The Magic Apple

thing of beauty is a joy forever."
ough years becloud it, never may

they sever Its lovely easence utterly from earth; Never a joy was born but hath rebirth, There was a sunset lost, long, long ago, An autumn sunset seen through orchard

A boy's eye brightening in the ambe

place;
So nigh forgot it seemed
as something he had dreamed.
ow the man before whose boyish lory melted on the evening bres it lived on, for he hath f

long-lost sunset of the orchard

splendor.

A meagre applel yet its crushed pulp drips
A long forgotten savor on my lips,
A rare, faint essence tasted once before,
But only once; and suddenly I find
The honeyed gush hath loosed a long-locked door
And all the olden splendor floods my

A care-free lad I stand. An apple in my hand,
And watch the amber glory grow at

upon my cheek the evening breeze.

Joy lives forever! I have found again
My long-lost sunset of the orchard

CARNEGIE'S MESS OF POTTAGE

A report read before the Pan-Presbyterian Alliance at its last session in New York has not received the attention it deserves. We happened to see it in an incompliance place of one of the New York dailies. Evidently the subject it dealt with was regarded as of so little importance that the editor thought his readers would take very little interest in it. And yet viewed aright the question that formed the subject matter of the report is of transcendent importance. It was this: Shall religion be excluded rigorously from educational institutions at the dictation of a multimillionaire? It is a brutal assertion of the power of money. Underlying it is the thought that the governing boards of colleges will not hesitate, when they are called upon, to make choice between the claims of religion and the wishes of some purse proud fellow who is ready to endow our educational institutions on condition that no mention shall be made to students of their duties towards God. It is assumed that college authorities will secretice religion for the sake of the

tions as those occupied by the most conservative representatives of the Churches, Protestant and Catholic, and the most advance I scientific teachers."

The criticism here referred to is colored by the views taken of the conditions to be fulfilled for securing the benefits of the endowment. The materialist and agnostic, who regard all religion as a species of delusion, will find no objection to placing Christian teachings under a ban. Those who believe that a form of education which entirely ignores the spiritual element is deleterious to the individual and to society at large, will place quite a different estimate upon the plan of boy-cotting which must be carried out by colleges that would profit by Carnegie's money. The conditions on which that money is given are absolute. No institution of learning Catholic or Protestant, in which the teachings of Christianity are expounded and defended may receive financial benefit from the Carnegie Foundation. The report of the Pan-Preebyterian Alliance, dwelling on the significance of this, says: "The announcement that the new Carnegie Foundation, which is to administer the princely endowment of Mr. Carnegie, is to be placed under the same limitations as the earlier Foundation, and exclude all institutions connected with Christian churches from its benefits, is significant as to the attitude nected with Christiau churches from its benefits, is significant as to the attitude of the most influential body at presen concerned with educational interests It is also remarkable that the Rocke feller endowment, the General Educa tional Board, permits appropriations for any kind of teaching except theologi-

After stating the facts, the report After stating the lacts, the report maker this very suggestive comment upon them: "They hostility of the secu-larising forces to anything that defin-itely concerns itself with Christian education is at once significant and a challenge to the devotion and the liberality of the Christian Church in all its the challenge." We show this as the true branches." We lew this as the true interpretation of the discrimination against Christian teachings embodied in the terms which must be accepted by the managers of educational institu-tions, if those institutions are to receive any part of the millions Carnegie and Rockefeller have donated to the cause of

Never has there been a more brutal attempt at subordinating religious con-

victions to flithy lucre. What Carnegie virtually says to the colleges is this You shall not have one cent of my money if you do not excise from your curriculum all reference to the teachings of Christianity. The report of the PanFPresbyterian Alliance truthfully says that this "is a challenge to the devotion and liberality of the Christian Church in all its branches." If it comes to choosing between the Carnegie meas of pottage and the Christian birthright, there should be no hesitation. The mess of pottage should be rejected soornfully in the interest of that upon which depends the perpetuation of the form of civilization under which we are

form of civilization under which we are living.

Unfortunately, there are persons in charge of colleges who have not taken this view. From a statement of the chairman of the committee whose report we have been commenting on, we learn that "professors are leaving the Christian institutions, and some colleges heretofore openly Christian have denied their connection in order to profit by money gifts."

their connection in order to profit by money gifts."

Here we have evidence that the anti-Christian provisions of the Carnegie endowment are producing the results that they were intended to produce. The process of de Christianising education began some eighty odd years ago in the public schools. It is now to be applied in the higher institutions of learning. The Carnegie and the Rockerfeller millions are to furnish the sinews of war in this anti-Christian campaign. Behind that campaign is the determined purpose of winning away the next generation from the Christian ideals that moulded the lives of the American people in the past.

eople in the past.

The report of the Pan-Presbyterian The report of the Pan-Presbyterian Alliance may be regarded as a note of alarm warning the Protestant sects of a danger, the nature of which the Catholic Church recognized years ago. The Protestant sects are now beginning to realize that her stand in this country in defence of Christian education meant far more than they thought. The report from which we have taken the above extracts may be regarded as, in a cettain sense, an approval of the Catholic stitude toward the vital matter of Christian education.—N. Y. Freeman's Journal.

## SACRED HEART ACADEMY, LONDON

Is readers would take very little interest in it. And yet viewed aright the question that formed the subject matter of the report is of transcendent importance. It was this: Shall religion be excluded, rigorously from educational institutions at the dictation of a multistitutions at the dictation of a multistitutions at the dictation of a multistitutions at the governing boards of colleges will not hesitate, when they are called upon, to make choice between the claims of religion and the wishes of some purse proud fellow who is ready to endow our educational institutions on condition that no mention shall be made to students of their duties towards God.

It is assumed that college authorities will sacrifice religion for the sake of the endowment. It is an assumption that places a low estimation on the character of the educators who have the moulding of the youth of the land. The intrusion of the dollar upon grounds where its influence should not be felt is thus dealt with in the Pan-Presbyterian Alliance report: "Perhaps, nothing has been more conspicuous in the field of college and university thought in the last decade than in the influence of the Advancement of teaching continues to draw criticism from such different positions as those occupied by the most conservative representatives of the Churches, Protestant and Catholic, and the most advance i scientific teachers."

LONDON

A very enjoyable afternoou was spent, for February 25th, at the Sacred Heart Convent, this city, when Miss Gertrude O'Rielly, of Dublin, Ireland, delivered as the convent, this city, when Miss Gertrude O'Rielly, of Dublin, Ireland, delivered as the convent, this city, when Miss Gertrude O'Rielly, of Dublin, Ireland, delivered as the convent, this city, when Miss Gertrude O'Rielly, of Dublin, Ireland, delivered as the convent, this city, when Miss Gertrude O'Rielly, of Dublin, Ireland, delivered as the convent of the convent of the Loch Derg or "St. Patrick's Purgatory."

In these days of materialism and self-traction of the Holy Isle

of life, youths and maidens, even little
children as a preparation for their First
Communion, compose the numerous
bands which every year perform this
rigorous penance, and it has never been
known to injure any one.

Miss O'Reilly traced in her own
children was the history of Loch

delightful way, the history of Loch Derg, from Medieval times when pil-Derg, from Medieval times when pll-grims came from all parts of the conti-tent to the Holy Isle; through the days of "Good?" Queen Bess, when her maternal government passed rigorous laws to put down the plous custom in Her Majesty's domain of Ireland, until our own day when avery suggest account our own day when every summer sees hundreds of the faithful "doing" the

Purgatory.

Irish hearts cannot help feeling a pardonable pride on learning that in the "Vision" of one of those early pilgrims, Dante found inspiration for his

immortal poem.

Space does not permit us to go into further detail, suffice it to say that Miss further detail, suffice it to say that Miss O'Rellly's charm of manner and voice, with just the necessary delightful touch of "the brogge," so dear to Irish hearts, made this entertainment one of the most pleasant, the many friends of the Sacred Heart have enjoyed at the Convent for some time, and they sincerely hope that it will not be long before they have the pleasure of listening to her again.

## THE GREAT MOTHER

There are enough condemning the unfortunate and unhappy young minister, Clarence V. T. Richeson. We have no desire to add to his anguish of heart. He has confessed his crime, and stands ready to accept his punishment. He has sinned most grievously, and most grievously, is he atoning for his sin. has sinhed most grievously, and most grievously is he atoning for his sin. The electric shock that ends his gloomy days can be but a relief from the tortures of conscience and heart which he is prederging.

is undergoing.

It might seem that now especially at this supreme moment of anguish, at this crisis in his life when the shadows of death are already encompassing him, he must need the support and solace of re-ligion. It is true that he has committed an awful orime, that he has given irre-parable scandal, that he has outraged his sacred calling. Let us say the worst we can of him, and let it all be

true without one extenuating circum-

Even then, should the door of God's, mercy close against him? Should he alone stand knocking in vain? What, think you, would the Master say? What has the human heart always said throughout human history? Let him make his peace with God, says society. It he is truly penitent, I will forgive him, says the merciful-God.

But what says the Immanuel Baptist Church of Cambridge, of which he was once pastor?

and that his name be dropped from the church rolls?"

How different would be the attitude of the great Oatholic Church, the benign mother oft of errigg children!

The Immanuel Baptist Church was not responsible for the sins and crimes of its young pastor. And no one considers that it was.

But the Immanuel Baptist Church, as far as lies within its power, is responsible for closing the doors of mercy and hope against this great sinner.

Where will it draw the line on ain? As the members of the official board of Immanuel Baptist Church come to cast their stone at the broken wreck of manhood, will they stop to read what the Divine Hand is writing on the ground? Or does that church exist only for unconvicted and respectable sinners? Society did its manifest duty in convicting Richeson, and we have no mandlin sympathy to expend upon him. But is it the mission of the Immanuel Baptist Church to deliver his soul into hell?

Is it any wonder that we read in the

hell?
Is it any wonder that we read in the daily press that Richeson is preparing to become a Catholic?
Only the great mother is equal to his

emergency.

Nay, friend, we are all sinners. Why should not all gather around the great mother?—The Monitor, Newark.

DICKENS AND THE CHURCH A LESSON FOR CRAZED BIGOTS

In this the one-hundreth year since the birth of the great English novelist, Charles Dickens, we would suggest that "Barnaby Rudge" be read by the younger, and re-read by the older generation. As all readers of Dickens know, the No-Popery movement led by Lord George Gordon, which culminated in wholesale burning, looting, and loss of life, furnishes the background for the romance called "Barnaby Rudge." In the preface to this book, which was the first attempt by Dickens to lay the scene of his first story away from the time in which he lived, the author wrote the following sentences which have not by any means lost their point:

"It is unnecessary to say that these shameful tumulta, while they reflected indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry is easily raised by men who have no religion, and who in their daily practise set at nought the commonest principles of right and wrong; that it is begotten of intolerance and persecution; that it is senseless, besotted, inveterate and unmerciful, all history teaches us. But, perhaps, we do not know it in our hearts too well to profit vectorate and unmercially an instally teaches us. But, perhaps, we do not know it in our hearts too well to profit by even so humble and familiar an example as the 'No-Popery' riots of 1708.

"However imperfectly these disturb ances are set forth in the following access they are impartially nainted by

pages, they are impartially painted by one who has no sympathies with the Roman Church, although he acknowl-

The cause of these "No Popery" riots was the relaxation of the severe laws passed in the reign of William and Mary against the Catholics of England, laws which were so rigorous that they had, which were so rigorous that they had, in fact, in some cases, become a mere dead letter because the temper of the English people, apart from fanatics of Lord George Gordon's type, and others who had something to gain by bigotry, was not one of persecution. As Dickens powerfully shows, sticking close in this to historic facts, it was the worst elements of society that, enlisting themselves under the banner of the Gordon Protestant Association, swelled the mobs that menaced Parliament, burned Newgate and other persons, destroyed mobs that menaced Parliament, burned Newgate and other persons, destroyed Catholic chapels together with the resides of Catholics and Protestants known to the favorable to tolerance, and terrorized London until dispersed by the soldlery.—N. Y. Freeman's Journal.

## THAT "AWFUL MOTU PROPRIO"

Over the signature "M. O'R," an eminent and well known Irish ecclesiastic and Roman prelate contributes an able article to the Dublin Leader in which some of the critics and criticisms of the Motu Proprio of the Pope regarding the law or rule of the Church as to Catholics suing Catholics survey in secular courts, are well the Church as to Catalors stung Cataloric clergy in secular courts, are well and effectively dealt with. In Ireland Orange Unionist orators have made the Papal Decree an argument against Home Rule, describing it as "an arroant and insolent Decree," and as "a deadly blow at the sanctity and secur-ity of property and civil rights," as if with the idea that it would be enforced as law in Ireland under an Irish Par-

Mr. Campbell, who used the words Mr. Campbell, who used the words quoted, is a distinguished lawyer, and ought to iknow better. "M. O.R." enlightens and corrects him by telling him that the Decree does not apply to Ireland, and even though it did, it would not affect him or his co-religionists, since it would apply only to Catholics, as "M. O'R." thus emphasizes:

(H. does not apply to non-Catholics.) lics, as "M. O'R." thus emphasizes:

"It does not apply to non-Catholics in any case. Thors need have no fear

of this awful Motu Proprio, for it does not touch them, and cannot touch them, directly or indirectly. . . . Even though it applied to Ireland, it could appyl to Catholics only; and he (Mr. Campbell) may leave to the Catholics of Ireland the duty of protecting their property, their civil rights, and rights more sacred still, as they have often had to protect them before—not from the Pope."

more sacred still, as they have often had to protect them before—not from the Pope."

And further, supposing that "this awful Motu Propio" should apply to the Catholic people in Ireland, what would the effect be? It would make little difference, for, as "M. O'R," observes, the instinct of good Catholics everywhere is in the direction of the law of the Church, naturally recognizing the beneficence of its operation:

"What the Motu Proprio orders is (says "M. O'R.") just what Catholic instinct moves every Catholic worthy of the name to do. Catholics in Ireland who know nothing about Motu Proprio, and who do not want to know, if they think they have a cause of complaint against a priest in the way of debt or otherwise, would make their complaint first to the Bishop. If he failed to adjust matters, then they go to the civil. courts; permission to do which, as the Holy Officellays down; the Bishop, 'shall never refuse." Thus this awful Motu Proprio orders what all true Catholics, and many Protestants, would always do, and of their own accord, from a true sense of the fitness of things."

All true Catholics having sny claim againt a priest would snd do apppeal to the Bishop before taking the case to civil court, and rarely is there an instance of such a course failing to result in an amicable settlement.

But amicable settlement.

But amicable settlement of claims and disputes is not good for lawyers, which, perhaps, is the reason why Mr Campbell so much dislikes the "awful Motu Proprio" of the Pope.—New York Freeman's Journal.

Proprio" of the Pope.—New Freeman's Journal.

## THE DEGRADATION OF MARRIAGE

THE REV. FATHER HENRY DAY THE WELL KNOWN ENGLISH JESUIT GIVES SOME FACTS AS TO MARRIAGE

Rev. Father Henry Day, S. J., the well known English Jesuit, is just engaged in preaching a series of Sunday evening sermons in the Church of the Holy Name, Manchester, England. His first sermon was on "Marriage," of which we are pleased to give the follow-

ing synopsis:
Father Day, at the outset, said he Father Day, at the outset, said he proposed speaking to them that month on the subject of public morality, a subject of which the importance and urgency could not for a moment be questioned. Christian moraity was the influence of Christ continued in the men and women of the world, and this influence, it was admitted on all hands, was now being rejected by the civilized nations of the West. One by one these nations were casting off Christ and His influence. Fortunately only a portion of society in these countries had so far been rash enough to reject the saving truths of Christian morality; and as Christianity is immortal like its Christianity is immortal like its
Founder, that rejection could never become complete or universal. The
danger, however, was great, and it behoved all Christians to recognize it and
to keep it within as narrow limits as
resible.

possible.

Father Day proceeded: Let us consider the state of affairs in our own country, and first of all as regards mar riage and the family. In discussing the subject we must first face the facts. The two most ominous are the low marking the process of the process of the process of the process. subject we must first face the facts. The two most ominous are the low marriage rate and the increase in the proportion of registry office marriages. The marriages in England and Wales during the year 1909 numbered 260, 544, corresponding to a rate of 146 persons married per 1,000 of the population at all ages. This rate—the lowest recorded since 1888— was 0.3 per 1,000 below the corresponding rate in 1908, and 1.1 below the average rate in the ten years 1899-1908. Again in the first quarter of 1911, 39,506 persons were registered, being equal to an annual rate of 10.0 persons married per 1,000 of the estimated population, against an average rate of 11.4 per 1,000 in the first quarter of the ten years 1901 to 1910. This is the lowest marriage rate recorded. The second fact to be faced is the diminishing proportion of ecclesiastical marriages and the corresponding increasing proportion of purely civil marriages. Out of each 1,000 marriages in 1909, according to the Registrar General's report 20b were civil marriages taking place at the registry office and without any accompanying religious ceremonial, the rest were solemnized in churches. Nearly a quarter, therefore, of the total marriage in England and Wales in 1900 were purely civil functions. These results reprepresent a steady decrease since 1851. The year 1909 established a minimum record. What inference must be drawn from this? Clearly that marriage is becoming increasingly unpopular, and that there is a tendency to ignore its religious aspects. But why is this? It is due to several causes which act and react on one another. We can only deal with them summarily. The first is the failure to regard marriage as a state of happiness. A view which is reflected in the literature and drama of the day. The most frequent theme of THE MODERN PLAY AND NOVEL is married life. And so it always was.

THE MODERN PLAY AND NOVEL is married life. And so it always was Is married life. And so it always was. But whereas formerly plays and novels ended with marriage and happiness, now they more often commence with marriage and misery, and frequently end with divorce and adultery. The heroine of the plot is mostly a married woman, and when she is an unmarriage woman she is generally in love with a woman she is generally in love with a married man, or at any rate a married man is in love with her, and as the plot

thickens domestic trouble grows. In other words, literature and the drama persistently represent married life in the guise of either sordidly dismal or as a luridly tragic story. Unfortunately these perilous possibilities and direful eventualities of marriage are not confined to fiction. They are founded in fact as is proved by the reports of divorce cases and the evidence forthcoming in the police and coroner's courts. Modern education, in which is accompanied with much indulgence, papering and spoiling of children, is one evident seed cause. Another is the prevalent custom, for which parents are responsible, of allowing young persons of both sexes to consort together without restraint. Another more general cause of moral laxity is the love of pleasure which is an undoubted characteristic of the age. Young and old are affected by it. But for the young the perils of the love of pleasure are far more terrible. The danger to youth in substituting pleasure for work,

duty, and ambition is one difficult to exaggerate. And by pleasure in this connection I do not mean healthy enjoyments such as games, sports, and pastimes suitable to srx and age. These are natural delights which invigorate life, and recreate both mind and body. They build up manhood and womanhood. But I refer to the artificial pleasure and morbid excitement which abound in city life, and are to be found in the sights of the streets, in the trashy literature and sensational novels of libraries and bookstalls, in low places of amusement such as some music-halls and picture palaces, drinking saloons, common dancing classes, and gambling dens. Avoid all such seduction. For that way lies immorality, and the way of immorality is the road to hell. I have dwelt on moral laxity in discussing marriage because it forms. SUBSTITUTING PLEASURE FOR WORK, ality is the road to hell. I have dwelt on moral laxity in discussing marriage because it forms part of the process of its undoing. But in reality the part it plays is a lesser and subordinate one. The chief factors in the traged of marriage in our midst are the false standards of value commonly applied to it by unbelieving and worldly persons who regard marriage as a purely civil function without any spiritual aim or divine

regard marriage as a purely civil func-tion without any spiritual aim or divine sanction. The first of these false stand-ards is that of mere self-interest. Mar-riage is valued and entered upon as a private arrangement for self-gratifica-tion, whether in the form of carnal lust or loadingry self-seaking. To contemor jordinary self-seeking. To contemplate and enter upon marriage from such a point of view is simply to court disaster. The purpose of marriage is not to make life easier but to make life better. Of its nature it is a contract of mutual subordinary. better. Of its nature it is a contract of mutual service and of mutual subordination of wills and interests. The conditions for its integrity and stability are accordingly the discipline of those who are engaged in it, the giving and receiving of mutual correction and the sharing of mutual burdens and mutual joys. Such conditions necessarily involve friction, requiring self-discipline and self-sacrifice to arrange and adjust. The response to these moral demands cannot come from any

come from any SELFISH IDEAL OF MARRIAGE

Nor, in practice, can that sacred institution which was instituted for the socialization of the will, and for the moral education of the human race, long endure the stress which is being put upon it by this false interpretation. And for this reason countless marriages are failures. The second standard of value which endangers the integrity of marriage and the family arises from commercialism. Commerce is in itself no sin. But commercialism is something mercialism. Commerce is in least as sin. But commercialism is something very different. It is the spirit and temper of mind which estimates life in terms of wealth and expects to get from money blessings which money cannot buy. To marriage, amongst other things commercialism applies its false standard. commercialism applies its false standard. It talks of a "good marriage" as it talks of any other profitable deal. Yet not infrequently financially or socially "good marriages" are in every other respect utterly bad. Money and happiness are as often found apart as they are together, and certainly money cannot buy domestic happiness. Commercialism, in fact, is the prolific cause of domestic infelicity. Deceitful friends take the place of false creditors in commerce, and the fluctuations of trade are mester intentions. Decentions in commerce, and the fluctuations of trade are repeated in the fluctuating fortunes of the family. At length a time of strain arises, and the home, like the business firm, becomes bankrupt and is dissolved. The sole remedy for these evils consists in a return to Christ and the simple acceptance of His teaching, which consists on the one hand of specific doctrines, and on the other of general moral principles. I shall content myself this evening with indicating two leading principles, which profoundly affect both marriage and the family. These principles are the interior law of love and the law of spiritual aim in married life. Against the license of carnal lust, Christ Against the license of carnal lust, Christ expressed by His teaching and His life the law of a sovereign and self-sacrificing love. Hear the apostle: "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it." How did Christ love the

for it." How Church? With A SUPREME AND SOVEREIGN LOVE with a love which led to Calvary—with a love stronger than death. Even so should husbands love their wives, and wives love their husbands—with a sov-ereigal love—forgiving, forgetting, for-bearing, in mutual service, in mutual joy, in mutual sorrow, in sacrifice even to death. Only this love can give stability and integrity to marriage. Only on this love can the family be formed and con-

## A Ne Temere Needed

The freak marriage which took place at Winnipeg shows the need of some-thing of the nature of a Ne Temere dething of the nature of a Ne Temere de-cree for the government of Protestant clergymen who are empowered by the state to perform the religious ceremony connected, with marriage. — Stratford

## A GREAT MAN'S MOTHER

In the early part of the eighteenth century, in the little village of Claxby, Englanddwelts carpenter named Lingard and a yoeman named Rennell. The latter had a daughter, Elizabeth, who was five years old when John Lingard, her future husband, was born, in the white-washed cottage known as "Lingard's Place." The Lingards "living under the very shadow of the village church" were probably members of the Established Church of England. "For those were days," says the biographer, "when recusancy was a serious offense, abstention from church punishable by fine and impgisonment, and the statute book still bore those penal laws of which Burke was one day to say, 'never did anything more savage proceed from the perverted ingenuity of man."

