their sure sorption Remedy for all rectal troubles at once. It is a dreadful mistake to allow



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batchery of the defenseless or of inno-cent women and children, is abhorrent to even the impious, while Lincoln bared his head and heart and hand to His Creator with a reverence most pious and most grateful; one was a coarse bully, the other

A combination and a form, indeed, Where every God did seem to set his

seal,
To give the world assurance of a man.

To give the world assurance of a man."
Where there is absolutely nothing but contrast, we were startled to find a professed preacher of the gospel finding terms of comparison.

Speaking of the massacre of three thousand five hundred and fifty people in Drogheda, Frederic Harrison, who cannot be accused of partiality to a Catholic cause, says:

"No admiration for Cromwell, for his genius, courage and earnestness—no

"No admiration for Cromwell, for his genius, courage and earnestness—no sympathy with the cause he upheld in England—can blind us to the truth that the lurid light of this great crime burns still after centuries across the history of England and of Irelcud; that it is one of those damning charges which the Puritan theology has yet to answer at the bar of humanity."

So, too, has it to answer for history repeating itself in the bloody butchery of the two thousand defenseless men, as well as women and children in Wexford. Such deeds have made of Cromwell the

Where will we look for intolerance in the mighty character of Lincoln? He upheld a constitution that in no way discriminates among citizens—that has no religious test for rights—that has made the name of America a haven for personal worth, exclusive of every other consideration that creeds could beget or nationalities engender. History pelts Cromwell to obloquy with the curses of the defrauded, the outraged and the slaughtered, while what black hand will dare charge the kindly Lincoln with

slaughtered, while what black hand will dare charge the kindly Lincoln with one crime against his fellows?

The center of an awful storm, Lincoln stands majestically with the courage of his convictions looking to heaven for aid at all times. Though multitudes fell around him in battle, he still held to wight and institute of the still held. tell around him in battle, he still held to right and justice, never qualifying the one, though often mitigating with mercy the rigors of the other. Lincoln, is the great high priest of American destiny, tearfully offered sacrifice, while Cromwell appears a dread butcher steeped to his boottops in the blood of

How dare this man, Hillis, unworthy of the title "reverend," associate glory with shame in comparing Cromwell with nagnanimity of our martyred president? Where is his sense of justice gone? Is it that his trade has been to malign Catholic truth so that in the advocacy of Cromwell's Mahomedan methods to establish Protestantism, Hillis has for-getten all truth? The Lord deliver our outh from emulating such hellish ideals
f humanity as Cromwell has embodied in his ferocious fanaticism. Carlisle's fantastic literary "forms" to excuse his deviltry have only probed more profoundly the reasons why every man should stand aghast at the incarnation of a heartless, inhuman villain, to which England would fain refuse a grave. Dr. Hillis certainly does not intend to

"swell the sail he spread for heaven with blasts from hell," but did he so in-American command, as well as a sample of hideous humanity wherewith to influence youth and to undo all the generous traits of American citizenship than the "atrocious mass" cursed with the name of Cromwell. — Buffalo Catholic Union

FILIAL DEVOTION A BEAUTI FUL THING

One of the most beautiful things we can behold in this too often unhappy world of ours is the sight of a faithful son or daughter surrounding with marks of true filial love and devotion the aged and infirm parents to whom they owe their existence, says the Sacred Heart

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If you have Piles, or the itching, burning irritation, which is their approximately and in the interest of the care in the continual, burning irritation which is their approximately and the continual, alas! far too often do we see painful in-Such care, lavished upon th alas! far too often do we see painful instances of the cruel neglect of aged parents by their ungrateful children. A new member—husband or wife—enters the household, and finds the presence of the former head of the house irksome or the former head of the house irksome or disagreeable; harsh words ensue, or unkind abuse, or cold neglect; and even at times, the old father or mother is sent to an institution for the aged, to be cared for by strangers, instead of receiving loving ministry and devoted attention from the children who owe their ways existence to them. There their very existence to them. These cases are very distressing and scandal-ous; and such ungrateful and irreverent children must expect God's punishment upon them sooner or later.

Bishop Ross An "Expert" The "financial relations" in connec

tion with the Bill for Home Rule for Ireland, to be introduced in Parliament reland, to be introduced in Parliament next year, are being investigated and considered by a committee of experts appointed by the Government for that purpose. One of the ex-erts is an Irish Catholic Bishop, as to whom T. P. C'Connor in his cable letter this week

O'Connor in his cable letter this week to the Chicago Tribune thus writes:

"By a curious chance the dominating figure of this committee is an Irish Bisnop, Dr. Kelly, the Bishop of Ross. The diocese of Ross is one of the small dioceses in Ireland, and its Bis op up to the time he was raised to the miter, had been simply a college professor and was apparently unknown outside clerical circles. But when William O'Brien and George Wyndham created the dis astrous finance of the Wyndham land act—a measure that has raised the



BEFORE THE YEAR **CLOSES**

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

If the matter of insuring your life has been one of these, it would be weil

to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

It will pay you to have a talk with one of our representatives, or write to-day to the

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price of land in Ireland more than 50 per cent.—Dr. Kelly began to write criticisms in the Freeman's Journal which, by their masterly array of figures let the world know that there was a fine financial mind in the Irish episcopate. When Ireland was asked for a financial expert who would discuss the complex financial question, men's minds turned to this admirable, cogent and practical thinker."

