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# The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JUNE 10 1911

1703

## The Catholic Record

LONDON, SATURDAY, JUNE 10, 1911

NOT CORRECT

The *Ne Temere* decree is, we are of the opinion, pressed into service as a pretext for many unpleasant words against the Church. Some preachers do not discuss the decree as it is, but a decree made up of fantastic theories and prejudices. They declaim about their own imaginations and hold them up to ridicule and cry out to Canadians not to submit to Rome's dictation, forgetting the while that they are giving an astounding exhibition of ignorance. As a sample of what we refer to, we have a press report of a sermon on the *Ne Temere*, by an Anglican minister in Dartmouth, N. S. This gentleman is, on this matter, an object lesson of the scholarship whose badge is not accurate. He imagines that the *Ne Temere*, when enforced, claims the power to change the civil law of marriage. And what is astonishing is that he sets forth this imagination as a calm presentation of the truth. The Church, let it be understood, does not claim the power to change the civil law of marriage. The *Ne Temere* does not conflict with the law of the land so far as the civil effects of marriage are concerned. It does not contend that a marriage entered into by two Catholics, or a Catholic and Protestant, according to law, has no binding legal effect. In a word, every fair-minded English Canadian lawyer will say with Mr. Birrell: "The law knows nothing of Papi marriage legislation. We believe that under it our Catholic fellow-countrymen are not so free as we are to marry and to divorce, and marry again. Our courts will continue to administer our own law, and all who apply for its benefits shall have them. It has lost none of its efficiency since August 2, 1907."

The assertion of the Dartmouth cleric, that persons not married according to the requirements of the Church are not legally married, is but evidence of dense ignorance of the *Ne Temere*. He would know if he read the decree that civil marriage, though canonically null, would be regarded by the Church as civilly binding. The Dartmouth cleric gives a bewildering exhibition of not knowing what he is talking about when he says that "no true member of the Catholic Church can be a truly loyal citizen so long as the Church holds that it can free him from his civil obligations." This is the veriest twaddle. Perhaps the cleric, afraid in a waste of verbiage, mistook a phantom of his heated imagination for a reality, or he perhaps thought it a duty to contribute his share to the idiotic agitation over the *Ne Temere*, but he should, when his nerves are in good order, take an antidote in the shape of information. There is no question of loyalty to the State, but a matter affecting the internal concerns of the Church. The civil law can punish those who transgress it. If Catholics disregard it they will be punished. So why all this clamor about a matter that concerns Catholics?

ON GUARD

We believe that some owners of circulating libraries are scrupulous in the selection of books for their patrons. Parents, however, should be cautious of the reading of their children. They should bar the door to the messy concoctions called "problem novels," which are dashed up for the delectation of the morbid and curious. The "critics" may laud them, and praise the beauty of style and intricacy of plot and beauty of moral, but they serve no purpose save to extract the dollars from an unthinking public that cares little for either delicacy of conscience or purity of heart. And the beauty of their moral—as if the seamy side of life had any beauty—and the portrayal of women and men as seen by neurotic writers had any attraction for the normal mind. But the danger is that the young may, through example of others or parental negligence, acquire the habit of wallowing in this kind of fiction. They may, through much watching of how a hero or heroine can break the sixth commandment and be condoned by the novel writer, have dimmed for them the purity that is or should be the heritage of the young. Some sweet young things read, they say, every novel. Their bodies are clad in gaudy raiment, but any kind of attire is good enough for their souls. Instead of clothing their minds with pure thoughts and beautiful visions they must give them over to be clad in stuff fished out of coarseness and spun out of putrescent imaginations. And these are people

made into the likeness of God. Instead of keeping heart and mind attuned to what is noble and spiritual, they allow them to be pawed over by writers whose career is marked by the phosphorescent gleam of corruption. Parents and guardians should pay no heed to the so-called critics who prate about "the pure all things are pure." We have our standards of worthiness and dignity, and these should not be lowered at the behest of men to whom eternity is not. We have our own treasure-store of beauty and wisdom to attract and to enlighten, and our own heroes to guide us. But we have but a bowing acquaintance with our own. The children grow up with little or no love for reading that is worth while, with the result that they become common-place and unintelligent Catholics. But if we cannot implant a desire for serious reading we can at least protect the family book-shelves from the debasing novel.