These laws, however, did not prevent Elizabeth Rennell's father from harboring priests and hearing Mass. "We used to go in a cart at night to hear Mass, the priest dressed in a round smock to resemble a poor man," Elizabeth related in after years, also resalling the penalties inflicted on her father for adhering to his faith. Reduced to poverty by the heavy fines and other penalties imposed on the father, the Rennell children were scattered and Elizabeth found her way to London, where John Lingard had preceded her. They met eventually, and the friendship of their childhood ripened into love, but circumstances delayed their marriage until the man was thirty years of age and his wife thirty-five. Before or after his marriage John Lingard became a Catholic. Of the union two children were born, a daughter who died in infancy, and a son, John, the future his torian, who came into the world, Feb. 5, 1771, in the village of Winchester, where his parents had settled in the preceding autumn.

Like other great men, John Lingard owed the development of his genius to

Like other great men, John Lingard owed the development of his genius to his mother. The biographer gives a charming picture of the child eagerly charming picture of the child eagerly learning from his mother the rudiments of education, and of the mother's efforts to feed the boy's desire for books, particularly history. She could always "keep him quiet" by giving him a book. The handsome, studious boy was dearly loved and carefully nurtured under wise parental care. When the time came to give him up, the mother made the sacrifice heroically. She sent him across the sea to the English college at Douay, where the priest who had baptized him had secured a burse for him. At the age of eleven, John Lingard entered the college doors. "Deo Gratias" he wrote

age of eleven, John Lingard entered the college doors. "Deo Gratias" he wrote sixty-five years after, recalling the date that was always dear to him.

"We may assume," said the writer, "that it was during the Easter holidays of 1793 that Lingard went to Winchester to see his parents, after an absence of more than ten years. Mrs. Lingard's happiness may be imagined to see her son, who had left her as a boy, returned with all the promises of childhood fulfilled; the gifts in which his parents had rejoiced developed into the fairest fruits, the light in his merry eyes not dimmed, but heightened and his vocation to the priesthood confirmed."

The elder Lingard did not live to see his son's first work published, but the

his son's first work published, but the he literary glories of his country.

## PRAISES DR. BRANN'S ORATORY

Grenville Kleiser, formerly Instructor Grenville Kleiser, formerly Instructor in Public Speaking in the Yale Divinity School, Yale University, writes in the New York Herald an answer to the question: "Is Pulpit Orstory Declining?" During the course of his article he pays this tribute to the Right Rev. Dr. Brann, of St. Agues Church, New York City.

York City.
"Remarkable for its extreme simplic "Remarkable for its extreme simplicity and gentleness of voice and manner is the pulpit style of Father H. A. Brann, of St. Agnes Catholic Church, in East Forty-third street. It may be said of him, as it was said of Wendell Phillips, it is 'simple colloquy—a gentleman conversing.' The force of his personality is so great that you over-

man conversing. The force of his personality is so great that you overlook the fact that he is short of stature. He wins and holds your attention from the moment he enters the pulpit.

"Although Father Brann's style is mainly conversational, it assumes an elevated form as he progresses into his subject. Once embarked upon his theme he becomes intensely in earnest, and his full, resonant voice rings out like the huge bell of an abbey, while with earnching emphasis and appropriate searching emphasis and appropriate gesture he sends forth his message

gesture he sends forth his message with telling power.

'Father Brann believes that a preacher should be thoroughly well prepared whether he speaks with or without a manuscript. There are two kinds of preparation necessary for the preacher, he had said, 'the remote, representing his constant study, since he must be a man of learning, a student of the best literature, including a profound study of theology, and the proximate, or the special study of the subject on which he is te speak.

"When words flow too readily from a speaker's tips the effect may be monotonous and soporific, but not so with Father Brann. He sometimes hesitates in the choice of a word, unconsciously limitating Disraeli in this respect, so that he

choice of a word, unconsciously influence ing Disraeli in this respect, so that he impresses you as a speaker who is really thinking on his feet.' Dr. Brann is not only a gifted pulpit orator, but he is also a splendid illustration of what a speaker may achieve by a method at once simple, sincere and conversation-al."

The happiness of a man consisteth not in having temporal things in abundance, but a moderate competency sufficeth.—Thomas a Kempis.

## CATHOLIC NOTES

King George has conferred a gold medal on Mother Mary Kostka, a super-ioress of the Catechist Missioners of Mary Immsculate, at Nagpore, India.

Shane Leslie, the Irish orator, who is travelling in this country, says divorce in Ireland is "as rare as leap year, a credit to the Irish clergy and to the Irish husband."

The life of the late Henry Labo will, we learn, be undertaken by his Catholic nephew, Algar Labouchere Thorold, son of the late Dr. Thorold,

The city of Boston, through its Mayor and its City Council, presented a beau-tifully engrossed set of resolutions to Cardinal O'Connell. The resolutions were contained in an artistic sliver casket.

Colonel Ward, Commissi Colonel Ward, Commissioner of Streets of Buffalo, accompanied by several gentlemen, a few days ago presented Bishop Colton with a solid gold pyx and a rosery whose chain was of solid gold, the beads of amethyst and a five inch crucifix of solid gold—all secured by him on a recent trip to California.

According to a press dispatch from Rome, Mons. Bonzano, the newly ap-pointed Apostolic Delegate to the United States, will sail for New York some time in April. The new Delegate speaks seven languages fluently, among them, of course, English, and he understands in a less perfect way almost as many more.

The very Rev. Albert Lacombe, O. M. I., Vicar-General of the diocese of St. Albert, Canada, celebrated his eighty-fifth birthday on Feb. 28. The son of French Canadian parents Father Lacombe was ordained a priest of the Oblates of Mary Immaculate in 1849, henceforth devoting himself to the evangelizing of the Canadian Northwest.

A Jesuit Father, Pere Cattin, Chan-A Jesuit Father, Pere Cattin, Chancellor of the French Faculty of Medicine of Beyreuth, has just been named Chevalier of the Legion of Honor. The cross was presented to him in the name of the President of the French Republic by the French Consul-General of France and the captain of a French man-of-war in those waters. His Order is persecuted in France.

At the late diocesan synod, held in At the late diocesan synod, held in Sioux City, Ia., the following interesting decree, having to do with the funerals of priests, was promulgated. Funerals of priests should be models of propriety, free from all extravagant expenditure, impressive in their solemnsimplicity; there shall be no flowers and no music or singing, save the chant of the Liturgical Office and the Mass.

Rev. Brother Justin (Stephen Mo-Mahon), former president of the Chris-tian Brothers' College at St. Louis, and at various times connected with relig-ious institutions of learning in the United States and Europe, died on Feb 25th, near Philadelphia from the effects of a stroke of paralysis. Brother Justin was born in County Mayo, Ireland, on Janu-ary 20, 1834.

Brother M. Cofano, who died a few Brother M. Cofano, who died a few days ago in Las Vegas, New Mexico, was one of the pioneers of the Jesuit Order in the West. He was skilled in wood carving, and a specimen of his art remains in the sacristy of the chapel, in a beautiful altar, considered a marvel of cabinet-making. Brother Cofano's only tool in its decoration was an ordinary penknife. He had been a member of the Jesuit Order for sixty years.

Archbishop Stonor, canon of St. John Archbishop Stonor, canon of St. John Lateran, died on Feb 27th in Rome. Mgr. Most Rev. Hon. Edmund Stonor, Catholic Bishop of Trebizond since 1888 and canon of St. John Lateran since 1886, was the third son of the third Baron Camoys of England. He was born in 1831 and was a grand uncle of Lord Camoys, who married Miss Mildred Sherman, of New York.

The announcement has been made by the Rev. Wallace Mort at All Saints Church, Woollaber, Ort at All Saints
Church, Woollaber, Sydney, N. S. W.,
that the Rev. W. J. Gear had resign d
his position as curate of the Episcopal
church. He has been received into the
Catholic Church. Mr. Gear is the son vicar of Mildura, and is widely known throughout Victoria. He took his B. A. degree at the Melbourne University in 1898.

1898.

The Catholic Marquis of Bute is the wealthiest peer in Scotland. He is the possessor of 120,000 acres of land, which include the island of Bute, and most of the town of Cardiff, South Wales. He has six magnificent residences, situated in Wales and Scotland, with a town house in London. His wife is the daughter of an Irish baronet, Sir Henry Bellingham.

Trenty four men and women inmates

Twenty-four men and women, in Twenty-four men and women, inmates of the Home for the Aged, conducted by the Little Sisters of the Poor, in Washington, were confirmed by Cardinal Gibbons recently. Before officials of the Home for the Aged the distinguished prelate confirmed a class of fifteen young women at the Visitation Convent in Georgetown. None of those confirmed at the Home for the Aged were under seventy years of age, and Cardinal seventy years of age, and Cardinal Gibbons said it was one of the most im-pressive ceremonies of its kind at which he has ever officiated.

The Jesuits all over the world are conspicuous for their activity in the field of science that embraces meteorology, terrestrial magnetism, and seismology. The official weather service of the Philippines, and the quastofficial weather service of China are both entirely in the hands of this Order, while Belen College Obserthis Order, while Beten College Observatory, at Havana, the Haynald Observatory, at Kalosca, Hungary, and the new observatory of the Ebro, in Spain, may be mentioned as among the more important units in the world-wide net work of meteorological and geophysical stations maintained by the same body

## MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER XIII

"Whom have we here? Buckingham, to disturb me? The king bath sent him, sure; I must

At first, the frigate took single reefs in her topsails, set topgaliant sails over them, and hauled up on taut bowliness. But seeing no signs of our studding-aails coming down, she shook out her reefs, squared her yards, set topmast studding-sails, and kept off to a course that would be certain to intercept us. She was up on our line of sailing some little time before we got down to her, and she kept standing off and on, hauling up her courses, apd turing her topgaliant sails, and hauling cown all of her light sails, the jib excepted. As for the Dawn, she kept steadily on, carrying everything she could bear. We had topmast and lower studding-sails, and not a tack or sheet had been touched when we got within a quarter of a mile not a tack or sheet had been touched when we got within a quarter of a mile of the Irigate. The Englishman now showed his colors, when we let him see the stars and stripes. Still no sail was touched on board us. As if surprised at our obstinacy, John Bull let fly a chase-gen, taking good care not to send the gun, taking good care not to send the shot very near us. I thought it time, now, to shorten sail and to pretend to see him. We began to haul down our studding-sails, merchant fashion, and studding-sails, merchant fashion, and were fairly alongside of the frigate before even this preliminary step to heaving-to was effected. As we approached, the frigate bore up, and ran off in company with us, keeping a hundred fathoms distance from us, and watching us closely. At this instant, I ordered the topgallant sails settled on the caps, as a sign we intended to let him board us. At length, having reduced the sails to

At length, having reduced the sails to the three topsails reefed, I hove-to the Dawn, and waited for a visit from the Englishman's boat. As soon as frigate saw us fairly motionless, shot up on our weather quarter, half a cable's length distant, swung her long, saucy-looking yards, and lay-to herself. At the same instant her lee quarter boat dropped into the water, with the crew in it, a boy of a midshipman scrambled down the ship's side and entered it also, a lieutenant followed, when away the cockle of a thing swept on the creat of a sea, and was soon pulling round under our stern. I stood on the lee-quarter, examining my visitors, as they struggled against the swell, in order to get a boathook into our main-chains. The men were like any other man-of-war's men, neat, sturdy, and submissive in air. The reefer was a well-dressed boy, evidently a gentleman's son; but the lieutenant was one of those old weather-beaten sea-dogs who are seldom employed in boats unless something more than common is to be done. He was a man of common is to be done. He was a man of forty, hard-featured, pock-marked, red-faced, and scowling. I afterward ascertained he was the son of some underling about the Portsmouth dock-yard, who had worked his way up to a lieutenancy, and owed his advancement principally to his readiness in impressing seamen. His name was Sennit.

We threw Mr. Sennit a rope, as a matter of course, and Marble met him at the gangway with the usual civilities. I was amused with the meeting between

I was amused with the meeting between these men, who had strictly that analogy to each other which is well described as "diamond cut diamond." Each was dog-matical, positive, and full of nautical conceit, in his own fashion; and each hated the other's country as heartily as man could hate, while both despised Frenchmen. But Sennit knew a mate from a master, at a glance; and without noticing Marble's sea-bow, a slight for which Marble did not soon forgive him. he walked directly aft to me, not well pleased, as I thought, that a shipmaster had neglected to be at the gangway to

meet a sea lieutenant.

"Your servant, sir," commenced Mr.
Sennit, condescending to notice my bow;
"your servant, sir; I suppose we owe
the pleasure of your company just now,
to the circumstances of the weather's

This sounded hostile from the go off; and I was determined to give as good as

"Quite likely, sir," was my answer, uttered as coolly as I could speak; "I do not think you got much the advantage, as long as there was thick weather." "Ay, you're a famous fellow at hide

"Ay, you're a lamous lettow as indee and go seek, and I do not doubt would make a long chase in a dark night. But his Majesty's ship Speedy is not to be dodged by a Yankee."

"So it would seem, sir, by your present

"Men seldom run away without there is a cause for it. It's my business to find out the reason why you have attempted it; so, sir, I will thank you for the name of your ship, to begin

The Dawn, of New York."

"The Dawn, of New York."

"Ay, full-blooded Yankee—I knew you were New England by your tricks."

"New York is not in New England; nor do we call a New York ship a Yankee," put in Marble.

"Ay, sy, if one were to believe all you mates from the t'other side say, he would soon fancy that King George held his throne by virtue of a commission from President Washington."

"President Washington is dead, heaven bless him !" retorted Marble, "and if one were to believe half of what you English say, he would soon fancy that President Jefferson held his office as one of King George's waiting-men."

as one of King George's waiting-men."
I made a sign for Marble to be silent,
and intimated to the lieutenant I was and intimated to the lieutenant I was ready to answer any further inquiries he wished to make. Sennit did not proceed however, without giving a significant look at the mate, which to me seemed to say, "I have pressed a mate in my time."

"Well, sir, the Dawn, of New York," he continued, noting the name in his pocket-book. "How are you called yourself?"

yourself?"
"The Dawn, of New York, Miles Wal-

"Miles Wallingford, master. Where from, whither bound, and with what laden?"

"From New York; bound to Hamburg; "From New York; bound to Hamburg; cargo augars, coffee, and cochineal."
"A very valuable cargo, sir," observed Mr. Sennit, a little dryly. "I wish for your sake it had been going to any other

part of the world, as this last war has sent the French into that part of Ger-many, and Hamburg is suspected of being rather too much under Boney's in-

"And were we bound to Bordeaux, sir, what power have you to stop a neutral at this distance at sea?'

"If you put it on power, Mr. Wallingford, you depend on a crutch that will
betray you. We have power enough to
eat you, should that be necessary. I
suppose you mean right."

"I shall not dispute with you, sir,
about words."

"Well, to prove to you that I am as
amigably disposed as yourself. I will say

amicably disposed as yourself, I will say no more on the subject. With your per-mission, I will now examine your papers; and to show you that I feel myself among friends, I will first send my own boat

back to the Speedy."

I was infinitely disgusted with this man's manner. He had that vulgar sort of witticism about even hi sair, the he so much affected in his speech—the whole being deformed by a species of aly malignancy, that rendered him as offensive as he seemed to me to be dangerous. I could not refuse to let a belligerent look at my paners, however, and gerent look at my papers, however, and went below to get them, while Sennit gave so ne private orders to his reefer,

while on this subject, the reader must excuse an old man's propensity to gossip, if I say a word on the general question of the right of search. As for the pretence that was set up by some of the advocates of impressment out of neutral ships, which laid down the posi-tion, that the belligerent being on board in the exercise of an undoubted right to inquire into the character of the ship and exercise to took with him right to inquire into the character of the ship and cargo, he took with him the right to lay hands on all the sub-jects of his own sovereign he might happen to find there, it is not worthy of a serious reply. Because a man has a right to take the step preliminary to the discharge of an admitted power, as an incident of that power, it does not follow that he can wake the incident. follow that he can make the incident principle, and convert it into a justifi-cation of acts unlawful in themselves. On this head, therefore, I shall say nothing, holding it to be beyond dispute among those who are competent to speak on the subject at all. But the abuse of that admitted power to board and ascertain the character of a ship, has created so lively a feeling in has created so lively a feeling in us Americans, as to induce us to forego some of the wholesome principles that are necessary to the well-being of all civilized nations. It is thus, in my judgment, that we have quite recently and erroneously laid down the doctrine that foreign vessels of war shall not board American ships on the coast of

Africa, in a time of peace, in order to ascertain their character.

On this subject I intend to speak plainly. In the first place, I ley no claim to that spurious patriotism which says, "Our country, right or wrong. This may do for the rabble, but it wi Inis may do for the rabble, but it will not do for God, to whom our first and highest obligations are due. Neither country nor man can justify that which is wrong, and I conceive it to be wrong, in a political if not in a moral sense, to deny a vessel-of-war the privilege which England here claims. I can see but one plausible argument against it, and that is founded on the abuses which may arise from the practice. But it will not do to anticipate abuses in this instance more than in any other. Every right, whether national or inter-Every right, whether national or international may be abused in its exercise, and the argument, if good for anything, is as good against this. Abuse, after it has occurred, might be a justifiable reason for suspending the exercise of an admitted right, until some remedies were applied to prevent their recurrence, but it can never be urred as a proper argument. never be urged as a proper argument against the right itself. If abuses occur, we can get them remedied by proper representations, and if these last fail, we have the usual appeal of nations. As well might it be said, the law of the land shall not be administered, because the sheriff's officers are guilty of abuses, as to say the law of nations shall cease because we apprenent that certain com-mercial rivalries may induce others to transcend them. When the wrong is done it will be time enough to seek the

emedy.

That it is the right of a vessel-of-war That it is the right of a vessel-of-war to ascertain the character of a ship at sea, is dependent on her right to arrest a private, for instance. In what manner can this be done, if a private can obtain impunity by simply hoisting the flag of some other country, which the cruiser is obliged to respect? All that the latter asks is the power to ascertain if that flag is not an imposition; and this much 'every regularly-commissioned public ship should be permitted to do, in the interests of civilization, and in maintenance of the police of the seas.

ent on the other side goes The argume

of the seas.

The argument on the other side goes the length of saying, that a public cruiser is in the situation of a sheriff's officer on shore, who is compelled to arrest his prisoner on his own responsibility. In the first place, it may be questioned if the dogma of the common law, which asserts the privilege of the citizen to conceal his name, is worthy of a truly enlighened political freedom. It must not be forgotten that liberty first took the aspect of franchises, in which man sought protection from the abuse: of power in any manner they could, and often without regarding the justness of the general principles with which they were connected; confusion in these principles arising as a consequence. But admitting the dogma of the common law to be as inherently wise as it is confessedly a practice, there is no parallel in the necessity of the case of an arrest on shore and of an arrest at sea. In the former instance, the officer may apply to witnesses; he has the man before him, and compares him with the description of the criminal; and should he make an erroneous arrest, under misleading circumstances, his punishment would be merely nominal—in many cases, nothing. But the common law, while it gives the subject this protection, does not deny the right of the officer to arrest. It only punished the abuse of this power, and that is precisely what nations ought to do, in a case of the abuse of the right to examine a merchantman.

The vessel-of-war cannot apply to

examine a merchantman.

The vessel-of-war cannot apply to witness, and cannot judge of national character by more external appear-

ances, since an American-built ship can be sailed by Portuguese. The actual necessities of the case are in favor of the present English claim, as well as

the present English claim, as well as that great governing principle, which says that no great or principal right can exist, in international law, without carrying with it all the subordinate privileges which are necessary to its discreet exercise.

Thus much I could not refrain from saying, not that I think John Bull is very often right in his controversies with ourselves, but because I think, in this case, he is; and because I believe it far safer, in the long run, for a nation, or an individual, to have justice on his side, than always to carry his point.

I was soon on deck, carring my writing desk under my arm, Mr. Sennit perferring to make his examination in the open air, to making it below. He read the clearance and manifest with great

the clearance and manifest with great the clearance and manifest with great attention. Afterwards he asked for the shipping articles. I could see that he examined the names of the crew with eagences, for the man was in his element when sdding a new hand to his

rigate's crew.

"Let me see this Nebuchadnezzar Clawbonny, Mr. Wallingford," he said, shuckling. "The name has an alias in its very absurdity, and I doubt not I shall see a country-man perhaps

"By turning your head, sir, you can easily see the man. He is at the wheel." wheel."
"A black!—umph—yes; those fellows
do sometimes sail under droll titles. I do
not think the lad was born at Gosport."
"He was born in my father's house,

"He was born in my father's house, sir, and is my slave."
"Slave! A pretty word in the mouth of a free and independent son of liberty, Mr. Wallingford. It is lucky you are not bound to that land of despotism, old Engiand, or you might see the fetters fall from about the chap's limbs."

I was nettled, for I felt there some instication this arction at this arction at the same of the same o

I was nettled, for I felt there some justice in this sarcasm, and this, too, at the very moment I felt it was only half merited; and not at all, perhaps, from an Englishman. But Sennit knew as much of the history of my country as he did of his own, having obtained all he had learned of either out of papers. Nevertheless, I succeeded in keeping silent.

"Nathan Hitchcock: this chan has suspiciously Yankee name; will you let me see him sir," observed the lieutenant. "The chap's name, then, does him no more than justice, for I believe he is

strictly what we call a Yankee."

Nathan came aft at the call of the Nathan came att at the call of the second mate, and Sennit no sooner saw him than he told him to go forward again. It was easy to see that the man was perfectly able to distinguish, by means of the eye alone, between the people of the two countries, though the eye would sometimes deceive even the most practiced judges. As the Speedy was not much in want of men, he was disposed not to lay his hands on any but

his own countrymen.
"I shall have to ask you, sir, to muster all your people on the gangway," said Sennit, rising, as he passed me the ship's papers. "I am only a supernumerary of the Speedy, and I expect we shall soon have the pleasure of seeing her first on board, the honorable Mr. Powlett. We are a nob ship, having Lord Harry Dermond for our captain

and lots of younger sons in the cockpit."