How to Help Catholic Journalism In an article by the Rev. Lewis Drummond in the Canadian Messenger, the distinguished Jesuit gives the following hints as to the best ways in which to aid Catholic papers: "There are four practical ways of helping Catholic journ alism, four points insisted upon by our valiant models, the German publicists. First, pay your subscription to at least one Catholic paper. Second, read it. Third, advertise in it. Fourth, write to it. giving Catholic news, approving or Third, advertise in it. Fourth, write to it, giving Catholic news, approving or criticizing its articles; above all, take an interest in it. To these practical hints we add one more: Pray for it. Pray that tolerably good but lukewarm Catholics may awake from their slumber and realize that no other work is so and realize that no other work is so necessary as the propagation of Catholic ideas through the Catholic press. The least fault of the secular press is that it forgets God. We must not. We must take His view in everything and push that view along. It is always the newest and the best."

To Lead a Good Life

The way to lead a divine life is to put a divine motive at the back of the care, the duties, the labors, the bains, the anxieties of every day, panis, the anxieties of every day, and to do our part as well as we can for God's sake. If we live for Him and by Him in our inner life, it will be, as it were no longer He who lives, but He who lives in us. The morning offering of the works of the day and frequent awarrations in the the day and frequent aspirations in the course of the daily task, will keep us consciously in the presence of God and assist us to be true to our supernatural

The growing good of the world is partly independent on historic acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombe "George Flict." tombs.-George Eliot.

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CHATS WITH YOUNG MEN

MENTAL CHEMISTRY

MENTAL CHEMISTRY

That man is truly greet who at will can master his moods; who knows enough of modern chemistry to neutralize a fit of the "blues" with the opposite thought, just as a chemist neutralises an lacid which is eating into his flesh by applying an alkaline antidote. A man ignorant of chemistry might apply another soid which would eat still deeper into his flesh; but the chemist knows the antidote of the particular acid that is doing the mischief. He can kill its corrorive, eating quality in an instant, for he knows the secret. So the mental chemist knows how to counteract the corrosive, wearing, tearing, power of the despondent, depressing thought the corrosive, wearing, tearing, power of the despondent, depressing thought by its cheerful antidote. He knows that the optimistic thought is sure death to the pessimistic. He knows that harmony will quickly neutralize any form of discord; that the health thought will antidote the ailing, sick thought; that the love thought will kill the harred thought, the jealous thought.

thought.

Many of us keep our minds more or less poisoned much of the time because of the ignorance of mental chemistry. We suffer from mental self-poison and do not know it. Neither do we know how to antidote the poison passions which are working havoc in our bodies.

which are working havoe in our bodies.

Nothing else will so exhaust the vitality and whittle away life as violent fits of hatred, bitter jeslousy, or a determination for revenge. We sees the victims of these passions worn out, haggard, old, even before they have reached middle life. There are cases on record where fierce jeslousy and hatred raging through the system aged the victims by years in a few days or weeks.

Yet these mental poisons are just as seally antidoted, conquered, as physical poisons which have well-known antitotes. If we are sick with a fever we to to a physician for an antidote; but go to a physician for an antidote; but when jealousy or hatred is raging with-in us we suffer tortures until the fever gradually wears itself out, not knowing that an application of love which would quickly antidote it, we could easily have

quickly antidote it, we could easily 'ave avoided not only the suffering but also the wear and tear on the entire system. As there is no filth, no impurity, in any water which can not be removed by the science of chemistry, so there is no human mind so filthy, so poisoned with vicious thinking and vicious habits, so saturated with vice, that it can not be cleaned up by right thinking; by the counter suggestion of the thing that has polluted it.

LOVE AS AN ANTIDOTE

An acid is instantly killed by the presence of an alkali. Fire can not exist in the presence of its opposite, carbonic acid gas or water. We can not drive hatred instance. bonic acid gas or water. We can not drive hatred, jealousy, or revenge out of the mind by will power, by trying to force them out. Love is alkali which will antidote them. The way to get rid of discord is to flood the mind with harmony; then the discord vanishes. The way to get despondency and discourage-ment out of the mind is to fill it with enment out of the limit, cheerful pictures, couraging, hopeful, cheerful pictures. The discouragement, the despondency, flee before their natural antidote. Feat worry, anxiety, envy, moroseness, ancholy, can all be ineutralized by pposites. We need not be passive vic-ims of the harmful suggestions around

We little realize what forces lie dormant within us, until they are aroused and stimulated. If we could take a muscle out of the arm and see how much weight it would support without break-ing, we should find that it would be extremely small in comparison with the tremendous strength which is actually exerted in a great emergency. In Pro-fessor's Anderson's experiments with Yale students, he registered the strength of the right and left arms of on young men. The average agth of the right arm was one hunstrength of the right arm was one interest of the left, ninety-six pounds. The men were put upon special exercises with the right-hand only, with instructions to center their thoughts wholly on the left. At the end of a week tests of both arms were again made. The average strength of the right arm had incressed six pounds, while that of the unexercised left had increased eleven pounds, thus pounds, while that of the unexercised left had increased eleven pounds, thus proving that the concentrated brain experience in ercise exerted even a greater force in developing the muscles than the physical exercise without the accompani mind imparts to muscle is an emer-gency is beyond all belief.

MIND IS KING

The whole body is really a projected mind, objectified, made taugible. It is an outpicturing of the mind in material form. When we look at a person we actually see the mind, or what his thinking has made him. It is well known that well are the mind. thinking has made inin. It is well that the known that real gray brain matter can be developed to a very remarkable degree in the tips of the fingers, as is illustrated by the tips of the fingers, as is illustrated by the blind, who can even detect shades of color, quality, texture, and other things by their marvelous sense of touch. Now this is a projection of the brain to the tips of the fingers, showing that our thought permeates the whole body.

Why is it that a deaf, dumb, and blind person instinctively feels the presence of a grand or a vicious personality near him? It is because of the powerful radiation of his character from

ality near him? It is because of the powerful radiation of his character from every part of the body.

Al! this shows what a dangerous, what a fatal thing it is to hold in the mind a wrong suggestion, for it tends to become a part of us, and, before we realize it, we are that suggestion or thought.