WELL DONE

A society with a definite purpose, and intent upon it, can always have to its credit some measure of achievement. It may devote some energy to the social or athletic side, but it should take some one work under its care. For instance, the Academics in the Maritime Provinces are proud of one of their organizations whose speciality is education. To this end they devote a goodly portion of their funds to the maintenance of Acadian boys in various colleges. Yearly the number of their students increases, and this organization of this wise policy waxes in influence and prosperity. This is money well invested, and our Acadian brethren hope, and with reason, to receive dividends in the shape of educated men who will carry their banner, advance their interests and give to both State and Church the fruitage of Catholic principles. It is a work that should commend itself to other organizations. It may entail sacrifice and may decrease a certain amount of show and entertainment, but it stands for achievement and character and stability. It costs nothing to proclaim our love of education. Unending talk about our glories of the past may flow from the lips of the absolutely selfish. It is not what we have done, but what we are doing, that is prized by this generation. We may live in a fool's paradise and expect miracles, but this will not change the fact that our children, if they wish to be competitors with others, will not, un-disciplined and untrained, attain success. Our Acadian brethren do not lose sight of this fact. Aware as we are of the Church's work at other times, they seek to prove in an efficient manner that her principles have not lost their power even as her methods have still strength and efficacy in producing the best results of head and heart. Instead of talking they act, and the love of education born of self-sacrifice is above suspicion.

THE WALL FLOWERS

Why is it that many of the Catholics who occupy front seats in the theatre cluster around the church-doors on Sunday. One may see them there without any aid to devotion in their hands, standing in careless attitude, looking around them, on one knee. And they believe in the Real Presence. An observant stranger, watching their irreverence and carelessness, might doubt it. He would be justified in thinking that men who declare that the Mass is the great act of worship should manifest their belief so as to compel the attention of the observer.

CURB THE REPORTER

The editors who talk about clean journalism should curb the reportorial industry that panders to the public taste for demoralizing reading. The reporter can give the news without making the reader familiar with all the prurient details of broken marriage vows, divorce suits, and of casting these in a setting of flagrant sensuality. He may not have any conception of his responsibility, but the editor can convince him that a newspaper printed for the people should not be a menace to society.

The True Catholic

The true Catholic is he who has such a living sense of the blessing of being a member of the Church of Jesus Christ that he guards himself carefully against giving scandal to those within or without the fold by any words or actions unworthy of a Christian. In a community containing a number of non-Catholics, he is particularly mindful of showing to them, suspicious of the Church as they usually are, that the Catholic Church is a teacher of the most exalted morality; and as the spirit of any organization is judged by its expression in the lives of its members, he is watchful of his doings and sayings that he avoids even the appearance of evil.

## NOVEL MISSION METHODS OF FATHER VAUGHAN

NOTED ENGLISH JESUIT'S SOUL-CAPTURING CAMPAIGN IN LONDON'S EAST END.—THE PRIEST AS "JIM STAND BACK"

If Father Bernard Vaughan resides in the West his heart is in the East End of London, and, despite the fact that he has made his mark in improving the morals of Mayfair, he is in his element when elevating the ethical outlook of the Eastender. Those whose labors lead them among the poorer classes will tell us that a vast amount of the indifference displayed by that portion of the community to things religious is due to the multitudes of counter-attractions of a novel form, which draw many from the performance of their religious duties. Father Bernard Vaughan has realized this, and against these attractions he sets others. In the mission which he is giving at the Church of St. Mary and Michael, Commercial Road, Father Vaughan has struck a distinctly novel line. To give the mission a grand send-off, procession was held round the parish on Sunday evening last. Headed by an acolyte bearing a large crucifix and altar boys, the four missionaries, Fathers Vaughan, Hassan, O'Neill and Riley, S. J., walked in procession, followed by the priest, and the members of the local company of the C. B. B., with its band, brought up the rear. The League of the Cross Guards acted as stewards. Passing through Sutton Street, Cornwall Road, and Selander Street, a halt was called at Mercer Street, where Father Vaughan mounted a stool and addressed a large gathering—a distinctly cosmopolitan crowd. "We have a message for you," he said, "a message from God, who loves the poor and the lowly, and we ask you to come and hear it. We have come from the West to the East in order to try to help you to realize the grand destiny, the splendid future before you. We want you all to come; the greater the sinner the more welcome is that sinner to our net. Any one can land a mission; we want to land our mission."

On Monday evening Father Vaughan opened the service with a dialogue between himself and Father Hassan, one of the priests by whom he is assisted. Father Vaughan occupied a seat on the platform, and Father Hassan was in the pulpit at the other side of the church. The edifice was crowded by a congregation of one thousand eight hundred persons, many of whom were non-Catholics. "Well, dear friend, and what may your name be?" asked the questioner, and it transpired that Father Hassan is "Jim Standback, of 5 Black Pudding Court." He is a negligent Eastender, who has just been brought up by one of the missionaries. He further appeared that he has been married fifteen years, has five children (the last having been buried in 1908, after the hop-pip, through measles), and is in the habit of cursing, and he himself is out of work. "Why don't you go to the Labor Bureau?" asked the Missioner, suggestively. "Why, bless yer 'art, there ain't nothing to do there, no work in there, and I'm shert 'o' learnin' 'tho' I can do mostly anything that's not out of the way."