I cared little who commanded or officered the Speedy, but I felt all the degradation of submitting to have my crew mustered by a foreign officer, and this, too, with the avowed object of this, too, with the avowed object of carrying away such portions of them as he might see fit to decide were British subjects. In my judgment it would have been much more creditable and much wiser for the young Hercules to have made an effort to use his club, in nave made an effort to use his clue, in resisting such an offensive and unjusti-fiable assumption of power, than to be setting up doubtful claims to establish principles of public law that will render of all international rights perfectly nugatory. I felt a disposition to refuse compliance with Sennit's request, and did the result only affect myself I think I should have done so; but, conscious that my men would be the sufferers, I thought it more prudent to comply. Accordingly, all the Dawn's people were ordered to muster near the quarter-deck.

While I endeavor to do justice to province I wish to do no injustice to

While I endeavor to do justice to principles, I wish to do no injustice to Sennit. To own the truth; this man picked out the Englishman and Irishman as soon as each had answered his first questions. They were ordered to get their things ready to go on board the Speedy, and I was coolly directed to pay them any wages that might be due. Marble was standing near when this command was given; and seeing disgust, most likely, in my countenance, he took on himself the office of replying.

MYou think accounts should be bal-

"You think accounts should be balanced, then, before these men quit the ship?" he asked, significantly.
"I do, sir; and it's my duty to see it done. I will thank you to attend to it at once," returned the lieutenant.
"Well, sir, that being the case, we shall be receivers instead of payers. By looking at the shipping articles, you will see that each of these men received \$50, or two month's advance" (seamen's wages were as high, frequently, in that day, as \$20 or \$30;) "and quite half of the 'dead-horse' remains to be worked out. We will, therefore, thank his Majesty to pay us the odd \$25 for each of the men."
"What countrymen are you?" demand-

\$25 for each of the men."

"What countrymen are you?" demanded the lieutenant, with a menacing look.
"Cornish, by your impudence; have a care, sir; I have carried off mates, before now, in my day."

"I came from the land of tombstones, which is an advantage; as I know the road we all must travel, sooner or later.
My name is Marble, at your service; and there's a hard natur' under it, as you'll find on trial."

and there's a hard natur' under it, as you'll find on trisl."

Just at this moment, the frigate's boat came round her stern, carrying the honorsble Mr. Powlett, or the gentleman whom Sennit had announced as her first lieutenant. I thought the rising anger of the last was a little subdued by the appearance of his senior officer; social position and private rank making even a greater difference between the two than make date of commission. Sennit suppressed his wrath, therefore: though I make no doubt the resentment he felt at the contumelious

manner of my mate, had no little influence on what subsequently occurred. As things were, he wated, before he proceeded any further, for the Speedy's boat to come alongside.

Mr. Powlett turned out to be a very different sort of person from his brother licutenant. There was no mistaking him for anything but a gentleman, or for a sailor. Beyond a question, he ow d his rank in his ship to family in-flu-nce, and he was one of those scions of aristocracy (by no means the rule, however, among the high-born of England) who never was to for anything but a carpet-knight, though trained to the seas. As I afterwards learned, his father held high ministerial rank; a father held high ministerial rank; a circumstance that accounted for his being the first lieutenant of a six-and-thirty, at twenty, with a supernumerary lieutenant under him who had been a sailor some years before he was born. But the captain of the Speedy, himself, Lord Harry Dermond, was only four-and-twenty; though he had commanded his ship two years, and fought one very creditable action in her.

After making my best bow to Mr. Powlett, and receiving a very gentle-

Powlett, and receiving a very gentle-man like salutation in return, Senuit led his brother officer saide, and they had a private conference of some little length together.
"I shall not meddle with the crew,

"I shall not meddle with the crew, Sennit," I overheard Powlett say, in a sort of complaining tone, as he walked away from his companion. "Really, I cannot become the master of a pressgang, though the Speedy had to be worked by her officers. You are used to this business, and I leave it all to you."

I understood this to be a carte blanche to Sennit to carry off as many of my people as he saw fit; there being nothing novel or surprising in men's tolerating, in others, acts they would disdain to perform in person. As soon as he left his junior in rank, the youthful first lieutenant approached me. I call him youthful, for he appeared even younger than he was, though I myself had commanded a ship when only of his own age. It was easy to see that this young man felt he was employed on an affair of some importance.

"It is reported to us, on board the Speedy, sir," the hon. Mr. Powlett commenced, "that you are bound to Hamburg." I understood this to be a carte blanche

burg."
"To Hamburg, sir, as my papers will show."
"Our government regards all trade

with that part of the continent with great distrust, particularly since the late movements of the French. I really wish, sir, you had not been bound to

Hamburg."
"I believe Hamburg is still a neutral

"I believe Hamburg is still a neutral port, sir; and if it were not, I do not see why an American should not enter it until actually blockaded."

"Ah! these are some of your very peculiar American ideas on such subjects! I cannot agree with you, however, it being my duty to obey my orders. Lord Harry has desired us to be very rigorous in our examination, and I trust you will understand we must comply, however unpleasant it may be.

and I trust you will understand we must comply, however unpleasant it may be, sir. I understand, now, sugar and coffee are exceedingly suspicious!"
"They are very innocent things rightly used, as I hope mine will be."
"Have you any particular inverest in the cargo, Captain Wallingford?"
"Only that of owner, sir. Both ship and cargo, are my own private prop. and cargo are my own private prop

and cargo are my out the enty."

"And you seem to be English, or American—for, I confess myself unable to tell the difference between the people of the two countries, though I dare say there is a very great difference."

ence."
"I am an American by birth, as have "I am an American by birth, as have been my ancestors for generations."
"I declare that is remarkable! Well, I can see no difference. But if you are an American, I do not see why the sugar and coffee are not American, too. Lord Harry, however, desired us to be very particular about these things, for some reason or other. Do you happen to know, now, where this sugar grew?"

grew, I believe, in St. Domingo."
"St. Domingo! Is not that a French island?"

island?"
"Certainly, in part, sir; though the Spaniards and the negroes dispute the possession with the French."
"I declare I must send Lord Harry word of this! I am exceedingly sorry, Captain Wallingford to detain your ship, but my duty requires me to send a young gentleman on board the Speedy for orders."

for orders."

As I could urge no plausible objection, the young gentleman was again sent back to the frigate. In the meantime Sennit had not been idle. Among my crew were a Swede and a Prussian, and both these men having acquired their English in London or Liverpool he affected to believe they were natives of the old island, ordering them to get their dunnage ready to go under the pennant. Neither of the men, however, was disposed to obey him, and when I joined the group, leaving the hon. Mr. Powlett waiting the return of his boat, on the quarter-deck, I found the three in a warm discussion on the subject.

"I'll tell you what it is, Mr. Wallingford," Sennit cried as I approached, "we will compromise matters. Here are two fellows who are Lancashire men, if the truth were known, that pretend to be Norwegians, or Finns, or to come from some other outlandish country or other, and I wish to place them under his Majesty's pennant where they properly belong; as they are so reluctant to receive this honor, I will consent to take that fine-looking Kentish man, who is worth them both put together."

As this was said, Sennit pointed to Tom Voorhees, an athletic, handsome young North River man, of Dutch extraction, a fellow who had not a drop of English blood in his veins, and the ablest-bodied and the best seaman in the Dawn; a fact that the lieutenant's nautical tact had not been slow to detect.

"You are asking me to let you have a As I could urge no plausible object

Taking example, however from the Swede and the Prussian, Voorhees walked away, using no measures to obey. As for myself, thoroughly disgusted with this man, a vulgar rogue, I walked alt to the other lieutenant, who was only

aft to the other lieutenant, who was only a gentleman-like dunce.

Mr. Powlett now began to converse of London; and he told me how often he had been at the opera when last in town, and remarked what an exceedingly delightful fete champetre was Lady somebody's entertsinment of that sort. This occupied us until the boat returned with a very clyst request from the This occupied us until the boat returned, with a very civil request from the captain of the Speedy, that I would do him the favor to pay bim a visit, bringing with me the snipp papers. As this was what no belligerent had a right to demand, though privateersmen constantly did it, I could comply or not. Fancying it might expedite matters, regarding the civility of the request as a good omen, and feeling a desire to deal with principals, in an affair that was very needlessly getting to be serious, I consented to go. Marble was called, and formally told to take charge of the ship. I could see a smite of contempt on Sennit's face, at this little ceremony, though he made no objection in terms. I had expected that the first lieutenant would go to the frigate with me, but, would go to the frigate with me, but, after a short consultation with his junior, the last was deputed to do me this honor.

Senuit now appeared disposed to show

me every slight and indignity it was in his power to manifest. Like all vulgar-minded men, he could not refrain from minded men, he could not refrain from maltreating those whom he desired to injure. He made me precede him into the boat, and went up the Speedy's side first, himself, on reaching that vessel. His captain's conduct was very different. Lord Harry was not a very noble looking personage, as your worshippers of rank imagine nobility to annear, but he was decidedly well, was appear, but he was decidedly well-man-nered; and it was easy enough to see he commanded his own ship, and was admirably fitted so to do. I have had occasion to learn that there is a vast deal of aristocratic and democratic cant on the subject of the appearance, abil-ities, qualities, and conduct of Euro-peans of birth and station. In the first peans of birth and station. In the first place, nature has made them very much as she makes other people; and the only physical difference there is proceeds from habit and education. Then, as to the enervating effects of arismoracy, and noble effeminancy, I have seen ten times as much of it among your counter-jumpers and dealers in bobbinet, as I have seen in the sone of dukes and princes; and in

the sons of dukes and princes; and my latter days, circumstances h my latter days, circumstances have brought me much in contact with many of these last. Manliness of character is far more likely to be the concomitant of aristocratic birth than of Democratic I am afraid, for while those who enjoy the first, feel themselves above popular only on those who possess the last bow opinion, those who possess the last bow to it, as the Asiatic slave bows to his master. I wish I could think otherwise, but experience has convinced me of these facts, and I have learned to feel the truth of an axiom that is getting to be somewhat familiar among ourselves, namely, "that it takes an aristocrat to make a true democrat." Certain I am, that all the real, manly, independent democrats I have ever known in Amerdemocrats I have ever known in America, have been accused of aristocracy, and this simply bacause they were disposed to carry out their principles and not to let that imperious sovereign, "the neighborhood," play the tyrant over them. As for personal merit, quite as fair a proportion of talent is found among the well-born as among the low, and he is but an ad captandum vulgus sort of a philosopher who holds the contrary doctrine. Talleyrand was of one of the most ancient and illustrious

and ne is but and captandum vulgus sort of a philosopher who holds the conterrary doctrine. Talleyrand was of one of the most ancient and illustrious houses of Europe, as was Turenne; while Manafeld, Erskine, Grey, Wellington, and a host of Englisman of mark, of our time, come of noble blood, No, no; the cause of free institutions has much higher and much juster distinctions to boast of, than this imaginary superiority of the humbly-born over those who come of ancient stock.

Lord Harry Dermond received inside the compromising his own dignity. There was a good-natured smile on his face, of which, at first, I did not know what to make. He had a private conversation with Sennit, too, but the smile underwent no change. In the end I came to the conclusion that it was habitual with him, and meant nothing. But, though so much disposed to smile, Lord Harry Dermond was equally disposed to listen to every suggestion of Sennit that was likely to favor the main chence. Prize money is certainly a great stain on the chivalry of all-mavies, but it is a stain with which the noble wishes to be as deeply dyed as the plebelan. Human nature is singularly homogeneous on the subject of money; and younger sonnatured in the lands of majorats and entails, enjoys a liveliness of longing on the subject that is quite as conspicuous as the rapacity of the vertest plebelan who ever ploked a pooket.

"I am very sorry, Captain Walling-ford," Ospain Lord Harry Dermond observed to me, when his private conference with Sennit was ended, and alogether, superior to the weakness of Powlett, who would have discussed the point, "that is my duty to send your ship into Plymouth. The French have got such an asseendancy, my lord, you will see we Americans have nothing to do with it, and my cargo, being necessarily of last year's crops, must have been grown and manufactured in a time of general peace. If the were not, I do not conceive it would legalize my capture."

"We must leave Sir William Scott to decide that, my good sir," answered the anatich, with

Kent, not ten miles distant from that where he first saw the light. I do not say, however, you were not his neighbor—for you have a Dover look, yourself."

"You might be less disposed to peasantry, sir, were this a thirty-six, or were you snd I on shore."

Sennit gave me a disdainful look, and terminated the affair by ordering Voorhees to get his chest ready, and to join the two other men he had pressed. Taking example, however from the Swede and the Prussian, Voorhees walked away, using no measures to obey. As for myself, thoroughly disgusted with this man, a vulgar rogue, I walked att to the other lieutenant, who was only

were not lawful. I could foresee a plenty of evil consequences to myself in the delay, though I own I had no great spprehen-sions of a condemnation. There was my note to John Wallingford to meet, and note to John Wallingford to meet, and two months' detention might keep me so long from home, as to put the payment at maturity quite out of the question. Then came the mortgage on Clawbonny, with its disquieting pictures; and I was is anything but a good humor to enjoy Lord Henry Dermond's hospitality. Still, I knew the uselessness of remonstrances, and the want of dignity there would be in repining, and succeeded in putting a good facelon the matter. I simply requested that my chief mate, the cook quested that my chief mate, the cook and Neb, might be left in the Dawn and Neb, might be left in the Dawn, submitting it to the discretion of my captors to take out of her as many of the remainder of her people as they saw fit. Lord Harry remarked it was not usual to leave a mate, but to oblige me, he would comply. The frigate would go in few water, in the convex of a featnets. in for water in the course of a fortnight, when I might depend on having the en-tire crew, his Majesty's subjects ex-

## 'JAMES IGNATIUS"

By Rev. Richard W. Alexander feel this morning?" said the cheery voice of Dr. Storm, as he stopped at a little white bed in the children's ward

of a certain hospital.

"Fine, doctor. I am ready for a prize fight," said a sweet little boy voice, and a pale, spiritual boy face from its white pillow smiled a weak little greeting.

Gruff Dr.Slormalways stopped at James tenetics, bod.

Ignatius' bed. He had been surgeon at the hospital for a number of years, and for four of these years he had passed the bed of little James Ignatius daily, and always paused for a greeting. The nurses said (and so did the staff) that James Ignatius was the only one who had the inside track of the doctor's heart. If they dared, his medical brethren would have teased the iron man about his favorite, but no one could with impunity be merry with Dr. Storm. He was like a bronze statue — interested in none of the amenities of life, but he was an authority in his profession. To se him in his surgeon's white gown, han dling a scalpel, touching the human body dling a soaijei, fouching the human Eccty with the sure, delicate touch of certain knowledge, laying his slender, steel-like fingers on tissue and muscle, vein and bone with the artistry of a master was a sight his fellow-surgeons hung upon with the delight of enthusiasts.

James Ignatius had been long in his ands, a bright little lad of nine years, full of grit and endurance, who smiled when his blood was flowing and who looked on Dr. Storm as an archangel in human form, because, although he had not been able to twist his crooked spine into shape for walking, he had given him the use of his hands and had dulled the pain from which he had never known a minute's freedom since he remembered anything at all in his thirteen years of

Dr. Storm despised pet names. the beginning of his little patient's illness the nurses called him "poor little Jimmy." Then came the first operation, doctor, even with a woman's gentleness, had to hurt him sorely. The lad, with great drops of sweat standing cut on his little pale face, smiled bravely and cried out in a boy's language: "Bully for you, doctor; you know how to hurt a fellow!" No wonder a ghost of a smile circled the set faces surrounding the operating table. Even in Dr. Storm's eye appeared a shadow of a twinkle. After that the doctor always called him James.

The little fellow liked it, and when the good Rishon came to the ward one doctor, even with a woman's gentleness.

nautical tact had not been slow to detect.

"As for the sacchdancy, my lord, you will see we Americans have a man who was born within ten miles of myself," I answered, "and whose family I know to be American, for near two centuries."

"Ay, ay; you're all of old families in America, as everybody knows. The chap is English born, for a hundred guineas; and I could name a spot in "As for the sacchdancy, my lord, you will see we Americans have being necessarily of last year's crops, must have been grown and manufactured in a time of general peace. If it were not, I do not conceive it would legalize my capture."

"We must leave Sir William Scott to decide that, my good sir," answered the guineas; and I could name a spot in Druggists, 80 George St., Toronto.

Reading was his favorite occupation—reading far in advance of his age, Scott, Shakespeare, the New Testament, a Kempis. It was amazing to see these volumns in his transparent fingers and to hear James Ignatius talk about his favorite chapters. Often Dr. Storm and he would have a passage at arms on the reading of the day, and the doctor was stirred to wonder at the boy's eleverness and mental development. To James Ignatius this strong faced doctor, with his six feet of height, his firm hands, his gruff voice, was an object of adora-tion. The great gray eyes kindled with an unmistakable love light whenever the doctor approached him.

The day Dr. Storm did not speak when he passed James Ignatius' bed was a day of langour and drooping to the little lad, and by degrees the doctor came to know it and to fall under its spell. James Ig natius found there was a gentler tone for him, a thrill in the firm hand clasp, even a smile on the cast-iron face, which fact evoked all the love and hero worship of his boy heart.

At last, as he grew slowly worse, and the doctor sat by his side, finger on his pulse, the boy broke through the crust of the repressed heart of the man and confidences flowed from one to the other. The old, old story of human love — not sex love, but that great, calm, beautiful, peerless love called friendship.

James Ignatius told the doctor how

hard it had been for him to see other boys leaping and remping over the hills at outdoor sports, and asked him why God decreed it so. And Dr. Storm, fall-ing back on his long forgotten Catholic instruction in years gone by told him that Providence was always right, no matter what it seemed like, easy or hard. And James Ignatius aaked the doctor if that was his religion. For once in his life Dr. Storm lost the incisive, crisp speech that was so characteristic of him, and his faltering was not unhoticed by

James Ignatius.
"Dector," he said, "do you think God troubles Himself much about a poor little boy like me? Nobody cares for

me but Him, and yet—"
The tone went to the man's heart and stirred the roots of a strong nature.

"Don't you think I care for you, James Ignatius Am I not your friend?" The blood rushed wildly to the boy's pale face. Great tears stood in the large eyes. He took one strong hand of the doctor's between both of his little

ones and impulsively kissed it.
Silence fell between them, a silence that was eloquent to both, for each un-derstood. The great scientist, with his fertile brain, his vast learning and his starved heart, and the frail, precocious boy, k nely, suffering, loving, glorified in this seemingly unequal, strange, yet en-

this seemingly unequal, strange, yet entirely comprehended friendship.

O Friendship how sweet thou art!
Let the heart but once, in its long years of throbbing, find thee in thy beauty and thy strength, be it in man or woman or child, is it not a glimpse of lost Eden?
What is the msd eestssy of love in its brief passion, to the white blossom of a friend's devotion, to the tenderness of a friend's hand class to the sweetness of friend's devotion, to the tenderness of a friend's hand clasp, to the sweetness of a friend's heart-spoken words? Blessed is he who has found a friend — bands of steel are not strong enough to clasp him to one's self or hold him to one's heart forever! And Dr. Storm, with that closed and barred heart that had never unlocked to man or woman, found himself melting before the worshipful love of a melting before the worshipful love of a little child. James Ignatius told him how great and good he seemed to him, what a power he had to heal and how close he must be to the great God Who created all things, when he could handle the flesh and blood of his fellows and make

those who are maimed whole again.

"But, James Ignatius, I baven't made you whole yet, and I fear I never can," said Dr. Storm.
"I don't count, doctor," said James

Ignatius. "I never was straight or whole, like other boys, and I would have to be made over again. I am of no ac-

"Yes, you are," stammered the doctor "You have more grit and more patience than half the people in this hospital. I often say to some of them when they nating suffer."

The boy's transparent skin was suf-

## **Crippled With** Sore Back

Kidneys Were Badly Diseased and She Didn't Know It

Completely Cured by Less

## Than Three Boxes of DR. CHASE'S KIDNEY-LIVER PILLS

Women are very often deceived and mistaken in regard to kidney disease. The painslin the back are attributed to other derangements, and kidney disease is allowed to run on and on until beyond the reach of medical science.

There is needless suffering, and life itself was risked, because backache is not recognized as one of the most marked symptom of kidney disease.

There is no treatment which so quickly relieves and cures kidney pains in the back as Dr. Chase's Kidney-Liver Pills. As proof of this read Mrs. Patterson's letter:—

Mrs. Richard Patterson, Haldimand, Gaspe, Co., Quebec, writes: "I will

Mrs. Richard Patterson, Haldimand, Gaspe, Co., Quebec, writes: "I will gladly say that I was corred of kidney trouble by using Dr. Chase's Kidney-Liver Pills. When I began using this medicine I was crippled with sore back and did not know what was the trouble. In looking over Dr. Chase's Almanac I saw Dr. Chase's Kidney-Liver Pills advertised and decided to try them.

"I had not used two boxes before my back was all right, and before I had completed the third box was entirely cured. There has been no return of the old kidney trouble, and I therefore believe the cure to be permanent."

believe the cure to be permanent."

One pill a dose, 25c a box, at all dealers or Edmanson, Bates & Co., Tor-

se. Such words rarely fell from his

"I don't see any use of complaining," said he. "You helped me a heap, doctor, and when I suffer I say: 'Lord, I'll suffer all you send me if you keep suffering away from my good doctor.'"

"Do you really say that, boy?"

"Every day, doctor. I tell the Lord I'm willing to bear every pain and ache that comes if He doesn't send any to you."

And then Dr. Storm locked back at And then Dr. Storm locked back at his perfect and robust health these six years past and wondered if James Igna-tius' prayers had anything to do with it. He was silent so long that the boy feared he was offended, and so expressed him-

self.

"Offended! Good heavens, boy, how could I be? I was thinking that you had perhaps been saying my prayers before the Lord all these years, for I never had a minute's pain and have never had time to pray for myself."

"Oh, doctor, do you never pray?"

"Not much, my son."

"And ho n do you expect God to take care of you?"

care of you?"

The question was incisive, and the doctor finished before the clear gray eyes of the boy. His religion was his profession, and it was true that his knees rarely bent in prayer. He felt reproved, and wished the boy would speak of other care of you?"

things.