We all know that it is the constant ontemplation of good things, of holy things, that incites to the doing of them and makes the saintly person; that the and makes the saintly person; that the constant dwelling upon and contemplation of the beautiful, the sublime, the noble, the true, and the effort to incorporate them into the life, are what make the beautiful character. The life follows the thought. There is no law clearer than that. There is no getting away from it.—O. S. M. in Success.

Thoroughness—that is the way to prepare for contests that are to end in vic-

tory.
Thoroughness — that is the road to

Thoroughness—that is the narrow gate to excellence.

Here is a story from real life of a young lawyer's thorough preparation for his first important case:

HOW HE WON

his first important case:

HOW HE WON

A very interesting story of a young lawyer's first case in New York some years ago is told by the lawyer himself, Mr. Francis Wellman, in his "Day in Court." He tells how he came to the city as an apprentice in the Corporation Council's office, and was given this case because everyone else in the office was tired of it. Indeed, he suspected it was given to him so as to discourage him from remaining in the office at all.

The case was thirty years old, and very decrepit. It was a suit to recover \$40,000 from the city of New York for injuries done by water to the foundation of a building on First Avenue is 1854. The plaintiff claimed that the city had graded a street near by, and in the grading had changed a natural watercourse on First Avenue, so that the water, being turned aside, had burrewed under his building, and destroyed it.

Ot course, the building had gone before the case was started. Since then, in the natural course of thirty years has great city, the whole neighborhood had changed, the avenue had been built up in a different way, and all the former residents had moved out. Only one witness was left who remembered anything about the occurrences in the case and laughed at it. It was about as unpromising a thing as any lawyer could imagine.

But the young lawyer was determined and enthusiastic, and besides, had nothing else to do. The good cases were all given to the men of longer standing in the city office, so he had this or nothing. He devoted, accordingly, six long months to the case, working as earnestly, night and day, as if it were the most important trial on the calendar, In these six months he hunted up thirty witnesses, who knew more or less about the old watercourse before the grading. He also made, from the engineering records, a plan and model of the locality and the grades. The model showed the the old watercourse before the grading. He also made, from the engineering records, a plan and model of the locality and the grades. The model showed the condition of the road and watercourse in 1830. Then, by removing certain blocks, the grade was shown as it was in 1854, then in 1864, and so on.

Armed thus with the facts in the case,

Armed thus with the racts in the case, young Wellman came to the trial of it. The first two days almost tired out the court, and the judges wanted to bring it to a close, saying they saw nothing in the city's contention. But as fact piled on fact, the case began to appear; at the end of five days the judges had become certain t are was a case; and become certain t ere was a case; and the lawyer on the other side, who had his client's victory sure, was

considered his client's victory sure, was visibly anxious.

The young lawyer was excited and flustered; he was inexperienced, and knew very little about court work; and if his array of exhaustive details had not been so thoroughly prepared, he would have had a hard time, indeed. would have had a hard time, indeed. But the case developed itself by sheer weight of facts; by the sixth day court, jury and audience were all interested, and by the end of the tenth day it was impossible to resist the cumulated evidence in favor of the city. The jury brought in a unanimous verdict for the

ndant. defendant.

The case was the foundation of a good practice for the industrious and determined young lawyer. — John F. Daniels in Catholic Columbian.

OUR BOYS AND GIRLS

"NO CHANCE FOR ADVANCE. MENT"

"Tom! You here and out of employ ment? I thought you had a good place at White & Young's. What's the matter?"

"It wasn't much of a place, so I left. "He was no chance of advancement."
"See here, Tom. You are a pretty
good boy; your sickly father, who can
hardly earn a living, and your mother,
who takes in washing and slaves from who takes in washing and slaves from morning until night, have done well by you. They have kept you in school until now you should be able to earn your own living, board, clothes, and all, and

own living, board, clothes, and all, and very soon you should help them.

You had a good place; but you were not engaged to plan methods of getting rid of work and to play jokes on the old rid of work and to play jokes on the old man who works around the corner. You were hired to work; to do your very best, to show what was in you. When you or any other boy leaves a place—or more like, is turned out of a place, and you say you left because 'There was no chance of advancement' you tell every business man of experience that you are not 'worth your salt.' Nobody wants a boy who expects to do as little work as possible because he is looking ahead for 'advancement.'"

advancement."
"Well, I'm out now, and to tell the truth, I am sorry. I didn't work half the time. I did try to get out of every thing I could, so as to make Jim Brown work harder.

"How is Jim Brown getting along "How is Jim Brown getting and,"
"Well—well—Jim Brown's been advanced a dollar a week, and the 'boss' said if he kept on he'd soon get

more."

"What did the 'boss' say to you?"

"He told me to get out; that their
store was no rooming house for loaf-

"I am glad to find you are truthful at "I am glad to find you are truthful at last. Now, what are you going to do? Where are you going to get a job? You must do something. If I see you eating what your poor mother earns and doing nothing to get a place I'll have ou taken care of my lad. I wonder if you know what shame means?"

"I am ashamed. Honestly, this morning when I got up and saw my mother at the tub, and the lot of work she had done and the plate of toast waiting for me, I felt small enough to crawl through a knot whole."

a knot whole."

"I saw four men yesterday. Each time when I was asked why I left my former place and I said there was no chance for advancement, the answer was: 'Clear out, youngster; we hire people to work.'"

"What are your plans for to-day?"

"I don't know what to do." By this time the lad had manliness to know that he was really askamed of himself.

"See here, boy, I'll give you some advice. Go back to White & Young's, see the boss and sak him to give you snother chance. Se manly enough to tell him you are sorry you did not do better when you were with him. If he does not take you back, come round to my office. If he does take you back, come over and see me this evening.