"If I were you, when out of work, I should try and help a bit in keeping the room clean, in mending your clothes, peeling a few potatoes, and such like."

"I t'other, I wot ne'er brought up to it. They didn't want nothin' of me any use when I were at school, and now they only teach the kiddies stuff what they can't turn to no account. Bless you, none of my childer could mend a coat, or a pair of shoes, or a good one, or a button, make a meat or tater pie or a stew, nor to save their lives. As for the girls, they love bits o' finery and strings of glass beads far more than washing 'o' aprons or scrubbing the floor. The schoolin' they gets Father days only make them discontented with what we have to offer them. They want to be what they never can be—fine ladies, dressed in fine feathers, going to picture theatres and music halls, instead of attending to home or going to church."

"What is lacking in school?" the missioner asks, and "Jim Standback" replies: "I tell you what I sees is wantin'—a proper knowledge of what a workin' man's trampled-down novel of a home is like."

"There is much truth, Jim, in what you say," admits the priest, "but what ought to be done?" "Didn't there ought to be some sort of schoolin' what would make our lads and lassies of a bit of use to us or to somebody? They don't be of no use at present, and don't want be. There's something wrong somewhere. They sits at loosing time, readin' miles 'o' rubbish, and stories of love, and police court reports till they are of no more use to an East End toiler's man's home than a fire-grate without victrols or coal on it. They've only been taught at school to be no good for nothin' but a better sort of 'olligan. It's play as they wants, not work."

Coming to the point, the priest asks if "Jim" has been to the mission, and, unable to tell a lie to the priest, admits that he was "a bit on the booze this week." "A pal o' mine," he says, "keeps treating me when I go searchin' for a bit of work. It's 'ard when you have no ballast on board to chuck 'o' two-penn'orth and a chaker," with

now and then a 'dog's nose' to keep out the starve and the cold."

"Jim, yours is a hard and difficult life, but don't make it harder and more unbearable by shutting out the light and warmth of his holy religion."

Eventually "Jim" is persuaded to go to the mission, and finishes with an exhortation to the priest. "Tell them, father, down the court," says, "that Jim Standback as tried to go on without God long enough and it's nothin' but worry by day and hell by night."

At the same time one cannot turn deaf ears to those who have been known to complain that novelty of the description mentioned, is revealing rather higher than the higher mark of priority, and, with a brief for those who think thus, a representative of the "U. and C. W." questioned Father Vaughan, and his reply should reassure them.

"Not to gain the whole world will I shift my centre of gravity," he said. "As a Catholic I am on the lookout to see what means are being used by the foe to draw our people away from God, and I must remember how, in the 'Two Admirals,' Fenimore Cooper hits the nails out of those hands and by counter-attractions draw them back through the senses, to God."—Catholic Universe and Weekly, London.

THE EARLY FATHERS OF THE BLESSED VIRGIN

It is wisely remarked in that learned volume, "The Blessed Virgin in the Fathers of the First Six Centuries," by Rev. Thomas Livius, C. S. S. L., page 208: "It can hardly fail to strike any one who peruses even cursorily the writings of those Fathers who speak most of the Blessed Virgin, how frequently they refer to the Angelic Salutation as the Divine witness to Mary's sanctity and perfection. The 'Hail Mary' holds a prominent position in the sacred primacy, in that it has ever since done in the popular devotion of the faithful. It is a theme on which they never tire to dwell; one always new, ever suggesting matter for reverent astonishment and devout meditation, an exhaustless well, whence they are wont to draw for our Lady fresh praises. With us the Angelic Salutation has come to be, so to say, the recognized formula and exclamation of devotion, the formula of devotion; but devotion to the Ave Maria had its origin in the very earliest ages of the Church. It has its place in some of the most ancient Liturgies, whilst the words of the angel, which we find it was from the beginning in popular use as a recognized form of prayer. We find it in doctrinal form in that traditional view—set forth by St. Justin, St. Irenaeus, and Tertullian—of the Virgin, who, when she heard the speech of the serpent to our first mother in the garden is so strikingly contrasted, in its nature and effects, with Gabriel's Ave to our Lady at the Annunciation."