James Ignatius slipped his thin little hand into the firm, strong one of the

loctor and said:
"I'll ask God to let all your kind

deeds to people be your prayers, and then I'll pray more and more that your life may be good and happy. But, doctor, you must speak to Him yourself sometimes. He will always hear you."

The doctor would rise hastily after such talks and say his time was up, but he always smiled his rare smiles into the eyes of the boy, like a flash of light from behind a storm cloud. Then from behind a storm cloud. Then James Ignatius would lie still and think. Could it be possible that his idolized doctor never prayed to our Lord and to His sweet, spetless mother whom he loved so much? Impossible! And then he would sitp his And then he would sitp his hands under the covers and with closed eyes say his resary for Dr. Storm, while the nurse would tip-toe past and think

Dr. Storm's heart became like wax in the hands of little James Ignatius. He did not know how it came to pass, but he found himself telling him of his early he found himself telling him of his early life, of his struggles, of his bitter experiences, of the death of all he loved, and of his gradual cynicism and absorption of his soul by his profession. To all of which James Ignatius listened gravely, and never by a wrong word jarred on his mood. And in the few minutes' talk of every day by that little bed he found the simple old faith of his childhood and the beliefs of his youth. James Ignatius brought him back to James Ignatius brought him back to God, and the great surgeon found his way once more to prayer in the guile-less, yet stern, language of the dying

Yes, the crippled boy was dying. All the resources of science proved vain and useless, and Dr. Storm confessed himself vanquished as he looked on the thin little face and saw the light of the blessed vision in the eyes of the little

martyr.

It was Holy Week, and in the days that succeeded Palm Sunday, James Ignatius was worse. The nurse saw that Dr. Storm was aterner than usual, more unsmiling, as such men are when their hearts are stirred. His short visits to hearts are stirred. His short visits to the little fellow's bed became more fre-quent, and on Holy Thursday morning he left word that a wineglass of milk and stimulant should be given to James Ignatius every three hours. The child had no inclination to talk to any one had no inclination to talk to any one except to Dr. Storm, but a faint little smile always appeared when any one did a kind act for him. Another little lad who was in the same ward with him often sat by his bed, and thus relieved the nurse when duty called her else-

James Ignatius always shared his dainties with this little chum, Dickie, who was not blest with much wisdom, and who greedily accepted all the good things that came his way. James Ignahe saw his gifts appropriated, and it goes without saying, neither did Dickie. Besides, the good priest who attended had laid particular stress on the Holy Week through which they were passing, and on Holy Thursday, after he had given him the biessed Viaticum, spoke touchingly of the dear Lord's sufferings on Good Friday—His fasting and tos-ments and His agony and death on the cross for singers, for those who would not pray or try to benefit by His death. The words clung to the memory of James Ignatius. Suppose he would fast all Good Friday and unite with the suffering Saviour, and by the dying God to bless Dr. Storm for all his goodness to a poor little boy that was crippled and of no account to any one! His gener-ous soul sprang to the thought. He did not realize his weakness; he did not know it would hasten his death. The spirit of an apostle burned in him, and the single thought of the doctor's soul dominated his whole being. Hence, when the wineglass of stimulant was offered to him every three hours he would simply say: "Put it down, nurse. I'll wait a minute." And when her I'll wait a minute." And when her back was turned he beckoned to Dickie, who swallowed it with one gulp. Weaker and weaker he grew, but was he not fasting like the dear Lord to save a soul? Dr. Storm came in several times that Good Friday, his heart torn at the pinched look of the sweet little boy face. He could not understand the increasing weakness of James Ignatius, in spite of the constant stimulation. He questioned the nurse, he saw the empty wineglass, and he never dreamed of questioning the vacant. as we the empty wineglass, and he never dreamed of questioning the vacant-faced Dickie, who sat at the foot of the bed in apparent patience and devotion. Good Friday was passing. James Igna time shad tasted nothing all day. Natical march of his sentences. As the sound-turn could hold out no longer, and at 1

o'clock it was apparent the little fellow was in his agony. The priest came to his bed.:de and found Dr. Storm seated there with his fingers on his pulse. He watched the life ebbing from the one creature who had found a way to his hungry heart. The big gray eyes of the dying boy, fixed on his friend's face, still held the love that had animated his little heart when he offered his fasting and pain for the doctor, but his lips could not frame a word.

As the clock struck 3, the dreaded change came. The doctor did not move but between the spasms he saw the lips of James Ignatius move, and, stooping low, he caught the words, disjoined and trembling: "Dear—dector—I f-fasted—for your soul—like Jesus—did on Good—Friday." With an expression of ineffable sweetness the tortured body gave up its white soul, and paradise opened to poor grippled James Ignatius!

The doctor rose with a face as white as marble. He pressed the eyelids shut, laid the thin little hands on James Ignatius breast and turned away. With an intuition that was almost like a revelation he saw the whole tragedy. James Ignatius had starved to death for his salvation! He turned to Dickle, who was waiting aloud. One glance showed the culprit.

"Did you take his medicine?"

the culprit.

"Did you take his medicine?"
"It was only milk and stuff," wailed Dickie. "And he gave it to me every

"Well, you killed him, that's all !" said Doctor Storm in a voice of thunder, and he strode out of the ward.

He locked himself in his room, and on his knees the strong man wept as few men weep, and registered a vow that the sacrifice of James Ignatius should have sacrifice of James Ignatius should have its recompense. The beauty and grandeur of the little cripple's soul, the wonder of his love, the greatness of his Good Friday offering again and again overwhelmed him. He prayed with all his being, and as he prayed he felt the gentle spirit of the boy hovering near, bringing him strength and purpose. Doctor Storm arose a new man, a fervent Catholic Christian forever.

James Ignatius was buried with Solemn High Mass. The mourners were but two-poor, simple Dickie and Doctor Storm.

## THE DANGERS OF BAD READING

In a recent sermon in St. Ignatius Church, Galway, the Rev. Father Masterson, S. J., after having indicated the chief helps to chastity—such as prayer, frequentation of the Sacraments, devotion to the Blessed Virgin—spoke at some length of that important, though negative help, which consists in the avoidance of reading evil literature. He said: e said : "This is a matter in which even some

"This is a matter in which even some Catholics are sensitive, and chafe under the restrictive legislation passed by the Church. They will tell you they cannot understand how the Church can have anything to say in the matter. They had thought that the function of the Church was to define and disseminate revealed truth; and that she seems to be going beyond the limits of her commission when she implicates herself in our literary pursuits, and would set boundaries to our literary outlook; really, in matters literary, we ought to be perfectly free to follow the objects of our free choice. People who talk in this way show that they do not understand what the word literature means; as what the word literature means; as they most unquestionably contract unduly the ambit of the Church's teaching authority. As I shall show you by and by, the Church has the right to pronounce on both science and literature. Every well informed Catholic will concede this right; and every reflecting Catholic will see that from the nature of the case, the Church will be more often called on to exercise that right within the domain of literature than within the domain of science. The subwithin the domain of science. The sup-ject matter of science is objective truth, truth as it exists in itself, as it exists in-dependently of us, and of what we may think of it. If the man of science confines himself to his own subject matter, it he deduces his conclusions logically its corplex by most to be of effectthings that came not be afraid of ecclesias-tius had given to him everything eat-tius had given to him everything eat-if he deduces his conclusions of the one from his first principles; on the one hand, he need not be afraid of ecclesias-Holy Week, and Diege has been described away to a certain hid ing place where he secretly devoured them at leisure. Oranges, bon-bous, fruits of all kinds disappeared, and the nurse flattered herself that her charge would never perish of starvation, would never uttered a word as longitude and it leads to the control of the second of the second of the most hardened libertine find it easy to express them in the terms of an algevery different. The subject matter of literature is not objective truth : not trath as it exists in itself; but, at best, truth as it is apprehended by the writer; as passed through the alimbic of his mind; as modified or colored by his prejudices, social, political or religious. In other words, the subject matter of literature is, not things, but thoughts. So close is the connection thoughts. So close is the connection between the writers thoughts and the literature which he produces that style has been well described as a thinking out in words. I insist on it, then, what the man of letters gives us are his thoughts; his thoughts on life and on the various aspects of life; on home life and on marriage, education politics, religion, and every subject under the

religion, and every subject under the sun. To say, therefore that we ought to be free to read what literature we

please, is to say that we ought to be free to adopt as our own all the filthy fancies, so insistently dinned into our ears, and offered for our acceptance by the literary writers of our time. 'Not so,' objects our discriminating reader.

'To read a man's works is one thing; to

To read a man's works is one thing; to adopt his views, quite another." Quite true in theory, but the two things in theory so distinct are, in the run of cases, synonymous in practice. A pen-dulum swinging freely, under certain

given conditions, will cause other pen-dulums, that were at rest, to swing in unison with itself. A sounding board

will cause other resonant bodies to take up its own vibrations. The man of genius molds language to his purposes.

COMMANDMENTS OF THE CHURCH Sir,-The Six Commandments of the

law, of which God is the author and con

on pillars of stone, but on the tablets of the human heart, sternly forbids the production."—Denver Register.

If, then, the end for which the Church exists is the salvation of our souls and

if immoral literature is so destructive of souls; if the duty of the head of the Church is to feed the flock of Christ, and

ity of the Pope embraces as wide a range. It must be even so. To feed the flock of Christ, the Head of the Church must be able to distinguish be tween healthy and poisoned pastures. For that it would not suffice that he

of having that deadly poison given to

whatever, in matters of faith and morals, the successor of blessed Peter repro-bates and condemns. Let us be quite

sure of it, that the right of the Po

Church do not contain any injunction that I must not break my fast before rethat I must not break my last before re-ceiving Holy Communion, and that I should keep this fast from the previous midnight. Am I to presume that this is only a pious custom, but in no sense ob-ligatory? Anyhow, I do not see where it is laid down that I commit a mortal sin, if I break my fast before receiving Holy Communion.—Yours, etc., (Signed.)

COMMENT ON THE FOREGOING LETTER
There is an important Catholic principle which teaches that in matters of faith, morals, and discipline an express official definition or decree of the authorities is not essential, but merely con-venient in order to close dispute.

Originally the deposit of Christian

truth was given to the Apostles by in-formal conversations, and afterwards by the lassistance and inspiration of the

ing board causes other bodies to repeat its own vibrations, simularly will the eloquent writer attune our minds to his own pitch. And as genius and elequence are merely natural gifts, they may be found in the libertine as well as in the saint; nay, as natural gifts are his little all, they are likely to be much more seduously cultivated and developed by the former than by the latter. If the indiscriminate reader pleads free will for himself and denies it to the pendulum or the resonant body, I throw into the opposite scale another thing, in which the indiscriminate reader is indeed rich, but which pendulums and sounding boards have not at all his evil inclinations, and his purient curiosity to know things the knowledge of which is death. Besides, what right has he of all men to boast of the power to resist, with which his free will furnishes him? Did he not more than half surrender that power to the enemy of his soul, when without any justifying cause, he grappled to his heart as his teachers in morality writers who wallow in the filth of sensualism? To determine the rights of the Church in this matter, we must keep steadily in view the end for which the Church was instituted. The Church has for its end BOOK IS FREE

Tells of an Investment Safer and More Profitable than Bank or Railroad Stock

Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity

A valuable book of interest to and for circulation only among Catholies has just been issued, and will be sent free and postpaid to any reader of The Catholic Record who has \$20 or more to

invest.

The book tells of a line of busines view the end for which the Church was instituted. The Church has for its end aslvation of the souls of men. The Pope, as the successor of blessed Peter, is charged with the duty of feeding the flock of Christ. Personally, he may be more learned or less so; highly born, or of humble extraction; but whatever his personal gitts may be, he is equally burdened with the commission given by Christ to blessed Peter: 'Feed My lambs; feed My sheep.' Every swoiety, and every lawfully appointed superior, have a right to the means necessary or useful to the end for which they exist. If, then, the end for which the Church that has and is paying enormous divi-dends, and which is being supported by Catholics to the extent of \$75,000,000 a Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Catholics may, for the first time, now become stockholders and receive their share of the profits of this great husiness. The the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends.

This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity.

This is the opportunity of a lifetime to make a safe and profitable investment Church is to feed the flock of Christ, and if immoral literature is the poison of our supernatural food, will any man in his sound sense deny to the Church, or to the Pope, I will not say mer ly the right, but the duty, of passing sentence on the books, and magazines, and newspapers which issue daily from the press? It is the right of the Church and of the Pope, say our indiscriminating readers, to guard the deposit of revealed truth, and to preach it to the nations. I have no quarrel with the accuracy of this

to make a safe and profitable investment and worth the attention and investigation of every conservative investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 604Y, Box 1301, Philadelphia, Pa. Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

cree; and that was in the Council of Jezusalem, which settled the points of Jewish observance to be imposed upon Gentile converts, and the points to be bomitted. And the only reason why this decree was officially made was because of much confusion which had arisen on

to guard the deposit of revealed truth, and to preach it to the nations. I have no quarrel with the accuracy of this enumeration; but I deny that the infallible teaching authority, whether of the Church or of the Pope, is therefore confined to the defining of revealed truth. If it were so confined, neither Church nor Pope could ever guard the deposit of Divine revelation. That infallible authority extends to revealed truth, and also to such natural triths as are so connected with revelations as to be necessary to the guarding and teaching of what has been revealed. Such a truth is the spirituality of the soul. It is a natural truth. It is quite level with out intellects. We are taught it in philosophy; yet, because of its importance, it is fit subject of infallible definition. For, deny the spirituality of the soul, and all that our faith teaches about the survival of the soul after death, about external rewards and punishment, falls to the ground. The infallible authority of the Church, then, passes definitive judgment on books that treat of faith for morals. The infallible authority of the Pope embraces as wide a reaser. It must be even so. To feed The Apostles' Creed first emerges in written history as the baptismal creed of the Roman Church in the second cenof the Roman Church in the second cen-tury, and quite possibly this may have been its origin. If the whole of the faithful had gone on believing the simple doctrine of the Church without getting involved in difficult speculations and disputes and heresies, no further formu-lation would have been necessary. But the spread of Aribnism made a fresh and fuller definition necessary on points

fuller definition necessary on points under dispute. Hence arose what is popularly called the Nicene Creed.

There were many things believed and practised in the Church as belonging to faith and morals besides those contained in such creeds; but there was no necessity to define them, because they were in such creeds; but there was no necessity to define them, because they were taken for granted. But as ages passed, one point after another came to be disputed, and the Church had to step in and stirm the right doctrine in the form of an official decree or definition. By this means nearly the whole body of revealed touch has come to be defined; the vealed truth has come to be defined; the last points being the Immaculate Con-ception and the Infallibility of the Pope.

For that it would not suffice that he should be able to say that this or that abstract proposition or statement is of immoral tendency. If a man knew that I was going to get strychnine in my food, and if he were to content himself with proving to me that strychnine was a deadly poison, what would it profit me? I should say to him, 'Thank you for nothing,' or 'Tell me something I don't know.' To be of any service to me, he, should tell me that I was in imminent danger of having that deadly poison given to These definitions were not a creation of new doctrines, but the formulation of old ones. They had already been believed without a definition; and the definition made no difference except to put a close on all dispute or doubt.

on naving that deadly poison given to me; with circumstances of time and place stated. Very often it would pro-fit the simple faithful just as little for Pope or Caurch to assure them that such and such abstract statements were The same is true of practical customs and usages. The Church never formulated a law as to how the Mass should be said. The essential parts were in-herited from the Apostles, and other parts were added at discretion. This gave rise to a great variety of local usages, each of which came to be obligatory in a certain place, merely on the ground of ancient custom or tradition.

When intercourse became wider and docal variations were found inconvenient, an authorized standard form was drawn up called the Roman Missal, which was gradually made obligatory all over the western world, with a few interesting exceptions. books or publications in which heresy or immortality is contained. And when they so warn us, as the Pope often does warn us, we are bound not merely to an obsequious or respectful silence, we are bound to reprobate with heart and mind

sure of it, that the right of the Pope and of the Church to pronounce an infallible decision extends to the condemning of evil publications. But antecedent to, and independent of every ecclesiastical law, we have a charter given us by nature to protect us from the poisonous influences of evil literature. The natural law, of which God is the authors and of the popular of the contraction. teresting exceptions.

The same is true of the celibacy of the clergy. Nobody doubts that a priest is cut off from marriage by an implicit vow; and yet no one can point to any official decree which gave rise to this obligation, or which stands as the ground for it. The whole rests on the informal but effectual ground of admin-

istration rather than law—a usage gradually induced and enforced by the author ities.

If there should ever arise a revolt against clerical celibacy, the Church might find it necessary to issue an official decree; but till this happens, priests will go on accepting the obligation on the strength of practical tradition and administrative enforcement alone.

The same is true of the duty of fasting before Communicon. Christ Himself in

The same is true of the duty of fasting before Communion. Christ Himself in stituted the Holy Eucharist in the evening, at the end of a feast dinner.

The early Christians used to celebrate regularly in the evening, and, therefore, of course, without fasting. At some obscure point in history the Mass came to be transferred to the early morning, and this became the invariable morning, and this became the invariable custom. Out of this arose the fact of receiving the Eucharist fasting from midnight, and this fact gradually came

to be regarded as an obligation.

Hence it got formulated into a law in ological text books and instructions. on the strength of traditional usuage, rather than any official decree. The rather than any official decree. The custom is strictly obligatory all the same, and only if there ever should arise a party calling it into question, would the Church find it necessary to issue an official definition of the law in order to put an end to such a dispute.

Even the "Six "Commandments of the Church are not as they stend and

rely from recognized and enforced

The holidays of obligation became obligatory in the same manner by local usage. The laws of fasting and abstinence were practised out of devotion with great variety of usage long before any legislation was made about them. The duty of providing for the needs of our pastors is evident on the grounds of common sense, common justice and the natural law, without requiring any ecclesiastical enactment.

In short, the so-called Commandments of the Church, as given in our catechisms, are not laws in the sense of formulated, codified legal enactments, but only in the sense of obligatory Catholic customs, which the Church would formulate if circumstance required, but which she does not formulate because everybody recognizes them and accepts them as binding.

The only one which is the subjectmatter of a formal decree is that about annual confession and Communion.

Moreover, the Church has never formulated or made officially its own any enumeration of the "Commandments of the Church" as put down in our cate-The holidays of obligation became

enumeration of the "Commandments of the Church" as put down in our cate The list given has varied from time to

The list given has varied from time to time in various countries without making any difference to the obligation. The obligatory usages exist and would exist even if they were never called "Commandments of the Church," and never printed in catechisms.

We know that they are obligatory simply from the fact that they are asserted in every book of theology and instruction, and that the official Church knows this, and approves of it, and backs

knows this, and approves of it, and backs

it up, and, therefore, administratively gives force to it as law.

When we consider that the laws of good society, the things which every gentleman is bound to observe if he wished to be counted as a gentleman at all, are all founded in the same way on unwritten and unformulated and univer-sally accepted customs, this unformulat-ed character of certain Catholic obliga-

ed character of certain Catholic obligations will not seem strange or surprising.
It is the way in which human nature
works in general; and the Church in
this respect follows the way of humanity
so long as it is sufficient to secure the
desired object.
It is only when a doctrinal or disciplinary obligation is questioned that the
official formulation of a written law becomes necessary. Our practical test is
this:
Suppose for instance, somebody sent

this:
Suppose, for instance, somebody sent
to Rome a question whether fasting before Communion was a strict obligation,
can anybody doubt what the answer would be? The answer would certainly be, "It is of strict obligation." Knowing this, we have the common sense t take it an evident fact without demand ing such an answer.
We ought to add that the existence of

the law is proved by the fact that the Holy See sometimes giving dispensation from its observance.

The obligation of fasting before Com-

munion is, therefore, really a command-ment of the Church, and might be added

ment of the Church, and might be added to the others as a seventh.

It would also be possible to multiply the list indefinitely. For instance: Not to marry within forbidden degrees; not to marry outside the Church; not to be present at heretical services; not to join forbidden secret societies; not to take part in political movements against the temporal power; not to read against the temporal power; not to read books placed on the Index; not to take part in spiritistic seances; not to cremate the dead, etc., etc., etc.

It just happens that these points of Christian duty have been scattered about over the different parts of our text books and catechisms, while cer-tain other points happen to be left out, and grouped in a heading by themselves as "Commandments of the Church." But the arrangement is quite hap-

hazard and practical, not methodical or scientific.—The Examiner, Bombay.

PROTESTS THAT COUNT An offensive sketch in Black and

White, an English illustrated paper, elicited a quick protest from an English Catholic medical man, Dr. Thomas Col-"As an annual, subscriber of

years' standing to Black and White, I strongly and emphatically protest against its fair pages being defiled by strongly and emphatically protest against its fair pages being defiled by caricatures of monks, for it is most offensive to me and to your other Catholic rerders. It likewise lowers the artistic and literary tone of your excellent publication. Moreover, sketches of this kind do no good to any of your readers, but harm, for they are only gloated over by the purient and the morbid, and any medical man worth his salt will tell you that people with unclean minds, for the sake of their physical health, should look upon sketches that will repress and not excite their pruriency and morbidity."

The editor of the publication at once printed an apology to the protesting subscriber and any other readers offended by the sketch complained of, but implied that the Doctor was unduly sensitive. In reply to which Dr. Clovin wrote:

"In regard to my being sensitive over sketches of this kind, all I will say is that every loyal Catholic is sensitive to a picture or to anything that clearly suggests any amorous relation between a monk and a woman, for we know it to be a cruel and foul libel on monastic life. Our sensitiveness is in-tensified by the fact that there are some people whose minds are so narrow, so oblique and so impure, that they believe any viie talk about monks or priests or nuns, for they judge others by their own standard of thinking and living."
Protests of this kind on the part of

Protests of this kind of the part of educated Catholics against unfair treat-ment of Catholic subjects by papers and magazines that look for patronage to all classes, and that make boast of their fairness, are always in order. And they nearly always are effective. The trouble with too many Catholic readers is that they allow the most outrageous misrepresentations of the Catholic Church to pass unchallenged. The true Catholic is as alert to defend the good

shrug his shoulders and dismiss the matter with a cynical, "Oh, what's the good?" There is good, and a great deal of good, in a firm protest against the unjust allegations or implications concerning the Church that are to be found

in so many of our secular magazines Sacred Heart Review.

To be angry at anger, is almost the only legitimate exercise of that passion.

—Cardinal Bona.