"I am not your father nor your uncle, but your mother has been doing my laundry for five years. She is a good honest weman, a mother to be proud of. I'll tell you one thing young man, you must begin to advance in industry, respect and love for your parents, and in efforts to do something for them. Five years from now—yes, less than that, your mother should not, be bending over the wesh tub.

"Well, let me hear from you this evening. First go over across the street to Saint James' Church and make a visit to our dear Lord." — Sunday Companion.

OPPORTUNITY

There are men holding high positions of trusts in the business world of to-day men who have gradually worked themselves up from the lowest round of the ladder of fame to a place where they are looked up to and respected by their fellow business men. We have in mind the instance of a president of a large clothing house in one of our principal cities. This man started out in life as a newsboy. Another instance is that of a superintendent of a great bridge building company who began his career as a rivet heater and to day holds one of the highest offices in the company. We may OPPORTUNITY rivet heater and to day holds one of the highest offices in the company. We may wonder how it is that men who started out in such lowly positions can now be the chief men of large firms and holds positions of great responsibility. We may ask ourselves this question. The answer, however, is a simple one—as boys they possessed ambition and energy they were boys who placed before themselves high ideals in life and never paused in their course until they had reached them.

eached them.

A boy without ambition is like one of a number of racers who continually keep to the same track, who never tries to take advantage of the curves, of short sprints and other little artifices in order to gain the lead. A racer of this class never finishes in the lead, never wins a prize. So it is with the boys who lacks ambition. If he is not watchful and careful to grasp the chances of advance careful to grasp the chances of advancement that present themselves, he always stays in the same place and sees his companions and fellow workers rise steadily from position to position until they are perhaps partners in the firm. Give an ambitious boy an opportunity and he will not let it slip from him because he knows that conventuation of the same properties. cause he knows that opportunities come but once and if allowed to slip away they are gone forever. The age in which we live is called the age of progress, and we must move rapidly if we wish to keep up with those beside us wish to keep up with those beside us who are struggling with might and main to gain possession of the positions of

The non-ambitious boy or young man has no place in the struggling, pushing crowd of to day; if he wants to get a name for himself he has to make it, and

name for himself he has to make it, and he will never make it by sitting idly by and watching others rushing past him to that envious post called Fame.

St. Paul himself has said, "Hold fast to that which thou hast: let no one take thy crown." And the watchword of today it is: "Seize the opportunity; it is golden." The only difference is that toward it is easil for a material and whilst golden." The only difference is that today it is said for a material end whilst
the great preacher to the gentiles meant
it for the kingdom of heaven. But is it
insane logic to say that if it holds good
fore mere transitory things it should be
much more so for the prize of eternal
life? Interpreparation Catholic? life?—Intermountain Catholic?

BAD COMPANY

Boys are not the only mortals that bad company ruins. No person can with-stand or resist the evil influence of bad companionship. Parental influence can-not check it. No virtue is so strong, no intelligence or education so superior or enlightened as not to fall a victim to the baneful influence of evil companionship. The proverb says "Tell me with snip. The proverb says "Tell me with whom you associate and I will tell you who you are." Or, again, "Companionship is among likes or makes likes."

This being so, therefore should the greatest vigilance be exerted in this respect.—New World.

IT IS ALWAYS THIS WAY

FACTS VFRSUS PROTESTANT FANCIES CONCERNING CHRIST-IAN MISSIONS IN JAPAN

From the Sacred Heart Review

One of the most amusing features of the comment of non-Catholics on China and Japan is the cool assumption that the Protestant denominations in those countries are doing all the Christian work that ever has been done there. There is much talk about Congregation al missions and Baptist missions, and Methodist missions, and so on, but * * * ordinarily there is complete ignoring of the Catholic Church, or if it is mentioned at all it is in a slurring,

is mentioned at all it is in a sturring, belittling fashiou.

Such is the way in which it was spoken of at the Japanese-American Historical Conference recently held in Worcester Mass. In their addresses before that conference two missionaries talked as if whatever Christianity was talked as if whatever obristiantly was in Japan was the result of American Protestant missionary work. "The earliest missionaries in Japan were Americans," and three-quarters of the missionaries now in Japan are Americans," and similar expressions were used by those speakers, and the Japanese Cath-olics who had retained the faith since the early Catholic days were slightingly referred to as "a few left-over Christ-

ians."
Luckily, however, there are in Wor-

Americans, is not true, and that the Rev. Dr. Rowland's assertion, the beginning of the Church dates back to 1859, when the first missionaries went

1809, when the first missioneries went to Japan, is not true either.

"There were Catholic Christian missionaries and millions of Catholic Christians in Japan, and the world has never known more steadfast Christians, more than three hundred years before the American Protestant wars set average. the American Protestant ever set eyes on the shores of the island empire." " LEFT OVER CHRISTIANS " THE DESCEND-

Taking up Dr. Rowland's reference to the "few left-over Christians"—Catholics all who had kept the faith for centuries without church or priest, Dr. McCoy said:

"A 'left-over' Christian, like a cold dish, evidently does not count for much with this Christian minister; but most

with this Christian minister; but most men would have had the soul in them stirred to the depths by the sight of a man, whose blood was the blood of martyrs, and who came from stock which kept its faith and grew great on the memory of the heroisms of its forbears, and which for two hundred years with out priest or divine sacrifice, or sacrament, save the baptism administered by its laymen in secret, yet persisted loyal to the faith given it, and whose sons came again in their thousands in tears of joy when the missionaries of the faith of St. Francis Xavier returned, as they did in 1858, one year before, even at his own word, the American Protestant missionary came for the first time to Japan."

Japan."