For example, St. Epiphanius says: "What things we have thought to be most religious and profitable for the Church, these we have professed concerning the holy Virgin. These we might undertake to do for her who is in all respects full of grace, as Luke's Gabriel 'Hail, full of grace, the Lord is with thee.' 'Hail, full of grace.' For, God alone excepted, she is superior to all. By nature she is far more beautiful than the very cherubim and the entire angelic host. To show her forth, no heavenly or earthly tongue at all suffices, nor the words of the angels. St. Augustine, Bishop of Hippo: 'O truly full of grace! For thus was she saluted of the Angel: 'Hail, full of grace.' Who can explain this grace? Who shall suffice to give thanks for this grace?' Doubtless she, who merited to provide the price for man's redemption, has more power than all the other saints to help the redeemed. St. Theodoret of Amara: 'Has not she who art clothed with light! Hail, most stainless mother of sanctity! O holy temple of our hopes, wherein dwells all sanctity and magnificence! Hail, virgin full of grace, amongst Virgins, Mother, and amongst mothers Virgin, of these and of these the figure and type, whilst in very truth surpassing both! St. Basil of Seleucia: 'Who so would celebrate the holy Virgin and Mother of God will find abundant materials for praise. But I, knowing my own weakness to be unequal to the mightiness of the reality, have for a long while refrained from very awe. For I have not my lips purified with a coal from heaven, like Isaias who saw the seraphim; nor have I, like the divine Moses, the feet of my soul bared of their covering. What tongue is there so eloquent as worthily to hymn her praises? For through her name we have merited great blessings. What gifts shall we offer worthy of her, of whom all things of this world are not worthy? For if St. Paul says of the other saints, 'Of whom the world was not worthy,' what shall we say of the Mother of God, who outshines all the martyrs as much as the sun, the stars? O Virginity through which angels rejoice at being sent to minister to our race, and Gabriel is gladdened at being intrusted with the announcement of the divine conception! Wherefore from that joy all hail-let our address begin. Hail, full of grace, the Lord is with thee. Hail, full of grace, the Lord who didst meditate between God and man, that the partition wall of

enmity might be taken away, and the earthly made one with the heavenly. Early Liturgies: 'Hail, Mary, full of grace; the Lord is with thee; Blessed art thou among women, and blessed is the fruit of thy womb, for thou didst bear the Saviour of our souls. Hail in the highest, our all-holy, pure, most blessed, glorious Lady, the God-Mother, and ever Virgin Mary. Verily it is becoming to bless thee, the God-bearing, the ever blessed and all-blessed, and Mother of our God, more honorable than the cherubim, and incomparably more glorious than the seraphim; thee who didst bear with purity God the Word, thee the true God-Mother, we magnify. In thee, full of grace, all creation rejoices; the host of angels, and the race of the hallowed temple and spiritual paradise; pride of virgins; of whom God was made flesh, and our God, who was before eternity, became a little child. In thee, O full of grace, all creation rejoices; glory unto thee. There it rested, until it was learned from Mexico that the gentleman in question had changed his mind at the last moment and had not accompanied the vice-president, and therefore, for the best of reasons, had not been guilty of diplomatic impropriety in Spain. Another case in point is the detailed report of an attempt to assassinate President Roosevelt, of Panama. On the day after reading the "thriller," we learned that there was no foundation to the tale. Then came the announcement, made with a straight face, that the Vatican had advised the Portuguese hierarchy to accept the separation of Church and State precisely on the terms offered by Messrs. Braga & Co., who, at latest accounts, were endeavoring to be conducting a vendeville show nicknamed a "republic." The order was complied with, the new Act provides a penalty of a \$1,000 fine or a year in prison. Right Rev. Edmund F. Prendergast, D. D., V. G., of Philadelphia held ordinations as follows: Wednesday, May 24, Minor orders; Thursday, May 25, sub-deaconship; Friday, May 26, deaconship, all at the Seminary; Saturday, May 27, priesthood in the Cathedral. Among the new priests are five converts: W. L. Hayward, Charles L. Bowles, Otto W. Groom, Edward Hawkes and James Bourne, ordained for the Philadelphia Archdiocese. Times have certainly changed in New England. Recently when Bishop Nolan was conferring at the church in Roxbury, Mass., the Congregational congregation who were worshipping in a meeting house across the way, adjourned in a body and presented themselves at the Catholic services. Not for twenty-five years has a Bishop visited the town of Roxbury, and his visit amounted to a real event in the life of the quiet little village. The non-Catholic portion of his congregation listened with edifying respect to the address of Bishop Nolan. A missioner in one of the new districts of Indo-China sends a photograph of his church and house. He writes: "I have here a Christian settlement still in its cradle, and from the picture I enclose, you will see that my accommodations closely resemble those at Bethlehem. I cannot believe that God will forsake a people who have furnished so many martyrs, and though this mission is located in the poorest in Indo-China, I trust that the zeal of those at work in this field of labor will one day find us out."