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ecommended by the Arch on, Ottawa and St. Bor on, Hamilton, Peterboro

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

My Dear Sir.—Since coming to Canada I have en a reader of your paper. I have noted with satistion that it is directed with intelligence and ility, and, above all, that it is imbued with a strong tholic spirit. It strenuously defends Catholic nciples and rights, and stands firmly by the teaches and authority of the Church, at the same time moting 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 at the catholic homes. I therefore earnests 

Ottawa, Canada, March 7th, 1900.

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

LONDON, SATURDAY, MARCH 9, 1912

MR. BOURASSA AND PROVINCIAL

The agitation for Federal interference with provincial jurisdiction over all that concerns the solemnization of marriage may have very far-reaching results. The whole edifice of Confederation rests on Provincial autonomy in certain clearly defined matters.

The United States were at first only loose aggregation of sovereign state with the consequent right of any state to secede from the Union. To drive home the Federal idea required the gigantic civil war. Since that time, under the guise of interstate commerce and the like, the Federal power has been strengthened and extended. Even yet ome embarrassing vestiges of sovereignty remain to the nominally sovereign states, for example, the necessity of extradition between different states of the same country. Again, the Federal Constitution gives to the central government certain clearly-defined legislative powers, and all jurisdiction not thus clearly defined and delegated to the Federal government is vested in the State Legislatures. It will be remembered how California, in the exercise of her undoubted constitutional rights a few years ago, almost involved the

Federal government in war with Japan. The Fathers of Confederation, profiting doubtless by the experience of the United States, made the Central Government of Canada much stronger, giving to the various provinces certain definite powers, but vesting the residuum of legislative jurisdiction in the Dominion Parliament. There is no talk here of sovereign provinces; British Columbia could not involve Canada in a dispute with Japan ; the Federal Government finds no difficulty in disallowing the Natal acts passed by British Columbia to exclude oriental immigration. On the whole our constitution has worked smoothly, precisely because provincial jurisdiction is limited definitely and clearly deficed. But questions have arisen, and inevitably will arise, unforeseen by the authors of Confederation, and consequently not specifically provided for. But always Provincial Rights have had valiant champions. Passing over those questions on which Ontario's claims were upheld by the Privy Council, let us revert for a moment to the Manitoba Schools case. Here the judicial committee of the Privy Council decided that the Catholics of Manitoba had a grievance, and that the Dominion Parliament had the legal and constitutions right to pass remedied legislation. Ther the very people who are now loudly clamoring for Federal interference with the autonomy of Quebec, indignantly shouted " Hands off Manitoba !"

In the Legislature of Quebec, the othe day, Mr. Bourassa called attention to the fact that the solemnization of marriage in the province of Quebec was only one phase of the difficulty, as, if the jurisdiction of the Federal authorities was maintained, other civil acts would be similarly affected. And we might call attention to the evident fact that other provinces may be affected.

Mr. Bourassa stated emphatically, and repeated the statement, that the Ne Temere decree affected the civil law only in so far as was permitted by the Legislature. Hence, under cover o religious liberty and religious equality, the Ne Temere agitators were really attacking Quebec's autonomy and pro vincial rights. Mr. Borrassa maintaine that the Federal Government should not have the right to plead a case ex parte without calling into aid the pro-

whose jurisdiction might be atned by the decision. This tention has since been recognized as ust by the Federal Government, which, ugh the Minister of Justice, has invited all provincial government represented by counsel if they so de-

mixed margiages makes this quotation from Mr. Bourassa's speech very oppor-

"In this question of mixed marriage Quebec never has a single marriage between a Protestant and a Catholie, as performed by a Protestant minister, been declared invalid."

With regard to the possible effe Ne Temere might have on mixed mar riages Mr. Bourassa said :

riages Mr. Bourassa said:

"When the case was finally decided, if any doubt existed in the minds of anyone as to the validity of their marriage that it was the duty of the Legislature to find some remedy for it, as it was unfair to exact of anyone not a member of the Church to be submitted to the jurisdiction of another church and his opinion was that if finally there was any doubt on this question it would be the duty of the government of Quebec to confer with the Catholic Church authorities so as to remove the doubt, as had been done in other countries, for example Germany. But as to the marriage of two Catholics, neither John Dougall, Mr. Lancaster, or Bishop Farthing should put their nose into that affair. Those who were attacking so much the position of the Catholic Church and the sanctity of marriage as performed by that church should look to their own glass house and put a stop to the divorce scandal."

This pronouncement of the Nationalist leader, who is regarded as "ultra-mon ape" in his views, should convince fairminded Protestants that though Quebec may not tolerate Protestant interference with Catholic marriages, the fullest liberty and the most ample security will be extended to Protestant and mixed marriages.

If Quebec Protestants have any grievance their appeal lies, at least in the first instance, with the Legislature of the Province. Not until such appeal for redress is rejected should the matter be brought into the arena of Federal poli-

JUDGE CHARBONNEAU'S DECL SION

The decision of Judge Charbonneau reverses that of Judge Laurendeau and declares the Hebert-Clouatre marriage valid and binding in the eyes of the civil law.

The widest possible interest centred in this case and we have before us newspaper comments from Halifax to Van ouver. The tone of these comments is indicated by La Presse:

"The judgment has brought joy to the full into the camp of the adversaries of the Ne Temere decree. It is acclaimed as a Protestant victory over the Catho-lic Church. And as a matter of fact the Protestant ministers are the one people to benefit by gaining in this case the power to marry Catholics, and to make a breach among the followers of the Church of Rome. The guarantees which surround marriage are not in creased, they may even be considerably diminished."

This, unfortunately, but too accurate ly describes the spirit which animates the widespread public interest in the case. The Manitoba Free Press savs that Judge Charbonneau's decision, if upheld by the higher courts, "will make church annulments of marriages worthmatter of fact there is no such question at issue. The canonical impediments invalidating marriage are recognized by the civil code section 127, and it is their interpretation of that section of the civil code, that impelled five Quebec judges to decide that two Catholics cannot be legally or civilly married before a Protestant minister. Judge Charbonneau and the two judges who reache a contrary decision, all agree with the other five judges as to the law they were called upon to interpret and apply in the marriage cases that came before them. This was in all cases the civil law of the Province of Quebec. The decrees of the Church have no civil effect except in so far as the civil power recognizes their value and incor-

orates them in the civil code. In this respect Quebec does what all the other provinces do; the legislature uses it own judgment as to how far it will give civil effect to Christian laws. In all parts of Canada bigamy is a crime punishable in the civil courts. Why? What right has the state to decide how many wives a free born British' subject may have? The state in Turkey does not thus restrict individual liberty. Still the state does prohibit bigamy and polygamy, thus "outraging" the concience of Mormons and others. Again, with regard to Sunday observance, the state steps in and imposes the Christian idea, sometimes the Puritan idea, of the Sabbath on Jews, Seventh Day Adventists and others who do not share the

ides of the Lord's Day Alliance. What is the justification? Simply that the sentiment of the country is over wholmingly in favor of these laws.

Then if the sentiment of Quebec verwhelmingly in favor of Catholic marriage laws for Catholics, with entire liberty to non-Catholics, why may not the Legislature enact laws to that may say, by the way, that some individ- given birth."

effect ? It is not the energ Rome, but the free exercise of her civil powers by the Province of Quebec, that our over-sealous Protestant friends are attacking.

Of course Judge Charbo on settles nothing; other learned judges hold the very opposite view of the bear-ing of the civil law of Quebec as it tands. And even if the highest cour should finally decide that the latter are wrong and Judge Charbon is right there is still no reason why the Quebec Legislature, if it deem it advisable should not make the provisions of the civil code perfectly clear and unequivocal.

In the meantime the matter is unde cided and we commend to clergymentike the Rev. E. I. Hart, of Montrea who says he never hesitated to marry Roman Catholic couples, the following editorial comment of the Quebec Chron

"So far, however, as it is a question of the Hebert case itself, we have always considered that every Protestant min-ister should make it a point of honor never to celebrate the marriage of two Catholics, even though it should be legal to do so. Where both parties be ong to the same church, they shoul not go to the clergy of another faith to be married. To do so implies some-thing radically wrong, and the Protest-ant minister who unites two Catholies is liable to be abusing the law and encouraging immorality

In the Province of Quebec the competence of a Protestant minister to marry two Catholics is still undecided What then can be thought of those minis ters who, with doubtful jurisdiction persist in intermeddling with Catholic marriages? Peshaps the marriage question at Niagara Falls and Windsor may suggest the answer.

> FAVORS CELIBACY OF THE CLERGY

Rev. Byron H. Stauffer, of Toronto has some interesting things to say about the celibate, as compared with a married clergy. Commenting on the statements in a Globe editorial that "the tragedy of the Church is the unrecognized creeping paralysis of the pulpit," he said that a celibate clergy was preferable to a lifeless one.

"Bad as the idea of a celibate "Bad as the idea of a cellibate clergy may be," said Mr. Stauffer, "if fear of loss of position and consequent loss of adequate support of wife and children stands in the way of out-spokeness on moral issues, it is better that the twentieth century preacher be untrampelled by temporal precessition lied by temporal necessities at free from the power of and go out free

and go out free from the power of money, to preach the gospel that this age assuredly needs.

"We are so dependent upon the in-fluence of money, the age is so material, the cost of living is so high and the loss of income consequently so serious that an outspoken pulpit in the circles of society where outspokenness counts is well nigh an impossibility."

"Bad as the idea of a celibate clergy may be!" To understand fully the meaning of this we must forget our own experience as Catholics with manly, virile priests faithfully corresponding with the grace of state, and remember the Protestant conception of the celibate clergy. Still it is better than the dumb

dogs whose god is their belly. The tongues of these dumb dogs are posed only when they join the yelping pack in pursuit of some Papist game This requires no moral courage; indeed it takes considerable courage for the average minister to refuse to join the

In the meantime, with newspapers and even clergymen fearlessly voicing the opinions long held by the Protestant nultitude, who no longer sit under the ifeless pulpit, it behooves our friends to set their own house in order and let Popery alone.

## NO HEAVEN HERE

Some of the wise philosophers who re ject revelation labor to make a heaven upon earth. It is true, indeed, that inventions, a better knowledge of nature's laws and regard for hygiene, are responsible for a greater measure of well-being But it is also true that, despite the conquests of genius, sorrow is the insepar able companion of man. Man has breathed into marble and canvas sublime thoughts and visions of beauty he has freed himself from the bonds that could attach his soul to earth, but he has done nothing against the kingship of sorrow. Every generation has seen the wet eyes of men and women. Hygiene will not banish it. Nor will the efforts however well-intentioned, of philanthropists make the dream of terrestrial happiness an assured fact. We can and we should endeavor to alleviate the wretchedness that is man-made. Some of the conditions under which the very poor live are a disgrace to our civilization The tenements that are finding place for disease and sin : the foul rookeries which are a testimony to the rapacity of landlords and to the inertness of civic authorities should be demolished. Now and then disease breaks out in these foul and loathsome hovels and forthwith there is clamor and sapient directions about the use of chloride of lime. And then we have dissertations on the housing problem. Speeches are made, and then there is a lull and forgetfulness

uals, who are more impeteous than con-versant with the housing problem, advo-cate the erection of a number of build-ings in a certain quarter of the city for the very poor. They would make it a se who wish to escape the refuge for the exactions of the tenement landlord. We fear, however, that these houses would be shunned by the very people for whom they are planned. An expert is a safer guide on this matter than a philanthropist who talks. He ought to be able to furnish a plan that would commend itself to the self-respect of the poor, and moreover, have it supported by legislative enactment. We can also make our fellow-wayfarer a neighbor by helping him. The man out of work, the urchins who run the streets, they who are stumbling along with their burdensthese are at our doors and are our breth ren. We may be able to do but little but anything is better than inaction and the following of the don't care pol icy of the pagan. A little thought, little self-sacrifice will benefit us far more than the recipients of our brother ly love. Our brothren with tear-stained faces are round about us and we can minister unto them. We can shut our eyes, and, shirking our duty, let Christ pass by unheeded. Work for our brethren is the best answer to the arguments

## A FRIEND

of the socialists.

Sorrow is one of our best friends. I gives us vision. It makes us appreciate at their just value the little things which enchain our attention. It strips us of our pride and clothes us with humility. It whips us from the pursuit of pleasure. It pours strength into bodies emasculated through sin and selfishness. And it turns our face towards the eternal gates. We may strive as we will, but the way will be ever hard, and the feet be tired, and sorrow be at our side making us strong an getting us ready for the world beyond

## THESE MISSIONARIES

Some time ago we read an account o "farewell" to a few men and women off to convert the Chinese to Protestantism. For weapon they had the " open Bible: ' just how much of it was not stated. We do not impugn their motives but surely they must have a bewildering belief in the gullibility of the Chinese. For they cannot on their own principles prove that they have a Bible, open or otherwise. If they go it blind they cannot expect others to have a similar credulity. They cannot prove the inspiration of the Bible. They regard it, we know, as inspired, but seeing that there is not a line in it from cover to cover to justify this regard, and even if there were it would not help them they are in sorry plight. Supposing that a Chinaman were to ask them to prove the correctness of their interpretation of the Bible, what would they say? They would say something, but nothing to quiet an enquiring mind. They are, as well as those who sent them, but fallible men. They may be wrong. They cannot say what is true or what is false doctrin The Presbyterian, for instance, believes that baptism should be given to infants the Baptist believes that it should not Hence they must ask the Chinaman to the word of men, who may be deceived, and who can give neither, for the Bible of which they talk, nor for their authority to teach a semblance of proof. And how is the Chinaman going to select the right doctrines from the multitudinous and contradictory beliefs preached by the sects. If blessed with a modicum o common sense he will be bewildered by the many grave gentlemen taking differ ent meanings from the same Bible. He may be led to believe that there is thing wrong in their business or in the Bible. And yet every year this comedy of farewall to missionsries is staged in some section of the country.

HOW WE REGARD IT The Catholic is exhorted to read the Bible for his instruction and sanctifies tion. He knows that the Bible is proteeted by the Church from the noto ety-seeking divine and the free thinker who says that he can beat the Ten Commandments. He does not give the Word of God the meaning that falls in with his imaginings or preconceived ideas. He believes in the inspiration of the Bible because the infailible Church of God declares it to be inspired. The Catholic is also aware that to reject the Church and to accept its documents as inspired is subversive of comm sense. He knows that unless the Bible is interpreted by divinely appointed au thority it becomes not God's word but man's word. If "historic Christianity, which is the Catholic Church, is not God's superns tural religion, God has no supernatural religion. And if so, then will a wise man leave far behind him the narrowness, the bitterness, the dryness, the unloveliness of the warring and wranguntil the next danger to health. We ling sects to which Protestantism has LENT

The worldling scoffs at the very me tion of the word penance. He prates about nature. He coddles his poor body, wraps it up in purple and fine ets no thought of an hereafter int with its ease and comfort. But the Church of God will allow no Catholic to entertain these notions. She presches that penance is as essential to-day as it was when her discipline was more rigid. She ids us look into our hearts and discover what fruits the sacraments we have received have brought forth. difference is there between us and those not of the fold? Where is the penas in our lives? St. Gregory says : "Our ions are of no. avail unless we ssume the labor of penance: and one as being truly and sincerely converted unless he will struggle to wash out his sins by the proper painful austerities." "Thou has not left unpunished." says St. Augustine to the Lord, " the sins of those whom Thou hast pardoned Thou pardonest him who confesses his sin ; but Thou pardonest only according to the measure in which the sinner punishes himself. Thus mercy and justice are satisfied : mercy is satisfied be sause man is delivered out of his sin justice is appeased because man's sin is ounished."

In the early ages of the Church sin was hated with a deep and abiding hatred, and was punished rigorously and at length. The records of these ages make us blush for our own. Our forbears in the faith were enthusiastic in their piety; they realized the objects of their faith and recognized the necessity of penance. They were warriors : we are from the empire and subject her to reofttimes cowards. They understood strictions and perils to which we in Canwhat it meant to offend God : we are ada would never submit." As Ireland apt to forget that unless we do penance | will in the future bear pretty much the we shall perish.

There were four degrees of canonical enance. The first degree comprised those who were called the weeners. They remained outside the Church, begging for mercy, lamenting with tears their transgressions. Their trial lasted from one to five years according to their sin-The second degree of canonical penance embraced the hearers, who were allowed to listen to the instructions. For period of from one to five years they were obliged to fast and to remain in the vestibule of the church. The third degree consisted of the penitents who were allowed to enter the church but were not adjudged worthy to assist at the Holy Sacrifice. The fourth degree took in those who were not permitted to receive the Body and Blood of Christ for a period of time prescribed by the Bishop. When their ordeal was over they confessed publicly and were absolved. The apostace fasted on bread and water for ten years. Drunkenness was punished with a rigorous fast. We might go on, but these facts will serve to show the spirit that animated the Church, and the docility of her children.

AN OBSTACLE The great obstacle to the progress of the Church is not the machinations of hostile governments, not the auti-Christian propaganda of men who have quarreled with God, but the indifferent Catholic who places the world and self in the first and God in the second place. He is inclined to rail at authority. When a prelate makes some pronouncement he air his superior wisdom born of an un-Catholic heart. He seeks to pose as being independent and broad-minded be cause it helps him in business or enables his wife to enter the sacro-sanct land of society. Any legitimate exercise of authority is deplored as either unneces sary or calculated to provoke the animosity of the non-Catholic. He loves peace so much that he will swallow any insult against the Church with a surprising alscrity. This however, he calls prudence, to the amazement of those who have any regard for manhood. He hides his principles goes through life with bated breath, re sents any guidance of priest or prelate and gets the contempt of Catholic and non-Catholic alike. He may be used for this or that purpose, but he is placed in the category of those who are spineless. The Protestant, however he may view the faithful and ardent Catholic, will re spect him as a man unashamed of his be liefs and ready to defend them. The shuffling Catholic, with his pose of wisdom, his cheap criticism, his strivings to placate others at any cost, his pitiful ef forts to cloak his ignorance with the vesture of broadmindedness, is a living affront to decent men.

## HOW THEY DO IT

Antigonish branch of the C. M.B. A. has given \$1,000 to St. Francis Xavier College in that town. Antigon ish is certainly in the forefront so far as Catholic education is concerned. Its college represents a world of devotion, work and self-sacrifice, and is to-day one of our best assets. With professors trained in America and Europe, it is a factor in the educational world and will in the near future be acknowledged as one o the most efficient halls of learning on

of certain churches. Had the minister in this case been a Roman Catholic priest, this mix-up could never have occurred. That very "Ne Temere decree," concerning one feature of which we have heard so much of late, would prevent just such a scandal as this. I do not know, but I doubt very much the possibility of a similar thing occurring with an Anglican clergyman as a party to it. In Canada, however, we should no longer leave matters of this kind merely to Church rules—especially now that there are so many churches that have rules of such astonishing peculiarity. Is it not appalling to think of a condition where it is possible for two utter strangers to be married by a stranger, with two strangers as witnesses—and this in a province and a city where a bank will decline to cash a cheque for a man unless he first be identified! Clearly, the law about the consequence of the cons WHERE WAS BEATTIE NESBIT? Massey Hall, where was held the test against the granting of Home Rule to Ireland, was, according to the Globe, iven as the number of those pres but as the hall accommodates five thou sand there must have been a large measure of comfort. The speakers on the occasion were Mr. H. C. Hocker Mr. J. S. Willison, editor of the News Hon. Wallace Nesbitt, K. C., and Dr. A. W. Thornton. The chaplains of the meeting were Rev. Canon H. C. Dixon and Rev. Dr. W. H. Hincks. It is cus

eggs, bags of flour, mud and other mis

siles at Lord Pirrie, hitting him several

times on the face and besnattering Lady

Pirrie and the policemen who were es-

corting them. Would they not likewise

give three cheers and a tiger

for the same people who offered

gross insult to Mr. and Mrs. Winston

Churchill when they recently visited

Belfast. There was an air of stupidity,

buttressed by dense bigotry, [in the

utterances of all the speakers. Mr.

Willison, editor of the News, said that

"what we demand is that the legisla-

tures of Canada shall not again join in

a conspiracy against Ulster and that

the machines we have taken up to merge

the scattered provinces of the Dominion

of Canada into a single commonwealth

shall not be used to separate Ireland

same relation to England as the Prov-

ince of Ontario does to Ottawa, we

may take it that Mr. Willison trimmed

his sails to evoke an Orange cheer. It

was a typical Orange argument-com-

mon sense thivering in the cold out-

side. But Mr. Wallace Nesbitt, K. C.,

gave us a serious joke on the occasion.

It may not be looked upon as a joke in

the Queen City but will be laughed at

everywhere else in the Dominion. The

King's Counsel recently met Sir

Edward Carson, who had expressed sur-

prise when "he (Mr. Nesbit) had told

him that the unanimous opinion in

Canada was not in favor of Home Rule.

He hoped Sir Edward would be in

Toronto as his guest next September

and the Toronto people would have an

opportunity of hearing him then." The

interpretation clause applied to this

statement would read thus: "Come to

Massey Hall, Toronto, and we will call

a public meeting to discuss the Home

Rule question. You will then see that

the people of Canada are against Home

Rule." Toronto is a great city and

rapidly increasing in population. A

pity it is that there are so many with-

things to bring it into disrepute else-

COMING TO THEIR SENSES

We ask our non-Catholic fellow-citi-

ens to give careful study to the follow-

ng article from the Winning Saturday

Post a secular paper published by nou-

Catholics. Surely the prevailing condi-

tions ought to turn people's minds to a

more kindly feeling towards the Pope

Temere decree. Our Protestant fellow-

citizens will, we feel sure, come to the

conclusion sooner or later that Rome is

wise after all, and that the severe criti-

cism indulged in against the Catholic

Church was both ill-considered and un-

who would marry a girl under such cir-

lished the yellow advertisement that led to all the trouble, must now feel proud of itself! No reputable paper on the continent publishes advertisements of

continent publishes advertisements of this nature. Only papers that do not hesitate to play the part of agent for procurers and others with questionable motives lend themselves to this service. The whole mix up is one that reflects

mighty little credit on the condition of our marriage laws, and also little credit

on our social conditions. The only people really to be pitied are the mem-bers of the unfortunate girl's family. They, at least, are innocent. Everyone

else in the transaction is guilty of criminal folly or worse. The girl herself has received her punishment by being lawfully married to a man whom she does not even know. The man is punished in

not even know. The man is punished in the same degree. The minister in the case is punished by having made himself supremely ridiculous. He will also have the satisfaction of knowing, as a minister and a man familiar with the law, that the only manner in which this man and this woman can have their

man and this woman can have their marriage annuled within seven years will be by the committing of another

offence.