Ohristianity was introdu ed into Japan not in 1859 by Protestant missionaries, but in 1549 by Catholic missionaries. Fifty years of preaching and teaching resulted in the conversion of nearly 2,000,000 Japanese to Catholicity. Then set in an era of persecution in which hundreds of missionaries and many thousands of Catholics were martyred. The cruelty and refinement of many thousands of Catholics were martyred. The cruelty and refinement of the tortures are unparalleled even in the history of the early ages of the Church. In 1640 Japan was closed to Christians by royal decree. Meanwhile within the empire the work of stamping out the faith went relentlessly on. But despite the rigor of the personation the out the faith went relentlessly on. But despite the rigor of the persecution the divine faith persisted; so that when Catholic missionaries again entered Japan in 1858 they found, as Dr. McCoy states, many people to whom the faith had been handed down through the centuries of darkness and persecution. In honor of those heroic souls who braved death by tosture rather, than that their honor of those heroic souls who braved death by torture rather than that their children should grow up ignorant of the faith, and who handed on the divine torch of Catholic teaching from father to son, Pope Pius IX, on March 17, 1866 established a feast with the rank of "a greater double" to be celebrated forever in Japan under the title of "The Finding of the Christians." No wonder, contemplating such a heroic record Dr. McCoy should remark: Dr. McCov should remark :

"These people appear to be of value in numbers and worth and heroic constancy, and of such a mould as should inspire a Christian minister to name them with a more becoming title than 'a few left-over Christians from the work of Xavier.' Where is admiration for highest nobleness gone?

In conclusion Dr. McCoy gave figures showing the condition of the Catholic Church in Japan at present. Native Japanese Catholics numbered 62 694 in 1908, and there are churches, schools, colleges, seminaries, orphan asylums and all the various activities for which the Church makes provision wherever the Church makes provision wherever she plants the standard of the cross. "Yet we will be told, at least inferentially," remarks Dr. McCoy, "that the American Protestant missionaries alone are doing worth-while Christian work, and that 'through a somewhat detailed survey it will be seen that Christianity in its Congregational, Presbyterian and Methodist forms has taken root in Japan, and only in these forms." "I respectand only in these forms." "I respect-fully submit my words," he concludes "to the notice of the fair minded people of Worcester, and say while so doing, it is always this way."

ESAU OR JACOB

In Dr. Lyman Abbot's surreptitious itinerary (published oal; for a privi-leged few), entitled "Impressions of a Careless Traveler," the reverend editor-Careless Traveler, the reverent cultor-in-chief of The Outlook gives his privi-ledged audience to understand that he dislikes the Catholic religion with a pious Puritan dislike, and that he adpious Puritan dislike, and that he admires the Pantheon (Pagan originally) as the most majestic interior in Rome, and regards the Catholic ritual, "borrowed and modified from the Pagan ritrowed and modified from the Pagan ritual," as only repeating in Rome what
had been repeated several ceuturies
before the Christian era. The reverend
but careless archeologists, does not
consider it by any means necessary to
adduce any proof of such stale clap trap
as this echo of "The Veil of Isis" and
similiar bold concoctions of a Freemason
dive into the romance of history in the
hope to establish a plausible theory of a
Pagan origin of Christianity. In another portion of the same subterranean other portion of the same subterranean booklet Dr. Abbott compares a Corpus Christi celebration which he witnessed in Rome to a chariot race which he had seen in Barnum's circus in his youthful seen in Barnum's circus in his youthuid days. The comparisons reveal the sort of mind which so careless (?) a traveler brings to bear on the discussion of things pertaining to the Pope and the Catholic Church.

In yet another place he refers to that Church as the greatest organization the

In yet another place he release to that Church as the greatest organization the world has ever known, and then goes on to pity the Head of that organization because he is compelled, by force of present conditions in his own capital, present conditions in his own capital, to live pent up in a corner of the possessions of the Church and to maintain seclusion at his meals. He says it is a high price to pay for the honor of so serving God, and yet, he adds, if he could believe as the Pope believes he would think it an honor worth the price demanded. These are, in effect, his views about the present Pope and the Church generally. yet he allows the Luckily, however, there are in Worcester, many people who know better, and one of them, the Rev. Dr. John J. McCoy, joined issue with the ministers, and in an 'address delivered before the Young Women's Catholic Club, which was reported verbatim in the Worcester Telegram the scholarly pastor of St. Ann's gave the facts concerning Japan and its Christianization, and said:

From all this it is very evident therefore, that the Rev. Mr. Warren's saying, the earliest missionaries in Japan were

was printed. It is the worst example of bad taste that ever emanated from a printing office, implying a right to criticise the action of a Pope in the government of the Church, on the part of critics who siways emphatically repudiated the right of the Papacy to regulate even its own etiquette in the reception of American visitors.

The lecture goes on to explain its motive, thus:

With the present Spanish influence in the vatican American Protestants naturally have little sympathy. They regard that influence as distinctly calamitous in the life of the Church; and with the highest regard for the peasant-Pope, who is devoutly religious, ardently concerned for the purity of the Church, and a saint in his life, they recall with regret the large-minded statesmanship of Leo XIII.

An insane hatred of Spain—that brought about the recent unjustifiable war with that power—is at the bottom of all this unmannerly and presumptous cavilling. "They never can forgive who do the wrong," it has been well said in regard to international wrongdoing. "Hands of!" was the cry that such patriots yelled at Pope Leo when he prayed for peace before the declaration of war.

The Pope and his Council attempted to dictate to the American people what sort of politicians or thinkers the Presi-

to diotate to the American people what sort of politicians or thinkers the Presi-dent should call to his official family to aid him in the work of governing and initiating legislation? It is not difficult to surmise the nature of the commentary such an interference would elicit, but it would be hard to determine its

but it would be hard to determine its volume or quantity.