Jews, Gentiles, Catholics and Protestants are members of a general committee to arrange the non-sectarian celebration to be given in the 5th Regiment Armory on June 6 in honor of Cardinal Gibbons golden jubilee. Presbyterians, Baptists and Methodists are interested in honoring the Cardinal as a foremost citizen. Ex-Mayor J. Barry Mahood, Presbyterian, is chairman of the committee on invitations. At a meeting of the committee to-day, unique suggestions were made for a testimonial to the Cardinal. Rev. Edmund Buckley, O. P., died in Leeds, England, on April 23, the age of seventy-seven. He was received into the Church by Father Faber in 1851 and became a Dominican a few years later. Honored by his brethren with the title of prior, which he held successively in several convents of his order, he endeared himself to the people by his falling kindness of disposition and his fatherly interest in all who sought his counsel or aid. He celebrated the Golden Jubilee of his priesthood last September. There are two wishes that lie near the heart of the Holy Father, very near, indeed, for they fill a big space in his programme of "restoring all things in Christ," viz., the canonization of the Curé of Ars and of a lay professor of Bologna University who died a few years ago. The reason why Pius X. is specially anxious about the cause of the French curé is because it is his intention to constitute him the patron of the parish priests of Christendom. To the Beatus the Pope cherishes a most tender devotion, so tender, indeed, that a small statue of the curé stands ever on his writing desk. It is perhaps not generally known that in the Middle Kingdom of China there are not only Chinese Trappists, but Chinese Franciscans, Chinese Jesuits, Chinese Dominicans, and other priests of religious orders. Since the Propaganda, of Nov. 23, 1845, issued a special decree to all the missions to establish seminaries for a native clergy, to select the candidates carefully from Christian families of old standing, and to train them diligently for their high vocation in humanistic sciences, in philosophy and theology, as well as in their native literature and the ancient classics of China, the number of Chinese priests has steadily increased.

was discovered the vulgar trickster was favored with an allusion from the Scientific American which ought to have made an impression on even his pachydermatous sense of propriety. But some of these newspaper hoaxes are too clearly inspired by a malevolent spirit, suggestive of power and evil purpose, to be passed off lightly as the work of one whose lump of humor is a hollow. When the originator, for example, takes refuge behind a prominent name, a cruel injustice is done, and later representations cannot undo the harm. Thus, while Vice-President Corral was in Spain, he was reported to have uttered sentiments highly offensive to the United States, charging our country with bad faith, double-dealing and trickery towards Mexico in its present domestic troubles. Such remarks from a distinguished public official were in no way to be taken as an insult to the United States, and in due time were emphatically repudiated by Corral. The cable then fathered them on a certain worthy personage supposed to be in the vice-president's suite, and thus the matter was made, not good, but less bad. There it rested, until it was learned from Mexico that the gentleman in question had changed his mind at the last moment and had not accompanied the vice-president, and therefore, for the best of reasons, had not been guilty of diplomatic impropriety in Spain. Another case in point is the detailed report of an attempt to assassinate President Roosevelt, of Panama. On the day after reading the "thriller," we learned that there was no foundation to the tale. Then came the announcement, made with a straight face, that the Vatican had advised the Portuguese hierarchy to accept the separation of Church and State precisely on the terms offered by Messrs. Braga & Co., who, at latest accounts, were endeavoring to be conducting a vendeville show nicknamed a "republic." The order was complied with, the new Act provides a penalty of a \$1,000 fine or a year in prison. Right Rev. Edmund F. Prendergast, D. D., V. G., of Philadelphia held ordinations as follows: Wednesday, May 24, Minor orders; Thursday, May 25, sub-deaconship; Friday, May 26, deaconship, all at the Seminary; Saturday, May 27, priesthood in the Cathedral. Among the new priests are five converts: W. L. Hayward, Charles L. Bowles, Otto W. Groom, Edward Hawkes and James Bourne, ordained for the Philadelphia Archdiocese. Times have certainly changed in New England. Recently when Bishop Nolan was conferring at the church in Roxbury, Mass., the Congregational congregation who were worshipping in a meeting house across the way, adjourned in a body and presented themselves at the Catholic services. Not for twenty-five years has a Bishop visited the town of Roxbury, and his visit amounted to a real event in the life of the quiet little village. The non-Catholic portion of his congregation listened with edifying respect to the address of Bishop Nolan. A missioner in one of the new districts of Indo-China sends a photograph of his church and house. He writes: "I have here a Christian settlement still in its cradle, and from the picture I enclose, you will see that my accommodations closely resemble those at Bethlehem. I cannot believe that God will forsake a people who have furnished so many martyrs, and though this mission is located in the poorest in Indo-China, I trust that the zeal of those at work in this field of labor will one day find us out."