The chief value of the whole absurd

The chief value of the whole absurd incident is to be found in the fact that it has called public attention to the dangerous ease with which persons may be married in this province by ministers

where.

tomary for clergymen who have small cheque for a man unless he first be iden-tified! Clearly; the law should be so amended as to make it at least neces-sary for the contracting parties to a marriage to be as well identified before the officiating minister as a man must be before he can obtain money for a \$100 ongregations to attend meetings of this character. The speakers were all in sympathy with and over-ready to glorify that portion of the population of Ireland confined to Ulster who threw rotter

A NEW MOVING PICTURE SHOW Rev. C. O. Johnston, of Toronto, essays to be a proud owner of a cinematograph. . He is exceedingly jealous of the crowds that go to see the moving picture shows and Shea's vaudeville, and he bethought him that as a graduate of the Chiniquy-Margaret-Shephard - John Kensit Institute he could, were he to make a furious onslaught on the Vatican, bring to his particular amusement hall a throng of Toronto's population who are ever itching to see a "show," and who, if the show partakes of an anti-Romanist feature, will enjoy it all the more heartily. That there are Protestant clergymen in Toronto who are ashamed of the Rev. C. O. Johnston we have not the smallest doubt, but the pity of it is that in their system of government there is little or no church authority, which could be utilized to prevent him kicking the traces. "I have decided to commit my dife and use all the strength which God has given me to the suppression of all the evils which are identified with priesthood as identified with the Roman Catholic Church.' declared this heated, scattered and turbulent clergyman. We give it literally as the press despatch has ic. He willing to commit his life, but he had better have a care that his life will not be committed for a considerable term in prison. Gross libels are punishable by law. Patience has its limits and some day some one may issue a warrant for the arrest of Rev. C. O. Johnston, and the policeman may take him by the collar and bring him before a judge and the judge may sentence him for a period to a place where he will, after working hours, have an opportunity of meditating upon the inadvisability of leading a life which brings one into contact with a policeman. As the first attraction on Rev. Mr. Johnston's programme will no doubt be the Ne Temere decree, we publish the following article from the North - West Review of in its limits who are saving and doing Winnipeg: THE WATSON MARRIAGE

Another "No Temere" echo comes

from our local dailies : G W. Watson advertised a few weeks ago in the columns of the Free Press for a wife. Among the replies he re-ceived a letter signed Annabelle Rus-sel. The letter favorably impressed him, and for some days the tw

onded regularly.

In her letter Miss Russell hinted at some grave fears for the future, impli-cating a physician whom she named as Cayle. She said that she had inherited a fortune of about \$12,000, and that the doctor was trying to force her to marry him so that he might secure the

if she did not marry Watson on Satur-day that she would be forced to leave the city for Chicago, and that Watson just:

That marriage mix-up, of which we have heard so much in Winnipeg during the past week, is not only absurdly silly, but it also has a serious side. A man who would mears a cirl make a man who would mears a cirl make a man who would mear a cirl make a man would mear a change a change a change to went to meat a change to well a change a change to well a change to meat a change to me who would marry a girl under such cir-cumstances is deserving of no sympathy. A girl who would play the fool to the extent to which this simpleton played it is not to be pitied either. A preacher who would marry two total strangers, and have witnesses present who knew neither of them, not only deserves no sympathy, but deserves to be roundly censured. The Free Press, which pub-lished the vellow advertisement that led

women in the store at the time of the meeting.

It appears that Miss Russell became tired of waiting for Watson, and left, throwing the rose on the floor in disgust.

Previously, however, she confided in another girl, and the latter, in a romantic spirit, picked up the rose, and impersonated Miss Russell and was married.

The ceremony was performed by Rev. Dr. Eber Crummy. Within twenty minutes after the wedding the girl van-ished and her husband could not locate her. Subsequently she made an arrangement to meet him yesterday afternoon. She went with Wa

afternoon. She went with Watson to his rooming house, where he detained her for hours, and the police were called. The girl then retained T. R. Ferguson to look after her interests, and to try and annul the marriage on the groun that she went through the ceremony a

jest.

It was precisely to prevent these rash
Catholic Church four narriages that the Catholic Church four years ago promulgated the "Ne Temere" decree, which has caused an uproar in this country.

If Dr. Crummy had had a "Ne Temere"

decree, or some such legislation to guide him in this matter, he would have saved himself, to say the least, a lot of

cheap advertising.

According to the Free Press, Dr.
Crummy states that Lo made no inquiries
before performing the ceremony, because it is not customary to do so.

Of course it is not customary to do so,

and that is why we hear of so many run-away marriages, which generally end up in separation or in the divorce court. We suppose Dr. Crummy made Mr. Watson and his lady repeat the old phrase, "until death do us part," it eing understood of course that it has o other meaning than : "until we grow

tired of each other," or "until we make other arrangements." This reminds us of a marriage which was performed last year in a furniture booth on our local exhibition grounds by a local Presbyterian minister, to satisfy the eacentric advertising propensities of the Banfield firm. To draw a crowd, this firm offered a set of furniture to the couple who would consent to get married in their booth. The marriage was duly performed by the Lipton St. Presbyterian Minister and the furniture delivered, though we are told by the bride that the set of furniture delivered was not nearly so good as that exhibited.

hat exhibited.
In this case the minister—to use a term in this case the minister—to use a term in keeping with the manner in which these reverend gentlemen perform marriages—made a little better job of it than the Rev. Dr. Crummy in the Watson case, for the marriage lasted two weeks, at the end of which period the couple sold the furniture and separated, whilst the Watson marriage lasted less than half an hour.

Various surmises are

Various surmises are made as to shat behind this mysterious matrimonial

orenture.

Dr. Crummy says it is a "put-up-job."

We will be greatly surprised if the editor of the Orange Sentinel, or the Rev. tor of the Orange Sentinel, or the Rev. Mr. Hincks, of Toronto, or perhaps our own Rev. J. L. Gordon do not get to the bottom of this and discover that it was a "put-up job" by the Pope or by the Jesuits to impress upon the Protestant clergy the necessity of a "Ne Temere" decree to prevent rash secret marriages.

A word to our Protestant fellow-citi zens. In d scussing the Ne Temere de cree did you ever stop to think that one of its purposes is to protect good Protestant girls from blackguards who may call themselves Catholics? Study the decree, neighbors. Study it well, and you will thank the Pope for having given it to the Christian world. Do not be led astray by the vaudeville preachers.

## ANOTHER NEW CHURCH

In last issue we published an account of the opening of a splendid new church in St. Thomas, and now we record with pleasure the dedication by the Right Rev. Dr. Fallon, Bishop of London, of an equally grand and commodious sacred edifice in the parish of Paincourt, whose pastor is Rev. A. D. Emery. Truly the outlook for the faith in this diocese is a bright one, Bishop, priests and people animated by an abiding desire to spread the faith and foster its practise in the hearts of the people. Upon the death of that apostolic and zealous Irish priest Father O'Neil, whose memory will ever be revered by the Catholics of Kinkora. Father Emery was appointed administrator. With holy zeal and perseverance he performed every duty pertaining to his sacred calling amongst the people of Kinkora. About a year ago he was appointed parish priest at Paincourt. e work he has accomplished in connection with the erection and comple tion of the new church will ever be monument to his splendid prudence, zeal and administrative capacity. The CATHOLIC RECORD congratulates our Right Rev. Bishop and the pastor of Paincourt upon this new addition to the splendid church architecture of the

## WHY MEN STAY AT HOME

An altar tells of worship. It is the outward expression of belief in a Creator and Giver of life. The pagans offer sacrifice to their gods in acknowledgment of the great gift of life. And they are right. If we esteem or value a gift by the grief we feel on losing it, or by the care we exercise in guarding it, can my gift be compared to the great gift of life? How we sorrow over the loss of a friend! When our life is endangered by sickness or exposure to what lengths will we not go to save it! We esteem our life above every gift. Rightly, too, we love the Giver, and we express our love in a very particular manner. Man dares not offer himself in return, for he is not the author of his own life. But behold what he does. He places his hands on a gift, joins himself to it, makes himself one with it and then destroys the being, life or existence of that gift in honor of Him Who gives being, life and existence. This act is so apt, so calculated by its very nature to express our dependence upon God for being or life, that many claim that at first it must have been suggested by God Himself.

Be this as it may, certain it is that in all ages and nations men have recognized sacrifice as the first, the most necessary act of religion-the great external act expressing outwardly their gratitude for creation. And it was not until the sixteenth century that was seen the strange anomaly of a religion without a sacrifice, a church without an altar, and a self-constituted priesthood.

Sectarians may pretend to wonder at their vacant pews; they may try to shift the blame on the spirit of the age. They will be for some time stammering before they even hint at the truth-They will, with but very bad grace. admit that people are practising only what they have been taught. Teach people that they need not go to church to be taught; that they can learn all from the Bible; that there is no need to express their belief in a Creator by sacrifice : that there is no public act of worship which cannot be performed in private as well as in public. Why then

Men have no motive for attending been, not that Protestant men should regularly stay at home, but that they should go to Church at all. They are ctising now only what they have always heard preached.

## HOME RULE AND CATHOLICISM

In our article last week we under took to show how entirely untrue is the oft-repeated cry of the Orangemen that "Home Rule means Rome Rule." This week we return to this aspect of the controversy, because, when everything is said and done, this constitutes the main objection to Irish self-government.
If Ireland were Protestant there

would be no opposition to Home Rule. The Protestant minority are against Home Rule because they pretend to be lieve that a Catholic parliament in Dublin would persecute them. It is not the Catholic they fear, they tell us, but the Church of the Catholic. Now if "the Church of the Catholic " is itching to persecute them why should it wait for Home Rule? From the point of view of the Church Home Rule will make no change. The Catholic Church will rule the Catholic conscience whether Ireland has Home Rule or British Penal Laws. Irishmen to-day give full and unquestioning obedience to the ancient church. Can they do nore under Home Rule? When an Irish Parliament sits in Dublin will Rome have control of the customs and excise? Will Rome have a veto over the legislation of the Dublin House? Will Home Rule change by a single fraction the allegiance which Catholic Ireland gladly yields in things spiritual to the Vicar of Christ? Only a Belfast corner boy could swallow such an evi-

dent absurdity. Home Rule is a bitter pill to the Protestant palate because it will mean majority rule, and since the majority are Catholic, the Protestant mind cannot conceive why they should be permitted to govern the country. The Protestant attitude is that so long as a majority in Ireland are Catholics, the country must not have control over its secular affairs, but must be governed from England, where the majority are Protestants. If they had their way they would revise the Penal Laws, deprive Papists of the franchise, repeal Emancipation, buy up all the Papists' horses for five pounds, banish the school teacher, and place a price on the head of a priest. Of course it would never do to admit this in public, and hence all this shricking about "threstened liberties," "Roman aggression," and the rest. They pose as trembling before the spectre, of Popery triumphant the while they are endeavoring to keep their fingers on the purse strings. Analysed, their fear of Home Rule amounts to this, that it will put an end to their monopoly of power, patronage and privilege. They do not fear persecution at the hands of their Cath olic fellow-countrymen, because they know full well that Catholic Ireland never persecuted anyone for his relig-

ious beliefs. But Home Rule, by en suring fair play for the majority, will deprive them of their unjust monopoly, which from long possession they have come to consider as their God-given right. Home Rule will place Catholic Protestant on an equality, which is the last thing in the world the Irish the most part vied with other Protest-Protestant wants. Having had every- ant bodies in misunderstanding and dething to himself for generations he naturally objects to share with his neighbour, especially when that neigh-bour is a Catholic. Petted and pampered by the powers that be, entrenched behind the century-old bulwarks of Ascendancy, maintained as an "English garrison in Ireland," living on the fat of the land, small wonder this insolent minority came to look down upon and despise the great bulk of the inhabitants of the country who were their bondslaves. And now to think that with a stroke of the pen all this is to pass away, and Irishmen in Ireland, for the first time in eight hundred years, are to be free and equal, not only leg-ally but in fact? Surely it is enough wards! The whole question, then, simply amounts to this. Are Irishmen own affairs simply because they are Catholics? Eighty years after Emancipation are the Catholics of Ireland still to be deprived of their national rights? If the hands of the clock are to be put back again what becomes of the boasted British spirit of liberty and equality? Home Rule is not "Rome Rule ;" it is not another act of " Popish aggression;" it is not "engineered in Rome." It simply means the recogni-

## COLUMBA NOTES AND COMMENTS

tion of the right of a majority of the

people of Ireland to have a voice in the

government of their country.

THE DEATH is announced of Dr. A. M. Fairbairn, formerly Principal of Mansfield College, Oxford, and an acknowledged leader of English Nonconformity. should men go to Church? Not to be He dwelt in an intellectual and spiritual taught-they can learn at home; not to world far removed from the Catholic worship, there is no altar, no sacrifice. Church, but, like Charles Kingsley, was,

by his ill-judged criticism of persons and principles of which he had no real knowledge, responsible for one of those lumin-ous contributions to the literature of the language which have made the name of John Henry Newman a treasured

IT was Kingsley's lot to furnish the impulse which resulted in the production of the Apologia -a misstep on his part which, however disastrous to his own fame, earned for him by its happy if unexpected result, the ready forgiveness of Catholies for the initial slander, and the gratitude of the world of thought and letters for an imperishable book. Dr. Fairbairn cannot be said to have seen quite equally fortunate through his indiscretion, but those acquainted with the essay on "The Development of Religious Ecror" which appeared in the Contemporary Review of Ostober 1885. will not begrudge him some meed of gratitude.

FAIRBAIRN DEIFIED Reason, and in the course of a series of articles in that periodical developing, his peculiar theory of belief, went out of his way to impute to Newman what he called "philosophical scepticism." The Cardinal's answer was the essay referred to, and it is at once a lucid vindication of his own mind (characterized by those multiform graces of expression for which he is famous), and a scathing impeachment of his assailant's. It does not appear in his collected writings, and is therefore not so weil known as it deserves to be. Its concluding paragraph is as follows : "Marvellous is the power of a Fundamental View. There is said to have been a man who wrote English History, and could not be persuaded that the Heptarchy was over or Queen Anne dead, I forget which; and who, when pressed with a succession of facts to the contrary, did but reply, as each came before him, 'O but excuse me that was an exception!' Dr. Fairbairn reminds me

THE RIGHT Rev. Dr. Farthing, Proestant Bishop of Montreal, has been arraigning the society women of that city, for "aping men, even in their vices, their revelries and drinking bouts. He said :

He said:

"They spend their time at home; which they consider 'deadly slow.' Through the smoke-beclouded rooms you can hear the chink of coin as they gamble. Love of dress is a dominant passion with them, and one woman's expenses on luxuries would keep a poor family with ease. Their ostentatious charity is only a small fraction of the money they spend on enjoyment and dress."

The Rishov's objection is, if we may

The Bishop's objection is, if we may judge by what we read of the same lement in other cities, well timed and maf be taken as some indication that he rightly comprehends the position of influence to which his people have raised him. The greater is the bity that he should have fallen into line with the wave of fanaticism which is passing over the country just now, and nave raised his voice in denunciation of ended to off set the very evils he deplores. It is but another proof that extreme mental short-sightedness and a degree of moral obliquity are not incommensurate with zeal for reform.

nouncing the Ne Temere decree, several lay Anglicans have, with keener discernment, grasped the true bearing of the much abused document. The CATHOLIC RECORD has published the address delivered by Mr. Walter Mills, K C., before the Synod of Huron, and now Mr. John S. Ewart, K. C., whose name is a synonym for legal thoroughness, has issued a strong defence of the decree, showing at the same time that the position taken in opposition thereto, by the Anglican and Presbyterian churches in Canada, is self-contradictory, and stultificatory of their own avowed principles, as set forth respectively in the formularies of the former and in the Westminster Confesto make the Soyne Water run back- sion of Faith. We have already directed attention to the latter in these columns. It is a ngular that, with all their to be denied the management of their high claims to apostolicity and Catholicity, the Anglican clergy should in the crisis be found faithless, while their most distinguished laymen stand firm. It would be interesting to know just how Bishop Farthing takes the rebuke privately. It makes his recent inflated boast as to the Catholic character of his church more than ever ridiculous.

> IF THE Protestants of Canada—that portion of them, we should say, who have peen shouting themselves hoarse over sundry Papal utterances—had open minds, the sermon on Marriage preached in Montreal last Sunday by Archbishop Bruchesi would both set their misgivings at rest and silence their clamors. But, unfortunately for the peace and good will for which we all sigh, they are not guided by either good sense or good manners, and, so far as the ministerial element is we have only too strong reason for believing that there is an

ulterior motive behind it all. That a measure of professional jealousy enters into their declamations seems beyond over the non-recognition by the Church of their clerical character is very apparent. But they should be used to that by this time, and have learned to calize that the Catholic Church stands where she has ever stood, as the One authorized exponent of the Faith of Christ, and the one custodian of the Sacraments. To be clear on this point would save them many heart burnings and go far to bring about that reign of harmony and mutual forbearness which s the desideratum of every good citizen.

sermon and one that does not seem to of Mr. Morgan has been put to so useful have entered into the calculations of a purpose, and art students of the future the Ne Temere decree's censors, is that the right they claim to marry all who come to them armed with a civil license, irrespective of religious belief, is not one either claimed or acted upon by the clergy of the Catholic Church.

The Archbishop's words should sink deep into the consciousness of every Protestant minister in the land. "Have we ever seen," he said, " a Catholic priest celebrate the marriage of two persons belonging to other than the Catholic faith ? No, indeed. If Protestant ministers had acted in this manner, and if they had declined to celebrate the marriage of imprudent and guilty Catholics upon the simple presentation of a civil permit, without making inquir ies as to age and other conditions, we would never have had to deplore these scandals, which so greatly trouble our society."

We have sufficient faith in the honor and singlemindedness of many Protestant ministers to believe that upon them these words will have their full effect. But, unfortunately, experience has taught us that there are too many of them who have not the same high conception of their calling and are ready to prostrate it at any time before a fee, even to the extent, as at Niagara Falls or Windsor, of subsidizing hackmen to pilot runaway couples their way. To such as these any higher consideration will appeal in vain.

SATURDAY, FEB. 25th, was the eightyseventh birthday of Sir Richard Scott, formerly Secretary of State in the Laurier Government, a prominent figure in the Senate the Dominion, and, for sixty years, a useful public spirited citizen of Canada. This year, indeed, marks the sixtieth anniversary of his election as first Mayor of Ottawa-a period of public service to which very few can lay claim. This reflection carries us back to a period when Ottawa was little more than a lumbermen's camp, and Canada but two provinces, held together by very uncertain ties of mutual interest, and divided by diverse languages and an abiding jealousy one of the other. This state of affairs the Confederation Act of 1867 to some extent remedied. Ottawa as the Capital of United Canada has developed the decree whose provisions are in- into a beautiful and prosperous city, and the Dominion into a nation, and if there is still distrust between the two original provinces, it is rather between certain elements than between the people as a whole. In this process of growth and development Sir Richard WHILE THE Anglican clergy have for Scott has borne a conspicuous share, and attained can look back upon a career unmarred by sny act discordant with his faith as a Catholic or his honor as a public man. The CATHOLIC RECORD unites with his innumerable friends in wishing him ad multos annas.

> A LIFE corresponding in many respects to that of Bishop Verdaguer of Texas, about whom we wrote three weeks ago, was that of Father Richard di Palma o the Society of Jesus, who died on Jan 20th in Colorado. Ordained at an earlier age than is customary in the society, Father di Palma's priestly labors had been devoted solely to Colorado, New Mexico and Texas. He had made so many journeys on horseback over this territory that he became known as the "Cowboy Jesuit," and as such was loved and trusted by the rough frontiersmen who, in the main, constituted his flock. He looked sedulously after their spiritual welfare, and had a care also, as became a good missionary, for their temporal interests. He was instrumental in introducing among them better grades of stock and improved methods of farming, and in other ways proved their real friend and benefactor. An accomplished linguist, and a vocalist of no mean capacity, he was welcome wherever he went. and it is said of him that while he asked for fodder for his horse, his own repast invariably consisted of bread and cheese, which he carried in his saddle bags Though of sinewy frame the hardships of his earlier life told on him, and he died in his sixty-first year. Those to whom he so devotedly ministered," says America, "and his superiors who must supply the vacancy may well unite in asking: Who can re-place Father di Palma?"

THE ART treasures which for many years Mr. J. Pierpont Morgan has been

abling in European galleries, and cularly in the Victoria and Albert Museum, South Kensington, are shortly, it is announced to be removed to Americe. These collections are said to aggregate in value some \$60,000,000, and whatever their ultimate destinatio will go far to advance the United States to a foremost place among the art possessing countries of the world. For the present they are to find a home in the Metropolitan Maseum of Art, New York. The United States already possesses several important collections. among them the Walter's Gallery, Baltimore, which is classed as one of Walter's Gallery. the very best collections of modern French art in the world. It is fortun-One strong point in the Archbishop's ate for his country that the vast wealth will have reason to hold his name in reverence. Is it not high time, one may well ask, that a substantial beginning were made in Canada towards at least

## DIOCESE OF LONDON

one Gallery of Art that would be worthy

of this rising nation?

ANOTHER SPLENDID NEW CHURCH DEDICATED AT PAINCOURT

A week ago last Sunday the Catholic pastor and people of St. Thomas were congratulated upon the opening of a magnificent new church and on Sunday f this week, His Lordship Right Rev. Bishop Fallon dedicated the second Church in this Diocese of which he had church in this Diocese of When he had laid the cornerstone. The latest acqui-sition to the growing number of new church buildings in the Diocese of Loudon is L'Eglise Immacule Conception, Paincourt, and the satisfactory manner in which everything had been done in preparation for the opening must have been gratifying to His Lordship, when on Sunday he gave his blessing to the parish of Paincourt.

This parish is in Kent county, a few

miles west of Chatham. The people are French Canadian and devoted children of the Church. For many years they have had hopes of a new church but not until the old building was no longer safe was it pulled down. In rebuilding, the parish priest. Rev. Father Emery has made provision for the future well as the prevent and he well deserved the congratulations of his own people and of the scores of visitors from Chat-ham and elsewhere who attended the

dedication ceremonies on Sunday.