Dr. Abbott, in the booklet we have quoted, emphasizes his belief that the Catholic religion in Italy is mere formism; and therefore has no real hold upon the people there. He finds in the fact that the ecclesiastical students have all their text-books in the Latin language a basis for the opinion that it is petrified mediaevalism we Catholics have for our religion, and no such qualifying principle as that which distinguished Protestantism as the religion of pro-gress and enlightenment. Unification in hatred of Catholicism, we may remark in hatred of Catholicism, we may remark is the only bond that keeps the whole ramshackle system in any sort of apparent solidarity. The aspiration to "one faith, one fold, one Shepherd,' has no real place in that terrestrial Milky Way, that Ne bula of differing and unassimiable particles.

Cardinal Merry de Val, the distinguished Panal Secretary of State. is

uished Papal Secretary of State, is spoken of as one "whose hatred of all things American is a matter of general knowlege." No attempt is made to sub-stantiate this bald and raw statement, but the fact that it is The Outlook's sayso is assumed to be enough to place it in the class of absolute reliability. Were the Cardinal Secretary, however, were the Cardinal Secretary, nowever, really not enamored of "all things Amer-ican," as here boldly postulated, looking back at some recent behaviour of rep-resentative Americans in the Eternal City, there could not be much cause for

The Latin language is the language of our glorious Church. In that tongue was offered up the first Christian prayers addressed to heaven from the shores of this continent and it is not presumptuous to predict— bearing in mind the many languages that have arisen, flourished for awhile and then decayed since the birth of that Charch of Christ-that it will still be the voice of the Church when the sort of the voice of the Church when the sort of Anglo-Saxon spoken here will have gone to join the older one of England, the Erse, the Cornish, the American, the Walloon and other shreds of a tattered and faded European civilization.—Philadelphia Catholic Standard and Times.

LINCOLN'S TEACHER

"schooling" in Kentucky when Lincoln was a boy, says M. J. O'Brien in the New York Sun, for the schools were few and far between. But, according to tradition, what little education Lincoln had was received from an old Irish school-master named Riney. The son of the man who taught the youthful Abe the mysteries of the "primer" and Dilworth's "Spelling Book" is still alive at the age of eighty-four. He is Brother Benedict of the Trappist monastery at Gethsemane, Ky. His baptismal name was William Riney. His father was one of the early settlers in Hardin county, where he was for many years engaged in teaching school. He was a neighbor of Thomas Lincoln, and according to the tradition in that section it was "Master Riney" who taught young Abraham his letters before the family removed to Spencer county, Indians. Were it not for the rules of the Trappist order, the venerable Brother Benedict might tell an interesting story of Lincoln's early life. was received from an old Irish sch

It is a remarkable fact that many of the pioneer teachers of that region

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were Irishmen. Abbott, in his "Life of Daniel Boove." says the noted frontiersman was taught by an Irish schoolmaster; Boone's children were taught by Joseph Donovan at Boonesborough; the celebrated Judge Marshall and President Zachary Taylor learned the rudiments at Kane O Hara's school at Frankfort, while among others we find Hogan, McNamara, Reilly, Dunleavy, Joyce, Byrne, Whalen, and "the scholary but eccentric Irishman," Richard Keene, who prepared for college many of Kenwho prepared for college many of Kentucky's sons who distinguished themselves in later years. There are several excellent authorities for the statement that it was John Reilly who established the very first school in the valley of the Ohio, west of Pittsburgh.

WHAT BOYS READ

This is an age of ephemeral litera ture. Serious reading is passing to an alarming extent. The cheap maga-zine is at its zenith. Some of the mat-

ter is harmlessly amusing and some decidedly vicious.

It might not be so deplorable adults only were concerned. But the greed for money has laid heavy toll upon the souls of children. Millions of dollars are unusually spent in Ger-many for the blood and thunder novels alone. The condition here is no improvement. As soon as the boy is able to spell out a sentence he is initiated into the cheap pamphlets that neces-sarily interfere with his moral and intel-lectual growth. The boy himself is not wholly to blame. He wants energy, interest, excitement in his reading, and will get it somehow, even if he has to wait his turn for the tales, passed from

thieves and detectives. No one doubts that the most of this stuff which appeals to boys and then perverts them ought to be suppressed perverts them ought to be suppressed as a menace to youths. But while wait-ing for the law to act, Catholic parents have a clear duty, not merely of forbid-ding evil reading, but of supplying in its stead something harmless and full of

The boy cherishes such reading because those who should care for him do not think it worth while to supply him with good books. And by good books with good books. And by good books is not necessarily meant plous books. The ordinary boy avoids books avowedly plous. But you can give him plenty of Catholic books, like those of Father Finn, David Bearne and countless others which are as interesting as the "dime novel," while they set before the boy exemplars of true manliness.

The circulating library is now at every corner. If there is a demand for

every corner. If there is a demand for a certain book the proprietor puts it in at once. If parents would demand good stories for their children in these liberality and interest themselves in stories for their children in these in-raries, and interest themselves in supplying reading matter as they do in supplying food, their boys would soon be weaned from the soiled and ragged novel they feel constrained to read on the sly.—Pilot.

PROCTOR, ADELAIDE ANNE

We the authoress of the "Lost Chord' and other poems, Adelaide Anne Proctor will be chiefly remembered, but as a philauthropist also the results of her philasthropist also the results of her charitable zeal have supplemented her literary fame with distinction. The daughter of the poet Bryan Waller Proctor ("Barry Cornwall"), Professor Lennox, in his biography in the twelfth volume of the Catholic Encyclopedia, tells us that as a child Adelaide showed precocious intelligence, and in 1852, two precocious intelligence, and in 1892, two years after the conversion of herself and two sisters to Catholicism, she won the approval of Charles Dickens by the con-tabution of a short poem to "Household

except Tennyson. Born in London, 30 Oct., 1825, her death occurred there on Feb., 1864, her health having given way under the strain of her incessant charitable work in visiting the sick, befriending the destitute and homeless, teaching the ignorant, and endeavouring to raise up the fallen ones of her own sex. Some of her poems for example, "Per Pacem ad Lucem" and "Thankfulness" are so devotional that they are in use as hymns.