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PROSELYTIZING AGENCIES IN THE PHILIPPINES CIRCULATE WEIRD STORY OF KIDNAPPED DOMINICAN PRIAR

In the April issue of the Protestant Alliance Magazine appeared a startling story, copied from the Philippines Free Press of Manila, under the heading "Dominican Friar Kidnapped and Sent as Prisoner to Spain." Underneath was a picture of the "kidnapped" priest, Rev. Tertuliano Simon. The story was bloodcurdling, being worked up with the dramatic instinct. It was described as "an ecclesiastical tragedy suggestive of the dark days of the Inquisition," and the narrative proceeded: "A Spanish friar of the Dominican Order, Tertuliano Simon Villages by name, having become convinced of the error of the doctrines taught by the Church of which from his birth he had been a member, and which he had served for seventeen years as one of the religious Order of Dominicans, decided to renounce the vows he had taken and to identify himself with the Christian Mission of this city, of which the Rev. Fr. L. Kessler is missionary-in-charge. Learning of his intention, the Dominican Order forestalled his plans by slipping him out against his will and virtually as a prisoner. His passage was secured on the steamer at the last minute, and he is now held in detour in a convent in Hong Kong or is on his way as a prisoner to Spain. His name appears on the passenger list as 'T. Simon, priest.' In conclusion the American eagle is appealed to in tearful language to come to the rescue: 'To Americans the questions which present themselves are: Can such things go on under the flag which stands for life, liberty and religious freedom, and will the Government do anything about this strange outrage, or must there be no interference with a religious order when it violates the laws of the land?' When we read this sensational story we at once communicated with the Rev. Ambrose Coleman, Dublin, a member of the same order, and he wrote for information to the Rev. Father Antonio, a Philippine conferee. Father Coleman has now received a letter on the subject from Father Simon himself, who is at present in Spain. The letter which he has kindly sent us, is in Spanish and is dated Colegio de San Francisco, Avila, April 22, 1911. Father Simon picks the biggest bubble. He calls the whole story, which in such vivid colors appears in two pages of the Protestant Alliance Magazine, a gross calumny on himself and an outrage on the Dominican Order. Father Simon says he came alone on the German steamer Bulow from Hong Kong to Spain, was surrounded by Protestants, and had plenty of opportunities of leaving the order if it were his wish. His intention to do so.—London Catholic Times.

NEWSPAPER HOANES

Sometimes, when not even a leaf is stirred in the highways and byways of newspaper life, one of the staff will concoct a "story" instinct with novelty and interest, like that of the boy with a telescope eye, or that famous account, with all details, of the transportation of some baby whales from San Francisco to the Great Salt Lake in Utah with the intention of stocking that tub of brine, and thus developing the domestic whale fisheries. These glowing descriptions of what didn't happen make pleasant, even if not very profitable, reading, and they hurt nobody. It is not so long ago that the Scientific American, whose reputation as a reliable purveyor of news of a very high order is world-wide, reproduced a photograph which, as we now recall the details, had been sent to it from one of the justly famed potato-growing districts of Colorado. The picture represented a man holding on his shoulder a potato of the variety, as we now recall the details, had been sent to it from one of the justly famed potato-growing districts of Colorado. The picture represented a man holding on his shoulder a potato of the variety, as we now recall the details, had been sent to it from one of the justly famed potato-growing districts of Colorado. The picture represented a man holding on his shoulder a potato of the variety, as we now recall the details, had been sent to it from one of the justly famed potato-growing districts of Colorado.