The church is a stately edifice, from The charch is a stately edince, from the design of architect Wilson, of Chatham. A handsome red brick has been used in its construction, which with the stone trimmings, makes a most imposing appearance. Over the with the stone trimmings, makes a most imposing appearance. Over the large front doors the name of the Immaculate Conception appears in French. As one enters, the brightness of the interior is most striking. The half circle effects of the Romanesque architecture are pleasing to the eye and the beauty is enhanced by the pure whiteness of the dome ceiling, walls and pillars. The latter are arranged so as to give a The latter are arranged so as to give s in harmony with the rest of the interior The Stations of the Cross are between a beautiful series of stained glass windows. The body of the church is spacious and with the additional room of a wide gallery at the rear there is a seating capacity for between nine hundred and one thousand people. The altars are worthy of a place in such a magnificent church and reflect the hour that the people of Paincourt have been so pleased pay to God.

ng with the new church a fine commodious presbytery has been erected, the cost of the two structures aggregating about \$45 000. The parish comprises upwards of two hundred families and where their generoslty and religious zeal have been so well evi-

that on Sunday morning the new church was taxed to its capacity.

The ceremony of dedication was commenced at the entrance to the church and the vast congregation stood outside while His Lordship blessed the exterior In the procession headed by crucifer and acolytes were Rev. Father James, Chatham, Rev. Father J. Nichol, Chatham and Rev. Father Tierney,

When the blessing of the interior was when the blessing of the Saints was sung by the officiating clergy. Then Solemn High Mass was sung, Rev. Father James, of Chatham, being the elebrant.

The announcements were made bi The announcements were made bi-lingually by Rev. Father Emery and the sermon delivered by His Lordship the Bishop of London, who took for his text the two articles of the Apostles' Creed: "I believe in the Holy Ghost, the Holy Catholic Church.

To those of the parish who may not have known that His Lordship is con-versant with the French language, his address on Sunday must have been a revelation, for the first part of his ser men was in the language of the major-ity and his clear enunciation and vigor-ous voice added to his elequent comous voice addedmand of French.

mand of French.

Repeating the two articles of the Creed, he first pointed out that they did not come together by accident—the Holy Ghost was the light and soul of the Holy Catholic Church. The glory of the Church, he proceeded, was not founded upon human power but had for its inspiration the Third Person of the Blessed Trinity.

It was natural that they should want to trace history and find the source of the power, grandeur and stability of the Catholic Church, for the Church was the greatest power the world had ever

the Catholic Church, for the Church was the greatest power the world had ever known. Whence did its greatness orig-inate? The clergy and the laity, singly or united, would make only a human church, only an erring church, only a perishable Church. The Catholic Church was divine, unerring and im-perishable.

"Its divinity, unerringness and imperishability," said His Lordship, "do not depend upon you or me but upon the Third Person of the Blessed Trinity.

You and I may serve or sell, may wor-

You and I may serve or sell, may wor-ship or orucify, may stand by or desert the Church; it will not matter, the Church will go on."

His Lordship then painted a picture of the centuries of persecutions, but said that as long as the attacks were all from outside the gates, the Church could withstand them. It was harder when the attacks were from within, from false withstand them. It was harder when the attacks were from within, from false teachers, differences over dogmatic questions, from the pride, enry and jealousy that had brought about the schisms of the past, which His Lordship enumerated, from that of Arius to that of Knox. But even against these the Church had finally triumphed. "If a great heresy should arise to-day," he asked, "what would be the source of the Church's strength? You or I? Oh, no. I believe in the Holy Ghost and as I know they cannot reach and destroy the Holy Ghost, I know they cannot destroy the Catholic Church." In proof of this he quoted Our Saviour's words: "Upon this Rock will I build My Church and the gates of hell will not prevail against it." hell will not prevail against it."

The foundation of the faith was, there

The foundation of the faith was, there-fore, not in dependence on kingdoms nor empires nor human monarchs, neither in the staunchness of the laity nor the learning of the clergy but upon

Turning to the church he had just blessed and opened, His Lordship said blessed and opened, His Lordship said the most priceless privilege that God could confer upon them was when could confer upon them was when he made them members of the Holy Catbolic Church. He had about lost all confidence in what the world called friendship but he had never yet known the Catholic Church to desert one of her children if that child wanted the service of the Church

of the Church.

He had seen relatives turn from their own because of a foul, loathsome disease but he never knew of the Church de-serting such a one. If a minister of the Ching such a one. It a minister of the Church, hearing the cry for spiritual aid to a child in need, did not heed it or answered slowly, there was nothing a Bishop would punish with more severity. The child baptized at the font of the Catholic Church was followed through life, and he reminded his hearers that the Church did not view success and failure as the world did. Then when the final message came, what did they de-

sire the most?
Impressing upon all the certainty of death, His Lordship asked: "When the messenger comes, what shall we want? Shall I call for episcopal regalia and look at myself in the glass : Not unless I am out of my head. Shal you call for something you prized in life? Shall you have them put a purse of gold in your hand? Shall you call for music or painting, literature or art? No, you'll ask for the priest, you'll want him to raise his holy hands over you and

to raise his holy hands over you and give you absolution once more."

And the priest comes not alone. Not only does he come with Christ's commission: "Whose sins ye shall forgive they are forgiven; whose sins ye shall retain, they are retained;" but the priest brings the Sacred Host and in his consecrated hands he takes the body of Christ and places it upon the tongue of the dying Catholic. Having given Holy Communion there was one final act, and here the bishop quoted from St. James, who had said: "If there is any sick among you, let them call for the priests of the Church and let him pray over him, anointing him with oil."

priests of the Church and lee him pray over him, anointing him with oil." Repeating the final prayer for the dy-ing, His Lordship said: "That is the ceremony, those the sacramental rites you will desire on the inevitable day." He, therefore, appealed to them to make this church the centre of religion make this church the centre of religion in the parish. He congratulated them upon what had been done through the union and co-operation of pastor and people. He hoped God would give them spiritual joy in abundance and that this church would be the cause of a great uplifting of the faith there.

In conclusion he asked all to join in pastor with Rishon and clergy at the

prayer with Bishop and clergy at the altar and he invoked God's blessing upon the pastor and his work and upon all the parish of Paincourt.

Following his sermon in French, His Lordship preached similarly in English.

At the conclusion of Mass, a large were served with dinner in the basement of the church. Many of the parishioners and others remaining for Vespers in the evening.

Rev. Father McMenamin Banqueted at Thessalon

It being the occasion of Rev. Father McMenamin's 55th birthday anniver-sary, his leading parishioners gathered at the residence of Mrs. M. McGuire, Huron street and presented him with a large bouquet of carnations and a well filled purse with following ad iress. Rev. and Dear Father:

Rev. and Dear Father:—
The echoes of joy and happiness still
reverberate in the hearts of your
humble people as our first secular
priest and the good works you have accomplished since coming amongst us As a slight token of our appreciation we ask you to accept this little purse on

the eve of your birthday, with the highest esteem and love of your parishioners.

In response the Rev. Father thanked them sincerely in his own happy style. We wish to add to the good wishes expressed in the address our own congratulations and best wishes, Father McMenamin, who is not two years amongst us yet has made a heat of McMonamin, who is not two amongst, us, yet has made a ho friends and endeared himself amon classes irrespective of creed.

## BEARING FRUIT

LETTER FROM A PRESBYTERIAN

The Editor,—Dear Sir,—On a recent visit to this city I happened to pick up a copy of the Toronto Globe in which was a report of a sermon preached by the Rev. C. O. Johnston, who may be called the "Jesuits" Oath Expositor." He denounced the Catholic clergy for their belief in the Eucharist. I am really ashamed of some of our Protestant ministers. Instead of preaching the Gospel in their churches they seem to have a passion for attacking the Roman Catholic Church is the soundest religious body in the world notwithstanding. While I was attending church down East I found the same conditions. I now feel I found the same conditions. I now feel it my duty to seek the truth and I believe I will get it through the medium of

C. W. McBraiy, Fort William, Feb. 28, 1912.

## TEMPERANCE WORK

To promote sociability amongst its To promote sociality amongst tos five hundred members, the Catholic tem-perance Union gave a "Henry Clay Get Acquainted" smoker on Monday night, Feb 19th, 1912, in Caigary, Al's. The Auditorium of St. Mary's School was filled with members and friends. Each, armed with a "clay" and introduction-tag, prepared to ignore formality and "get acquainted," and judging by the buzz of conversation their efforts were most successful. It was a great night for the Irish too. Mr. C. B. Reilly gave an address upon the vital subject of Home Rule, advancing such concise arguments and convincing statements as to soften the heart of the most rabid Unionist. Then Mr. T. Costello, who has recently visited Ireland discoursed upon its scenic beauties, and Rev. Father Lewis told of the splendid sons the Emerald Isle had contributed to the Church and State. With a hearty vote of thanks, to the speakers, a most enjoy-able evening was brought to a close.

## White Swan Yeast Cakes

can always be depended upon to make good, light. wholesome bread. Ask your grocer for a 5c package, containing six cakes, or send for free sample White Swan Spices & creals, Limited, Toronto, Ont.

COLEMAN.—At St. Joseph's Hospital, Ashland, Wisconsin, on Feb. 1st, 1912, Mr. John Coleman, native of London, Ont. May his soul rest in peace!

MAHON.—In San Diego, California, Mr. MAHON.—In Sau Diego, Caimbas, Mar.
James Mahon, son of the late Adolphus
Mahon, of London, Ontario, aged sixtytwo years, Interment from St. Patrick's Church, Salt Lake City. May his soul rest in peace!

MURPHY.—Of your charity pray for the soul of Mrs. Jeffery Murphy, a native of Kilkenny, Ireland, who died at Brig-den Ont., Ion Thursday, Feb. 22, 1912, aged seventy-three years. May her soul

Words are little things, but they Words are little things, out they strike hard. We utter them so easily that we are apt to forget their hidden power. Fitly spoken, they act like the sunshine, the dew and the fertilizing rain; but when unfitly, like the frost, the hail and the devastating tempests.

Possibly the best test of real large-hess of heart is the ability to be glad hess of heart is the ability to be glad when another succeeds. But, it may be asked, how can one help a feeling of disappointment when one fails after striving for a goal? The answer is simple. Learn to work for the joy and excellency of the thing you are doing.

# J.J. M. Landv



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NDD

## FIVE-MINUTE SERMON

THIRD SUNDAY IN LENT

THE SPIRITUAL COMBAT

THE SPIRITUAL COMBAT

"Walk as children of light." (Eph v. 9)

It often happeus my dear brethren, that the devil chooses for his worst attacks upon us the very time when we sretying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after fils forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still uses against the children of men; and so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever lusteth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evit thoughts or desires, we can give a like answer: "It is not for such things as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for something higher and nobler, to do the will of God and thus attain to eternal union with Him."

Foiled in the attack, the enemy will

ternal union with Him."
Foiled in the attack, the enemy will Folled in the attack, the enemy will perhaps have recourse to a subtler temptation—an appeal to our pride. Even as he asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us: "Be not afraid to cast yourself into the occasions of sin; you are strong in virtue, and God's holy angels will protect you from harm. That immoral book, that evil company, that intoxicating drink cannot hurt you, whatever its affects might be on those who are weak." Answer him in the words of our Lord: "Thou shalt not tempt the Lord thy God." Who am I that should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own strength." perhaps have recourse to a subtler temp-

vice you were put into the world, and

vice you were put into the world, and in that service alone can you find true peace and joy whether here or hereafter.

If, then, we would overcome the tempter, let us prepare for his attacks after the example of our Divine Lord. During this season of Lent let us withdraw with Him into the desert—that is from the jvain pleasures of the world. Let us spend this time in fasting and prayer—fervent, earnest prayer—for strength against temptations. Then when the tempter comes, we shall be able with God's grace to repel him, as able with God's grace to repel him, as our Lord did, and the trial over, God will send His angel's to fill us with

## THE WAY OF THE CROSS

One of the principal devotions recommended to the faithful during the Lenten season is the Way of the Cross. It is prescribed for the Friday evening services in all the churches and chapels services in all the churches and chapter of the diocese wherever possible. This recommendation of the public Way of the Cross in no way minimize the value of its private performance. In fact, no more salutary private devotion could be made use of during this penitential season, and at any time through-

out the year.

The Way of the Cross is more liberally enriched with indulgences then any other approved devotion. Its origin is most holy. It was first performed by Our Lord Himself when He bore the Our Lord Himself when He bore the Cross to Calvary. The fourteen stations bring before our minds the principal stages in that sorrowful journey to the summit of Golgatha where He closed His life amid the tragic surroundings of the Cruoifxion. By means of them we are enabled to follow Him in spirit and meditate on ali that He endured of pain and sorrow for our spiritual welfare, because it was by the dolors of that first Good Friday that He redeemed the the world from the slavery of sin and made human repentance possible and efficacious. The stations of the Cross recall the chief events of that memorable journey and enable us, by prayer and meditation, to compassionate Our Saviour in His anguish. They help to inflame our hearts with love for Him. By their mute appeal they bring forth tears of penance and draw into our souls more copious streams of divine grace.

As we have before each station we

As we pause before each station we realize how great was the burden of sin which demanded such a sacrifice on the part of the Son of God; and, consequent ly, how terrible sin is in itself. At

ly, how terrible sin is in itself. At sight of them we are moved to do our utmost to keep sin far from us, and thus to profit by the solemn admonition which they convey in the words of the Saviour Himself: "Let a man deny himself, take up his cross and follow Me."

All who in the proper spirit of penance and love make the Way of the Cross gain the very same indulgences as are granted to those who visit in person the scenes and places sanctified by the presence of the Son of God in the flesh. This is a great privilege which the Church grants to the faithful and all who possibly can should make and all who possibly can should make the journey to Calvary from time to time, and especially during Lent, as a

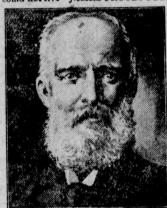
# TORTURED FOR THIRTY FIVE YEARS

I really could not live without "Fruit-a-tives"

FRNAGHVALE, ONT Jan. 29th. 1910.

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testimony of love for the Saviour who first taught the world by this means the necessity and worth of personal self-sacrifice.

There are only two conditions laid

will not tempt God by trining with riss grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to you?" he says: mortification, penance, humiliation poverty, suffering, the Cross. 'If any man will come after Me,' says Christ,' let him take up his cross and follow Me,' But I will give you pleasure the gratification of all your desires, the fulfilment of worldly ambition, riches, honor, and power. All these things I will give you, if you will but fall down and worship me."

Believe him not, O Christian soul, for he was a liar from the beginning; his promises are but vain and illusory; he will not, he cannot keep them. The Lord thy God shalt thou adore, and Him only shalt thou serve; for His service you were put into the world, and in that sarvice alone can you find true

lar station.

Those who, through illness or other cause which prevents their making the Stations in a church or chapel can gain the same indulgences by holding in their hands a crucifix indulgenced for the Way of the Cross and saying with contrite heart and devotion the "Our Father," the Hail Mary," and the Glory be to the Father," fourteen times, that is, once for each station, and at the end five times together with one addi-tional for the Pope.—Catholic Bulletin.

THE RIGHT REVEREND BISHOP

The subject chosen by the Right Reverend John P. Carroll, D. D., Rishop of Helena, for the final discourse in a series of sermons preached at the Sacred Heart Church, Butte, Mont., was "The Laboring Man." In the course of it the Bishop dealt with the subject of secialism from the point the subject of socialism from the point of view of the workingman. He spoke

in part as follows:
"The real essence of socialism consists
in the destruction of the right of private

and would bring back again upon earth (were it not, as it really is, an empty dream) a condition more debasing than

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Merédith, Chief Justice.
Sir Geo. W. Ross, ex-Prémier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board o Moral Reform, Toronto.
Right Rev. J. F. Sweeny, D.D., Bishop of Toronto Hon. Thomas Coffey, Senator, Catholic 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.

that of slavery, which Christ and His Church have destroyed forever.

"TRACES HISTORY OF LABOR
"The natural question which arises is in regard to the origin of the labor problem. There was none in paganism because one half of the population were slaves and were condemned to do all the work for the other half, in the field, workshop and mine. The slave and the laboring man were synonymous terms under paganism. The reason of this lies in the fact that the state was the only thing that had shy absolute or intrinsic value. Man was a mere cog in the wheel of state. He was like a cell in the human organism. Under Christianity man is supreme and the state is his servant. When Christ came He chose the station of a laboring man, and His thirty years in the workshop of Nazareth has glorified the condition of the laboring man. TRACES HISTORY OF LABOR

"The workingmen's guilds of the Middle Ages which secured the rights of the laboring man were her creation and they are the models upon which have been founded the labor unions of have been founded the labor unions of our own. The democracy of modern times it filled with her spirit and our own American constitution is founded upon the Catholic principle of the sovereignty and power of God and the rights of every individual man. Thus has the Church, whether under monarchical, aristocratic or democratic rule, always defended the dignity and the rights of man as such, but especially of the poor and lowly.

man as such, but especially of the poor and lowly.

"Such, also, is the attitude of the Church toward the laboring man in modern times. She believes in the right of private property, because it is an extension of man's personality which is necessary for the development of his intellectual and spiritual as well as his material well being and is the reward of his labor. To make all property and all the instruments or protucts belong to the state is to deprive the laboring man of what justly belongs to him—to make human life and toil unbearable; to crush out of his breast the hope of providing for the future of

his wife and children.

"That some men have unjustly accumulated property and that the laboring man has been treated as a slave at times is no reason for condemning the present social order. Capital has no doubt at times been cruel and heartless. The remedy is not the destruction of capital, but social reform.

DESTRUCTIVE OF FREEDOM

"Socialism is, moreover, destructive of the freedom which has been guaran-SOCIALISM AND THE
WORKINGMAN

THE RIGHT REVEREND BISHOP
CARROLL OF HELENA IN A
SERMON AT SACRED HEART
CHURCH, BUTTE, BRANDS
SOCIALISM AS AN EMPTY
DREAM AND THE FOE OF THE
WORKINGMAN

The subject chosen by the Right
Reverend John P. Carroll, D. D. Bis.

all men for it will crush out the ambi-tion which has made our country pros-

## HEAVY DRINKER CURED

Samaria Cured Him and he Helps Others

A man who has been released from in the destruction of the right of private property and the common ownership of all means and instruments of production.

"It is, therefore, the greatest angenty is to be a process of the spirit of true brotherhood and philamber of the process of the spirit of true brotherhood and philamber of the process of the spirit of true brotherhood and philamber of the process of the spirit of true brotherhood and philamber of the process of the spirit of true brotherhood and philamber of the process of the spirit of true brotherhood and philamber of true brotherhood and philamber of the spirit of true brotherhood and philamber of true brotherhood and ph

"The Samaria Remedy Co., Toronto, Ont:
"Will you please send me book on drink, also circulars relating to your valued remedy for the drink habit. I wish to hand these to a friend who is going to ruinthrough drink. You will remember that I have taken your remedy, and I find it all you claim it to be. I never think or taking or using strong drink in any way, as all desire for it has left me. I cannot speak too highly of your wonderful remedy. You may use my name in any way you wish in public.
H. Lillywhite, Brigden, Ont."

Samaria Prescription is tasteless and odorless, and dissolves instantly in tes to confiscate his earnings? Who would drudge day after day in the field, in the factory and down in the mine if his toil were to remain unacquitted? Even from an economical standard and the state were to remain unacquitted? Even from the state were to confiscate his earning for drink, builds up the system the state were to confiscate his earning for drink, builds up the system the state were to confiscate his earnings? Who would drudge day after day in the field, in the factory and down in the mine if his toil can be given with or without the particular the state of the factory and the state of the factory and the state of the factory and down in the mine if his toil can be given with or without the particular the factory and down in the mine if his toil can be given with or without the particular the factory and down in the mine if his toil can be given with or without the particular the factory and down in the mine if his toil can be given with or without the particular the factory and down in the mine if his toil can be given with or without the particular the factory and the factor and restores the nerves. Drink be comes distasteful and even nauseous.

Drink is a disease, not a crime. One drink of whiskey always invites another. The inflamed nerves and stomach create a craving that must either be satisfied by more whiskey or removed by scientific treatment like Samaria Prescription.

LIQUOR AND TOBACCO HABITS

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75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Meiedth, Chief Justice.

A FREE TRIAL PACKAGE of Sa maria Prescription with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne St. Toronto,



And many other prizes according to the Simple Conditions of the Contest (which will be sent).

This is a chance for clever persons to win Cash and other Prizes with a little effort. Count the Xs and Ts in the Square, and write the number of each that you count neatly on a piece of paper or post card and mail to us, and we will write you at once, telling you all about it. You may win a valuable prize. Try at once. SPEARMINT GUM & PREMIUM CO., Montreal, P.O. Dept. 04e

and His thirty years in the workshop of Nazareth has glorified the condition of the laboring man.

"He taught the dignity of human nature by declaring all men to be children of God, His own brethren and coheirs with Him in the kingdom of heaven. The companions of his choice were the children, the poor and lowly, and from the mountain of beatitudes He proclaimed that 'Of such is the kingdom of heaven.' In line with his teaching the great apostle St. Paul, declares that 'There is neither bond nor free, but all are one in Christ.'

"The Church, animated by the spirit of Christ, has, throughout her long history, ever espoused the cause of the poor and the downtrodden. Her teachings and her legislation have caused slavery to disappear from the world. She rebuked kings and deprived them of their crowns that freedom and justice might be given to their oppressed subjects. She made use of the barons of the feudals days to extort the Magna Charta from the hands of a tyrannical king. Waen the barons became despotic she used the power of the king to wrest from them the God-given liberty of the third estate.

"The workingmen's guilds of the defort. Count the Xs and Ts in the Squa count neally on a piece of papear or post cance, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a conce, telling you all aboutit. You may win a content of the Ks and Ts in the Squa conce, telling you all aboutit. You may win a content the Xs and Ts in the Squa conce, telling you all aboutit. You may win a content the Xs and Ts in the Squa conce, telling you all aboutit. You may win a content of the workingmen is prevent on the laboutit. You may win a content of the workingmen is the enemy of religion that the enemy of religion and, therefore, is the enemy of religion and, therefore, is the enemy of religion and, therefore, is the en

our time, severely takes to task some of our American socialist leaders for thus throwing dust in the eyes of the laboring man. Socialism, he teaches, is materialistic. It removes from man trust in God and His Providence and places it in man himself; regards all the woes of the world as coming from capitalism, and all religions of the world as an outgrowth of economics. Therefore, with a change of the economic system there will have to be a new religion to supplant Christianity. The individual and not the family will be the unit of society. Family life and Christian marriage will have to disappear.

IHC

SPREADER

How DoYOU Spread Manure

THE above illustration shows the difference in crops, between the I H C way of spreading manure—and the pitchfork method.

The pitchfork way is slow, hard, and disagreeable, wastes much of the value of the manure, and the results hardly justify the labor and

time invested.