NO BELIEF CONCERNING GOD

In an article in The Sunday At Home on education in France, Mr. W. Grinton Berry (as quoted by the London Tablet) puts the question, "Are the governing authorities and the Government of France positively, deliberately, and actively hostile to the Christian religion?" and the answer, he says, he is compelled to made is "Yes." He then goes on to show by a number of examples how the name of God has disappeared from the text-books that the school children handle, and he points out that the revisions spoil the sentiment of the earlier editions of the school books. As an example he quotes the following from editions of the school books. As an example he quotes the following from "Francinet," a book for middle and upper forms: "Lord, give me Thy light. I am the son of toilers. My-rich brother with idle hands, I am a son of God as much as you." This prayer and this claim from the edition of 1895 became in the revised version of of 1895 became in the revised version of 1909: "Raise me up, heavy toil! Ennoble me under thy rigors. . . . My rich brother with tidle bands, I am a man ot less than you."
Mr. Berry then turns to consider what

is taught concerning the soul, the future life and faith. A few quotations from the school books supply the answer. "No belief concerning God, the origin of "No belief concerning God, the origin of the world, the origin and destiny of man can be accepted by thinking people; all that we can do in these matters is to make suppositions." "The Gospels con-tain moral conceptions which shock the modern conscience." Immorality is defined as merely the continuance of our memory in the hearts of those who loved us. "Religion is founded upon fear and upon unverifiable hypotheses."

Thus are the boys and girls of Catholic France being brought up the way they should go to be infidels and pagans they should go to be infidels and pagans worse even than those of old, for they had some belief, if not concerning God, at least concerning the idea of a Supreme Being. What is to be the resuit? On that point it is not difficult to do much more than make supposi-tions.—N. Y. Freeman's Journal.

HEROIC NUNS

The heroism of the Catholic nun is so much a matter of course that Catholics have ceased to remark it. In an address recently in Montreal an incident was cited which shows how ordinary the most remarkable self-sacrifice appears to those who have given up the world for God. Forty years ago a letter was received by the then Mother Superior at Hotel Dieu, Montreal, from Tracadie, Nova Scotia, stating that leproxy had broken out there, that the victims were without care or attention, and praying that some of the nuns would come to them. For a time Mother Superior was depressed at the thought of urging any one to undertake a mission attended with such dangers and difficulties as this might be, but one evening after Vespers she read the letter, explained the repulsive nature of the disease, the isolation and the danger of contagion, and stated that on the following day she would place a box on the chancel steps, so that if any nun felt such a mission to be hers, she might go secretly, so as to influence no one else, and place her name on a slip of paper in the box. When the box was opened the following evening it was found that every member of the community, from the eldest to the youngest, was ready to undertake the mission. The Mother Superior here self was the first to go.-S. H. Review.



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ST. MARY'S CHURCH BAZAAR

By reason of our going to press a day earlier than usual last week, because of the holiday on Monday—New Year's Day—we were unable to publish in our last issue, as we intended, the results of the drawing in connection with St. Mary's Church Bazaar in this city, which took place on Friday, Dec. 29th. The drawing was under the supervision of a committee of ladies and gentlemen of the parish composed of: Mr. A Cromwell, chairman, Dr. Mugao, Jos. Leech, Jos. Pevier, Mrs. Mary Patten, Mrs. T. Kinshella and Miss M. Powell. Master Ambrose O'Donnell drew the tickets, The drawing resulted as follows:

lows:
1. Miss Kate O'Connell, Dablin
Ont.—\$10 in gold presented by Right
Rev. M. F. Fatlon, Bishop of London.
2. Mrs. J. F. Meagher, Halifax, N. S.—
Books valued \$10, presented by Rev.
D. McChe Maidana.

Books valued 510, presented by Sch.

9. McCabe, Maidstone.

3. Miss B. Donahue, St. John's,
Nfd.—\$10 in gold presented by Rev.

1. Forster, Mt. Carmel.

4. Mrs. L. McMittan, St. Andrews,
Rev.

4. Mrs. L. McMillan, St. Andrews, N. S.—\$10 in gold, presented by Rev. W. J. Kelly, Mitchell.
5. Mr. Jas Drain, Peterboro, Out.—Books, value \$10, presented by Rev. J. A. Hanlan, city.
6. Mr. John J. Dyer, Jr., Halifax,

6. Mr. John J. Dyer, Jr., Halifax, N. S.—10 years' subscription to Truth, presented by Rev. J. V. Tobiu, city.
7. Mr. M. J. Haney, Toronto—\$10 presented by Mr. Jos. Leéch, city.
8. Mrs Margaret Emsur, New Lirkeard, Ont.—Books valued \$10, presented by Leo. F. Costelle, city.
9. Mr. A. F. Connell, Marcellus, N. Y.—Five years' subscription to The Catholic Record, London, Oat.
10. Mrs. W. J. Bell, city—Books, value \$10, presented by J. A. M., Windsor.