was discovered the vulgar trickster was favored with an allusion from the Scientific American which ought to have made an impression on even his pachydermatous sense of propriety. But some of these newspaper hoaxes are too clearly inspired by a malevolent spirit, suggestive of power and evil purpose, to be passed off lightly as the work of one whose lump of humor is a hollow. When the originator, for example, takes refuge behind a prominent name, a cruel injustice is done, and later representations cannot undo the harm. Thus, while Vice-President Corral was in Spain, he was reported to have uttered sentiments highly offensive to the United States, charging our country with bad faith, double-dealing and trickery towards Mexico in its present domestic troubles. Such remarks from a distinguished public official were in no way to be taken as an insult to the United States, and in due time were emphatically repudiated by Corral. The cable then fathered them on a certain worthy personage supposed to be in the vice-president's suite, and thus the matter was made, not good, but less bad. There it rested, until it was learned from Mexico that the gentleman in question had changed his mind at the last moment and had not accompanied the vice-president, and therefore, for the best of reasons, had not been guilty of diplomatic impropriety in Spain. Another case in point is the detailed report of an attempt to assassinate President Roosevelt, of Panama. On the day after reading the "thriller," we learned that there was no foundation to the tale. Then came the announcement, made with a straight face, that the Vatican had advised the Portuguese hierarchy to accept the separation of Church and State precisely on the terms offered by Messrs. Braga & Co., who, at latest accounts, were endeavoring to be conducting a vendeville show nicknamed a "republic." The order was complied with, the new Act provides a penalty of a \$1,000 fine or a year in prison. Right Rev. Edmund F. Prendergast, D. D., V. G., of Philadelphia held ordinations as follows: Wednesday, May 24, Minor orders; Thursday, May 25, sub-deaconship; Friday, May 26, deaconship, all at the Seminary; Saturday, May 27, priesthood in the Cathedral. Among the new priests are five converts: W. L. Hayward, Charles L. Bowles, Otto W. Groom, Edward Hawkes and James Bourne, ordained for the Philadelphia Archdiocese. Times have certainly changed in New England. Recently when Bishop Nolan was conferring at the church in Roxbury, Mass., the Congregational congregation who were worshipping in a meeting house across the way, adjourned in a body and presented themselves at the Catholic services. Not for twenty-five years has a Bishop visited the town of Roxbury, and his visit amounted to a real event in the life of the quiet little village. The non-Catholic portion of his congregation listened with edifying respect to the address of Bishop Nolan. A missioner in one of the new districts of Indo-China sends a photograph of his church and house. He writes: "I have here a Christian settlement still in its cradle, and from the picture I enclose, you will see that my accommodations closely resemble those at Bethlehem. I cannot believe that God will forsake a people who have furnished so many martyrs, and though this mission is located in the poorest in Indo-China, I trust that the zeal of those at work in this field of labor will one day find us out."

Jews, Gentiles, Catholics and Protestants are members of a general committee to arrange the non-sectarian celebration to be given in the 5th Regiment Armory on June 6 in honor of Cardinal Gibbons golden jubilee. Presbyterians, Baptists and Methodists are interested in honoring the Cardinal as a foremost citizen. Ex-Mayor J. Barry Mahood, Presbyterian, is chairman of the committee on invitations. At a meeting of the committee to-day, unique suggestions were made for a testimonial to the Cardinal. Rev. Edmund Buckley, O. P., died in Leeds, England, on April 23, the age of seventy-seven. He was received into the Church by Father Faber in 1851 and became a Dominican a few years later. Honored by his brethren with the title of prior, which he held successively in several convents of his order, he endeared himself to the people by his falling kindness of disposition and his fatherly interest in all who sought his counsel or aid. He celebrated the Golden Jubilee of his priesthood last September. There are two wishes that lie near the heart of the Holy Father, very near, indeed, for they fill a big space in his programme of "restoring all things in Christ," viz., the canonization of the Curé of Ars and of a lay professor of Bologna University who died a few years ago. The reason why Pius X. is specially anxious about the cause of the French curé is because it is his intention to constitute him the patron of the parish priests of Christendom. To the Beatus the Pope cherishes a most tender devotion, so tender, indeed, that a small statue of the curé stands ever on his writing desk. It is perhaps not generally known that in the Middle Kingdom of China there are not only Chinese Trappists, but Chinese Franciscans, Chinese Jesuits, Chinese Dominicans, and other priests of religious orders. Since the Propaganda, of Nov. 23, 1845, issued a special decree to all the missions to establish seminaries for a native clergy, to select the candidates carefully from Christian families of old standing, and to train them diligently for their high vocation in humanistic sciences, in philosophy and theology, as well as in their native literature and the ancient classics of China, the number of Chinese priests has steadily increased.

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DOCTOR O'HAGAN'S WORK

A READER'S ESTIMATE

A man does not write for critics, and yet his opinions have weight; while those of the reader, which really show the wind blows, are negligible...

If you think of Doctor O'Hagan as a secular writer, it is his thought and attitude that stands out in memory, for reasons which will later appear...

That which makes his work, aside from the craftsmanship, is the judicial mind of this author. A natural logic, a sense of proportion, and self-repression bring and keep the theme effectively in view...

The elements of strength in his style—taste, judgment, purpose and finished workmanship—are reinforced by, or set in, a personal reserve not generally found in the typical essayist...

In the following passages from his various essays may be seen the style of imagery, pleasing diction, judicial temperament and polish; the quotations at the same time reveal his attitude, scope of thought and sense of proportion.