The I H C Spreader cuts the manure into fine shreds, spreads it evenly, and makes the work easy. Spreading manure the I H C way is bound to result in better soil, bigger crops, and more profits.

IHC Manure Spreaders

are simple, strong, and durable. They have many advantages that make them superior to other spreaders.

All working parts are extremely simple and wonderfully strong. The beater driving gear is held in a single casting, so that there is no binding—no cutting of parts caused by the gears springing out of alignment. The roller-bearing support for the apron reduces the draft. The levers are convenient. The feed changing device can be shifted quickly and easily. The wide range of adjustment allows you to spread manure heavy, medium, or light, as your judgment tells you is best for the soil.

Whether you have a large or small farm, or want a spreader for orchard use or truck gardening—there is an I H-C that will suit your requirements. Why not see the I H C local agent at once? Get a catalogue from him, or, write nearest branch house.

CANADIAN BRANCHES—international Haryester Company of America at Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, North Battleford, Ottawa, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Vorkton.

INTERNATIONAL HARVESTER COMPANY of AMERICA

INTERNATIONAL HARVESTER COMPANY of AMERICA

USA

Corn King-Cloverleaf

"In other words, true socialism denies the interference of God in the affairs of men, eliminates Christian marriage and a Christian home, and, therefore, saps the very foundation of Christian civili-

" The great body of our laboring men are opposed to socialism. It was the Butte miners who prevented the Western Federation of Miners from Western Federation of Miners from affiliating with the International Workers of the World, a purely socialistic organization. At one of its late congresses the American Federation of Labor under the leadership of Samuel Gompers and John Mitchell, rejected socialism by a vote of three to one. The labor unions evidently see that socialism is their enemy. May this knowledge increase and spread."

## Whisky Men Gave Out

During one of the campaigns of the British army under General Wolseley in Egypt, the general evolved a very practical test of alcohol as a stimulant to hard work. On one of the long marches which occupied several weeks marches which occupied several weeks for its completion, he divided some of his men into three squads; the first squad was given a daily ration of whisky, the second a daily ration of beer and the third nothing to drink ex-

cept water.

At first the whisky squad marched gaily ahead of the others. It was not long, however, before the whisky squad

SPREADING M



## During The Past Ten Years

the NORTH AMERICAN LIFE has paid to policyholders or their beneficiaries for Death Claims, Dividends, Matured investment and Matured Endowment Policies, etc., the sum of

\$6,320,296.41

THE FINANCIAL POSITION OF THE COMPANY IS UNEXCELLED

North American Life **Assurance Company** 

Home Office

was overtaken by the beer squad, which then maintained the lead for some time. But finally the water squad, which was marching at a moderate, steady gait, overtook first the whisky squad, then the beer squad, and reached the destination long before its competitors. The alcohol benumbed the sense of fatigue in the two liquor squads but hastened exhaustion from the first. — Sacred Heart Review.



# KANT KRAC COLINEN COLINES

The KANT KRACK Coated Linen Collar is an ordinary linen collar, but! it is waterproof, coated by a patented process which does not alter its appearance of a linen collar. You can clean it yourself in a few seconds

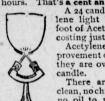
Always clean, always ready to wear, always new in appearance, and no laundry bills. Two features which no other collar possesses It's flexible lips in the front prevent cracking of the folds. The slit in the back makes it easy to button and relieves all the pressure from the neck. These Collars are just the thing for the Boys.

Buy one at your dealers to-day, or send, stating size and style with 25c. to PARSONS & PARSONS CANADIAN CO., 10 1 Main St., Hamilton, Onto

## **ACETYLENE** More Light For Your Money

Acetylene, the softest, whitest, most agreeable light known, actually costs less than light from coal oil lamps! A lamp giving 24 candle power, burns a gallon (20c. worth) of coal oil in 20 hours. That's a cent an hour.

A 24 candle power Acetylene light burns ½ cubic foot of Acetylene per hour, costing just half a cent.



costing just half a cent.

Acetylene is a bigger improvement over lamps than they are over the old-time There are no lamps to

There are no lamps to clean, no chinneystobreak, no cil to pour, no dirty wicks to trim, none of the nuisances you have had to put up with, and many advantages you have never enjoyed. we'll be glad to tell you just what it costs to put in and run an Acetylene lighting system, and how to go about

ACETYLENE CONSTRUCTION CO., LIMITED 604 POWER BLDG., MONTREAL-Cor. McTavish and 6th Sts., Brandon, Man. 422 Richards St., Vancouver.

## O'KEEFE'S Liquid Extract Malt with Iron

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is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circulatory fluid than any other prepara-

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Who Used the Towel Before You?

Using a towel that has been handled by many different people is an unclean habit.

TISSUE TOWELS

The E. B. EDDY CO., Ltd. HULL, CANADA

EDDY'S

are the acme of cleanliness. A fresh towel for each person & Absorbent, Sanitary, Economical Indispensable for Homes, Hotels, Public ildings, Steamships, etc. Each towel is

Buildings, Steamships, etc. 14 x 15 inches, 500 in a roll.

"Make Cleanliness a habit by using Eddy's Tissue Towels.

"All corrugated looks alike to me," CORRUGATED IRON "All corrugated looks alike to me," says the novice. "Looks alike, yes," replies the experienced builder, "but what a difference in quality!" . . . The contents of most buildings with corrugated iron roofing or siding are exceptionally valuable-factories, barns, warehouses, elevators, etc. . . Only the best is good enough for such

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structures—Metallic Roofing Co.'s Corrugated Iron. . . . Absolutely free from defects—made from very finest sheets. . . . Each sheet is accurately squared, and the corrugations pressed one at a time-not rolled-giving an exact fit without waste. . . Any desired size or gauge-galvanized or painted-straight or curved. Send us your specifications. N.B.—Insure the safety of your grain. A Metallic Portable Corrugated Granary protects against loss by lightning, fire and vermin—rats, mice, etc. Write us to-day for information. Also ask us to mail you our new illustrated catalogue, No. 70.



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## CHATS WITH YOUNG MEN

WHAT IS TRUE SUCCESS ?

Let us not make a mistake as to this word success, as to this thing called "getting on in the world." True, without a lofty aim we are apt to miss the work of life altogether, and it is always wise to "hitch our wagon to a star." But some set up false ideals for themselves, "making unto themselves idols of the Mammon of iniquity."

To some success means money and houses and lands; to others, power and fame and high position and political office. But do these things constitute true success? We may acquire wealth and win political preferment at the expense of our good name and the loss of our character. Will such success bring happiness to an honorable man? Will his conscience be easy, if he have acquired fame and power by questionable means? And without happiness and a clear conscience, of what use are wealth and office and public honors?

Let me tell you. True success consists in doing well whatever we have to do, meriting by the faithful performance of our duty the approval of our conscience and the blessing of God. Here is how a wise man defines success who has lived well, laughed often, and loved much; who has gained the trust of pure women and little children; who has filled his niche and accomplished his task; who has left the world better, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration, whose memory a benediction."

diction."

It is well, however, to remember that no success was ever achieved without steadfastness and perseverance. Every good thing, every thing worth having, is worth fighting for, and fighting means perseverance to the end. "If I am building a mountain," said Confucius, "and stop before the last basketful of earth is placed on the summit, I have failed."

True perseverance not only calls for

continuance at our work until it is finished, but also until it is finished in the best possible manner. The student who is satisfied to learn his

lessons so that he can barely pass, will never be distinguished as a scholar.

The workman whose highest aim is "well enough," need not be surprised if his services are no longer needed when times for retrenchment come, while he who continues his application until the work is the "best possible," will always be in demand. It is the last finishing touches given to any task that differentitouches given to any task that differentiate one man's work from that of another

Another hour devoted to a piece of workmanship may make the labors of many precious hours doubly valuable. The steadfast man will give it that

The steadfast man will give it that extra hour.

Fidelity in small things constitutes the sum of duty. Devotion to details insures perfection. We have the assurance of Holy Writ that "he who contemneth small things shall fall by little and little;" while on the other hand, there is incentive and encouragement to perfect devotion in the smallest duties of life in the words of welcome spoken at the gates of heaven to the tired and faithful soul: "Because thou hast been faithful over a few things, I will place thee over many. Enter thou into the joy of thy Lord!" Fer, as Cardinal Newman pithily say, "he is perfectly, and we need not, go beyond this to seek for perfection."—Messenger of St. Joseph's House, Philadelphia.

MAKING FRIENDS OF CUSTOMERS

MAKING FRIENDS OF CUSTOMERS In an address to his employees John Vanamaker once said, "When a cus-omer enters my store he is king; for-

get me."

What a great thing it would be if every store had a similar motto instilled into the minds of every employee. Thousands of clerks make their employ-Thousands of clerks make their employers' customers feel that they are intruders, that a favor is being conferred upon them in letting them have what they wish to buy, instead of making them feel that it is a real pleasure to serve them, to accommodate them.

Mr. Wansmaker has always insisted approximations of the countries treatment of

them, to accommodate them.

Mr. Wanamaker has always insisted upon extremely courteous treatment of customers, whether they are merely looking at goods or purchasing. There is in his stores a certain cordiality and helpfulness which is in sharp contrast with the cold, repelling, indifferent atmosphere in many stores and there is a psychological reason for all this. We radiate our mental attitude, our feelings. If we feel kindly, obliging, accommodating, if there is good cheer in our hearts, if we feel kindly toward everybody, we radiate these qualities and others feel as we feel. This makes the store atmosphere uplifting. But where hundreds of clerks and employees are radiating indifference and snobbish mental attitudes everybody who enters the store feels the quality of this radiation.

People go where they feel the most comfortable, where they get the most kindly and courteous treatment, just as we try to get into the most comfortable positions and the most attractive situations in life. We gravitate toward comfort, kindliness, and good cheer, away from the disagreeable, the repugnant, away from hostile mental attitudes, away from selfishness.

A shrewd business man in the West says that he loves all his customers because they are his friends. It is the aim of his establishment to make a friend of every customer. He says that if you buy an article in his store, and even months afterwards find that it is not what it was represented, unless there is evidence of an intention to take an untertion of the contraction of the contra

ence with Bouglas Egyptian

A shrewd business man in the West
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aim of his establishment to make a friend
of every customer. He says that if you
buy an article in his store, and even
months afterwards find that it is not
what it was represented, unless there is
evidence of an intention to take an unfair advantage of the house, the article
is taken back and its price refunded.

He says his house cannot afford to lose
a customer's good-will. Even if he must
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he has been treated politely and kindly.
Making friends of customers is one of
the great secrets of mercantile success.
This merchant has made, as have the
Straus Brothers, owners of the store of
R. H. Macy & Company, New York, a
study of the man at the other end of the

One of the Marshall Field's meth One of the Marshall Field's methods was to consider the customer as always right in any question under dispute; that is, he could not afford to allow a customer to feel that he was wrong unless it involved principle. In other words, Mr. Field found that it always paid to make things right with dissatisfied cus-

whatever your business, whatever wnatever your business, whatever your vocation, try to stamp it with your individuality. Make it a part of your real self, an outward expression, an enlargement of yourself. Encourage your employees to carry out and magnity your individuality in your establishment, so far as it can be done without interfering with their own individuality.—Suçcess.

WHEN YOU HAVE FOUND YOUR

You will be happy in it-contented

joyous, cheerful, energetic.

The days will be all too short for you.

Dinner time and closing time will come

Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work; will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because whatever your occupation or profession, you will be an artist instead of an artisan.

You will not applicate because you

You will not apologize because you are not this or that, because you will have found your place and will be satis-

You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in

You will go to your task with delight and leave it with regret.

## OUR BOYS AND GIRLS

FAMOUS TEACHER

What is piety? A controlling reverence toward God, shown by a loving desire to do His will. There is something quite dignified and elegant about the word when we consider its meaning in its true sense; and yet many boys and girls—yes and grown people, too—have a very strong dislike of the word "pious," associating it with what the boys call "goody goody." This is a great mistake, and to prove it let us study together some lessons of a model teacher in the science of practical piety. A word very often needs a modifier to illustrate its particular meaning. Now, piety, by itself, brings to our mind religion only, and so it may be to some a sort of bugwomen, the best dressed of company. I particular meaning. Now, plety, by itself, brings to our mind religion only, and so it may be to some a sort of bug bear; but when we say practical plety we introduce a new thought, somewhat more of the "earth earthy," it may seem, but in truth quite as full of religion as the unmodified word. We hear much nowadays jabout Pestaloxsi and Froebel and a number of other famous teachers to whom the schools owe much because of the very excellent principles they have left to educators. Theses are great days in the educational line and we are all more or less anxious to learn much about many things.

Long ago the Great Teacher; our Blessed Lord, had a little class of two in the historic village of Bethany about which you have read many times. In that private school, whose pupils were Mary and Martha, the Great Teacher taught His class, then of two only, but, later, of countless millions, this lesson:

"One thing is necessary." He has had many disciples who in turn have tried to follow up that lesson for the children of the Church, but none who has done it more weretly or more catchingly than the gentle Bishop of Geneva, Saint Francis de Sales.

CURES CAKED UDDERS

OVER NIGHT

Saskatchewan Stockman's Experience With Douglas' Egyptian Liniment

The stockman, and more particularly the dairy farmer, has to keep a sharp lookout for caked udders, for he know how seriously trouble of this kind is likely to affect the milk production of his herd.

Mr. W. Robinson, of Ituna, Saski, does not worry about it any more, however, for he has found a quick and certain oure. He says:

"I have used your Egyptian Liniment with splendid results. I have had cown our work and that the way in the discolednee." No better guide than he for a life of simple and childlike truis in the wave that the way more, however, for he has found a quick and certain oure. He says:

"I have used your Egyptian Liniment with splendid results. I have had cown of the same of the part of the part of the part of the part of the

His feast falls upon January 29 and in his flonor we are going to find out what he taught about the "one thing necessary;" his lessons of practical plety. He is often called the gentleman sains, and although it is not necessary to be learned in order to be a saint, yet we must admit that the two make a very delightful combination. Think how exquisitely attractive must have been the manners of our Blessed Lord. Well, Saint Vincent de Paul, who was a good judge of of our Blessed Lord. Well, Saint Vincent de Paul, who was a good judge of those things, courtly old French gentleman that he was, said of Saint Francis de Sales, that he was the most perfect geutleman since the days of Christ.

Saint Francis is famous in the Church for having made piety attractive, and he calls it," true devotion." and tells us we must not paint it according to our own fancy. We must not be ones ded, or, as the school girls are fond of saying "cranky." To avoid this kind of unattractive, niety we shall go to school to

tractive, piety we shall go to school to our gentleman saint and te sure of lea n-ing much in one lesson. We must love

our gentleman saint and te sure of lea ning much in one lesson. We must love God, he says, so as to make us work diligently, readily, and frequently in His service. That is devotion Notice the adverbs—how? Diligently. Not one day and then skip two; O, no. Careful and persevering effort is the meaning of diligence; then readily—that is, with the good will which counts for so much when there is question of a service for one we love; and frequently, which means, of course, that our good work is not one which is finished on any particular day, but goes on gayly and gladly through life's long d y until the end which crowns the work.

Our saint was very found of comparisons, and in this he followed our Blessed Lord's love for similes. He compares plety, or devotion, to rigor because it sweetens what might otherwise be bitter in our daily lives. He says, "it removes discontent from the poor and care from the rich," and we see the truth of his words in our own day, for who is so happy as God's poor? Not the world's poor, whom He said we would have always with us. Why, the pious poor are even gay in their poverty, so sweetly does God lay His hand upon them even in weighing them with a cross.

And the rich who know how to be the

does God lay His hand upon them even in weighing them with a cross.

And the rich who know how to be the "prey of the poor," who have learned to be God's agents for His poorer children—what does piety or devotion do for them? Makes them kings and queens, indeed, who have a double portion of the riches since all they touch turns, Midas-like, into gold for them.

Read Saint Francis de Sales' "Devout Life" written for a lady of the world, not for his own dear Daughters of the Visitation, and see if you will not

the Visitation, and see if you will not agree with the Archbishop of Vienna who wrote to the Saint—" Your book charms, inflames, and puts me into rap tures as often as I open it." It is really tures as often as I open it." It is really a book to teach one grace and style in writing as well as lessons in the love of God, so beautiful is its language, so choice and elegant its words. It was translated into all the languages of Europe, and Queen Mary, wife of Henry IV. of France, sent it, richly bound and adorned, to James I, of England. And what think you did the royal James say of it to his Bishops? "Why can none of you write with such feeling?" We might have told him that one must learn before one can teach; and surely our Saint Francis loved God as only such a tender heart as His could love.

I wonder how many girls know that Saint Francis de Sales wrote on the fashions. Indeed, yes—and a charming chapter it is too. He talks first of cleanlines—all the sanitary laws have not

liness—all the sanitary laws have not taken their rise in our day of germs and the like. He tells us that to be neat and clean is an exterior sign of our in and clean is an exterior sign of our interior spotlessness; just as we read that
the napkin found in the tomb of our Lord
after the Resurrection was folded. What
a lesson for untidy big and little people.
Saint Francis makes one statement which
ought to convince us of how very practical he was—"I would have devout
people," he says, "whether men or
women, the best dressed of company. I
would have them adorned with gracefulness, decency, and dignity." And this
is a saint who is talking, but a practical
saint who believed that the children of



PROTESTANT UNITY

It is now almost four hundred years since Martin Luther nailed his protest against Rome upon the Church door at Wittenberg. It was the first in a long series of acts in what the apostate monk was pleased to call a reformation. The eventful step met with the applause and approbation of an army of contemporaries; it was related for generations in song and story in the households of his disciples and descendants: and the great "reformer" himself was proclaimed a hero and his name and achievements inscribed in many a monument throughout the Protestant world.

To-day, however, we witness a great

ment throughout the Protestant world.

To-day, however, we witness a great change in men's attitude towards Luther and his work. He who was the 'idol of the crowd has been voted down from his niche in the hall of the immorbals, and his work once hailed as godly is now even by his followers branded as suicidal and destructive. The principle of private interpretation which he left his spiritual children as the key to the Soriptures has only too clearly been found to fail. This failure is written out in the religious bickerings, doubts and dissensions which with the advance of time have grown more numerous and more heated, and which are recorded in the dead bones of countless orded in the dead bones of countless recorded in the dead bones of countiess sects and systems that are strewn along the path of history.

But to-day more than ever before Protestantism is broken up into endless

divisions and shattered into countless fragments. It is too badly disintegrated to profit by bolstering and support, too far weakened to leave room for confidence even in its most saquine promoters. Even now they too are filled with despair and dismay. They look out with alarm upon the empty benches in their cold and bareen temples, and sick at heart they seek an end to the fads and fancies—miscalled religions—which attract silly women and deluded men. divisions and shattered into countless

maning and the

G 43

be dominated by the influential element in the congregation—a domination which has extended over his interpre-tation of the Scripture and left in his hands the covers of a Bible, it is true, but covers enclosing wild vagaries on politics, scandals and everything but what is religious.

Well, indeed, might they despair. Well, indeed, might they despair.
When matters have come to such a pass
that the giving of a Bible to man means,
if he read it, the giving to him of a new
religion, it seems well nigh impossible
ever to work the sheds and patches of
Protestantism into a whole garment

again.

It is, then, with much interest that the historic Church of Rome will follow the progress of the movement now on foot among the more hopeful of the churches and sects "to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fuililiment of our Lord's prayer. "That they as God and Saviour, and for the fulfill-ment of our Lord's prayer. 'That they all may be one.'" If this movement shall attain successfully the purpose which it seeks no one will rejoice more than the Catholic Church herself. Ever since the day her misguided children turned their backs upon her, her eyes have tenderly followed them even as a mother watches over the wayward stubborn members of her home.

She had seen them tossed about

She had seen them tossed about hither and thither, misguided and mis-informed, fed on the husks of error when informed, fed on the husks of error when the strong and strengthening food of truth was ever within their reach. And always has the mother's love in her heart been expressed in her ex-tended arms, wide open to embrace them all, and the earnestness of her appeal for their return to her bosom is but an index of the warmth of the wel-come which these prodicals on their come which these prodigals on their homecoming shall receive. But she is diffident.

fads and fancies—miscalled religions—
which attract silly women and deluded
men.

For some time now they have seen
the folly of allowing their minister to

Christian brotherhood unless once more they return as of old to the feet of Rome's Pontiff and as members of the one true Church, recognize his divinely constituted authority and to give him unmistakable evidence of their loyalty and allegiance.—The Pilot.

## THE DIFFERENCE

E. S. Wells, "reared a Methodist," with the usual attendance at Sunday school, but who admits that he "has never been and is not now, at seventy, a churchman," states in a letter to the New York Tribune his belief that the slim attendance at Protestant austerity, and that the Sunday services are too stiff, staid and prosy, and have about them too much of a preparing-for-death atmosphere to attract and interest. "The religion of Christ," he says, "should give us all a happy, joyous, sprightly demeanor and presence. Protestants especially make the Sabbath day one of stiffness, sadness and gloom, a day to be dreaded instead of one to look forward to with pleasure." "The Roman Catholics handle this matter better; if communicants attend to their Sunday morning devotious they are allowed, as we understand it, to treat the remainder of the day as a holiday that may be devoted to light-heartedness and even innocent sports, if they are so disposed. Young people appreciate this spirit of liberality and cheerfulness among Catholics, but remain nominal Protestants." Mr. Wells is right in maintaining that religion does not involve an atmosphere of gloom. He is also keen to observe the note of cheerfulness in Catholic worshippers and the absence of it in others. But the cause of the difference he is not in a position to perceive. The Protestant, if he attends church at all, irecites his Books of Common Prayer or chants a hymn and listens to a sermon, The Protestant, if he attends church at all, recites his Books of Common Prayer or chants a hymn and listens to a sermon, but the soul of religion, which is Sacrifice, is wanting. The Catholic, too may read his prayer book and hear a sermon, but, above all else, he unites with the congregation in the only true act of worship, the act of Sacrifice. There is little in Protestant worship to elevate and to cheer; the keynote of Catholic worship is given by the priest as he beworship is given by the priest as he begins, the Mass: I will go unto the altar of God, to God who giveth joy to my

There are some who dare assert that we can learn to be happy, that; as we become better, so do we meet men of loftier mind; that a man who is good attracts, with irresistible force, events as good as he, and that, in a beautiful soul the saddest fortune is transformed into beauty.—Maeterlinck.

Do not follow by thought or by wo y purpose that you can not co to God by prayer.—Henry Digby Beste.



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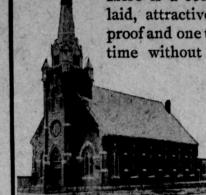
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