11. Mr. J. R. Minhinnick, city-\$10 presented by C. J. McGregor, city.
12. Mr. J. E. Condon, Richmond
Station, P. E. I., \$10 in gold, presented
by Mrs. K. L. P. Detroit

Father McKeon and Father Tobin, and likewise all the people of St. Mary's parish, are deeply grateful to their numerous friends who, from far and near, responded to their appeal. Not a few zealous helpers sent requests for more tickets and to these special thanks are due and are hereby rendered. Those in charge of the bazzar would have been pleased to send a personal letter to all contributors but that would mean an immense amount of additional letter to all contributors but that would mean an immense amount of additional labor. Although the bazaar did not realize the \$10,000 aimed at, it did realize a satisfactory percentage of that amount and will materially realize a satisfactory percentage of that amount and will materially lessen the annual interest on the Church debt. Many of those to whom tickets were sent understood from the accompanying circular that if the hopes of the organizers of the bazaar should be fulfilled the parish would be free of debt. This was a misunderstanding. Even after the substantial deduction from the proceeds of the bazaar the indebtedness is still more stantial deduction from the proceeds of the bazsar the indebtedness is still more than \$25000. The prospects, however, for liquidation of all remaining liabilities in the not distant future are now bright. Those who have become bene-factors of the parish by co-oper-ating in the work if the recent bazaar may rest assured that they will always have the prayers of the priests and people of St. Mary's Church and that the promise made in regard to the 9 o'clock Mass, which will be said for them each Sunday during the present year,

the Aged People's Home and the Or-phanage, again return most heart-felt thanks to the good people of London and vicinity, for the very generous help, given the Sisters in making Christmas happy and home-like for old and young. May such charity bring its own reward —joy and happiness—to these good —joy and happiness—to these good donors, throughout the year 1912 Special thanks is due to the Irish Bene-Special thanks is due to the frish Bene-volent Society who graciously contribu-ted \$65; the ladies and gentlemen of the "Christmas Waits," \$50; and the Knights of Columbus \$25.

A BOY'S LETTER

At the Christmas season the Sisters of St. Joseph, this city, received the following letter from one of their former charges. We cheerfully publish it because its contents will convey a most

because its contents will convey a most useful lesson to other boys who may be tempted to do wrong.

Dear Sisters of St. Joseph.—Enclosed please find \$1, for which I will explain myself to the best of my ability. The Christmas of 1901, one of the boys you were keeping stole ten cents off the plate of the Christmas offering, which was before the beautiful little statue of the Infant Jesus at Bethlehem. It is just ten Jesus at Bethlehem. It is just ten years ago, so I send this dollar to be put back on that plate. I added ten

put back on that plate. I added ten cents to every year.

I want you all to know that I am a roamer, but honest in every respect. If I do anything wrong it bothers my conscience very much, and this ten cents affair has bothered me the worst. I told it in confession but to no avail. Something seemed to tell me I must pay that back, in the way I am paying it. I often look back to the days when you good Sisters took care of me, and I think to myself if it had not been for the Sisters what would have become of me. Since I have left you, I have met a great many lindividuals who have awful thoughts of convent life. They thoughts of convent life. They

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seem to think everything but good of the Sisters, but my experience with the Sisters impels me to defend them at all

times and I do.

In concluding, I wish you all a Merry Christmas and Happy New Year, and may God bless you all, is the prayer of one whom you have cared for and who is leading an honest life.

A ROAMER

Protestant Episcopalian Seminarians Become Catholies

TWO MORE STUDENTS OF NASHOTAH ARE RECEIVED INTO THE CHURCH

Chicago, December 22.—Messrs. Geo. Gregory Whitleigh and Nathan Alexander Morgan, former students of Nashotah (P. E.) Seminary, were received into the Catholic Church on Tuesday by Rev. Peter J. O'Callaghan, C. S. P., in St. Mary's Church. Rev. Alyah W. Doran, F. Phitledchie, himself a convert from

2.—Dooks, value \$10, presented by Miss
M. Fitzhenry, city.

14. Mrs. Patrick Shea, St. John, N. B.—\$10 in gold, presented by Norman Sheehy, city.

15. Mrs. A. A. Quin, Croydon, Oat. \$10 in gold presented by Mr. Thos. Drew, Chatham, Ont.

Father McKeon and Father Tobin, and likewise all the people of St. Mary's numerous fair.

ENTERS NEW FIRM IN PETER-BOROUGH

Mr. V. J. McElderry son of Mr. J. E. McElderry, Managing Director of the Guelph and Ontario Investment and Savings Society, Guelph, has been admitted as partner in the old established firm of Dennistoun, Peck and Kerr, of Peterborough. This firm has one of the largest practices in Canada. Whilst regretting the loss to this city of an esteemed citizen, the Mercury offers congratulations to Mr. McElderry upon his entry into this old established firm of lawyers. It congratulates the new firm, too, upon Guelph Mercury into this old established firm of lawyers. It congratulates the new firm, too, upon securing Mr. McElderry's services, and wishes the new firm all success. He is a graduate of Holy Cross College, Worden

a graduate of Holy Cross College, Wor-cester and Laval University, Montreal, also of Toronto University. In connection with the above the Peterborough Examiner of January 3rd,

*Mr. V. J. McElderry, of Guelph son of Mr. J. E. McElderry, manager of the Guelph and Ontario Investment and Saving Society, has been admitted to membership in the old established legal the promise made in regard to the 9 o'clock Mass, which will be said for them each Sunday during the present year, will be conscientiously carried out.

Donations Gratefully Acknowedged

The Sisters of St. Joseph, in charge of the Aged People's Home and the Orphanage, again return most heart-felt

firm of Dennistoun, Peck and Kerr. Mr. McElderry comes to Peterborough with high recommendations and will be generally welcomed by our citizens. The firm will now be composed of Mr. E. A. Beck M.P.P., for West Peterboro, Mr. F. D. Kerr, and Mr. McElderry, and will be known as Peck, Kerr and McElderry and their offices will be, as at present, at No 415 Water street." firm of Dennistoun, Peck and Kerr. Mr.

> How oft in our musings we wonder How oft in our musings we wonder why God has placed longings in our souls which this earth never appeases; hopes which are never fulfilled; dreams which are never realized. At times we think we have reached the ideal of our lives, happiness and content appear close by; we stretch forth our hand to clutch the golden fruit, when lo, it crumbles in our grasp!—Scharmel Iris.

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