He has Browning's half-truths in mind when he says: "The function of poetry is to speak essential truths as opposed to relative truths..."

Of Shelley's "Prometheus," he writes: "The poem breathes hatred to historical Christianity. Yet this great lyrical drama should be carefully studied, not for its ethical value, but as an exemplar of the logical product of the rationalism which was nurtured through two centuries in the garden of English song..."

A passage destined to be quoted often is the closing paragraph of the admirable essay, "Poetry and History Teaching Falsehood." Catholics have no need to apologize for the life or policy of their Church during its reign of nine hundred years. It is a book open to the world, and every chapter in it is a record of the spiritual and intellectual progress of man...

As collected, Doctor O'Hagan's work comprises five small volumes, two of verse and three of essays. The poetry which is his best work will be said to be his author's most mature, and "Canadian Essays," is particularly for citizens of that northern land, since many of the men and women discussed are as yet little known in the United States...

The latest volume, "Essays Literary, Critical and Historical," is the most timely and fresh in theme, and expressly welcome to the student-reader. It contains "The Princess," a study, "The Degradation of Scholarship," "The Italian Renaissance and the Pope of Avignon," "The Study and Interpretation of Teaching," and "Poetry and History Teaching Falsehood."

The exceptions to Browning taken in this essay have been noted in the quotations already given. In the matter of history, Doctor O'Hagan attacks a text-book used in Chicago University—the General History of Europe, by Thatcher and Schwill whose names may be said to be unimpaired in their own country...

cherished a secret desire to live in their verse. Perhaps in the poetry that had looked away that which was most precious of their mind—the dream and the song to which they alone kept the key, because expression eluded them...

Even though Doctor O'Hagan's poetic work were not his earlier expression, he is at his best in the essay. That which makes him of strong value in the latter work tells against him in verse. The judicial mind is antagonistic to the poetic temperament; logic, police, restraint are opposed to imagination, fancy flight and poetic fire...

Aside from this lack, there is much to give delight and pleasure in the volumes of verse, for many prefer the quiet, restful voice and the careful thought upon the fair-trimmed tree, "Songs of the Settlement," similar in key to Carleton's and Riley's homely poems, will always be popular with the majority...

There is both art and heart in the little poem, "The Trestle." In "Grosse Ile" there is a strong, earnest sympathy expressed objectively, commemorating the Irish exiles buried there. The spirit of Faith breathes always in his verse, while the human appeal is sometimes lacking...

"I know not what my heart hath lost, I cannot strike the chords of old, Yet meanwhile he does strike them, most decidedly—the universal pang, the common loss, and the discovery that 'Not all is lost—the fruit remains.' It is linked here as may be expected, with the spiritual: 'The glory of the summer sky, May change to tints of autumn hue, But faith that sheds its amber light, Will lend our Heaven a tender hue.'"

"O altar of eternal youth! O altar that beckons from afar! Give to our lives a blossomed star, Give to our morn an evening star." These lines recall the beautiful and noble, less optimistic, stanzas of Holmes' "Whisper."

Though Doctor O'Hagan's published works are few and small in size, there is compensation in the signs that the latest work, the "ripened fruit" is yet to come. The latest book, the product of his particular powers, gives hope of more in the line of criticism, literary and historical. Literary criticism, as a branch of letters, bears too often the stigma of advertising. It has a more inspiring function. For those who can combine judgment and honesty, it is the mission of forming the reading public and directing future literature in the time of low ideals, hasty publication and money chasing. If literature is a criticism of life, then what is literary criticism?

but the complement of their views, the reagent for their thought, the principles of historical Christianity, we do not find on the same library shelves. We need more Catholic critics.

The following passage from John Burroughs illustrates that which must be taken with his keen and strong views of life and literature: "The spirit of the age, the Time Spirit is always at work and takes us with it whether we know it or not. For instance, the whole religious world is now drifting away from the old theology and drifting faster than we suspect. Certain zealots have their faces very strongly set against it, but like Commodore Perry on the ice flow, they are going south faster than their efforts are carrying them north. Indeed, the whole sentiment of the race is now moving into a more genial and temperate theological climate, away from purgatorial fires rather than towards them."

And even though the half-truth in this perceived, the repetition and familiarity of the idea too often achieve an effect not warranted by the logic. Wherefore, we wish the reader to know the conditions of the work of Doctor O'Hagan's critical essays and desirous of more that shall find their way by judicial balance to the public reading shelves. In his journal in the "New World" there is a list of the titles of his letters and art that come most timely.

—CATHERINE MCPARTLIN in May Magnificat.

TWO VIEWS OF MODERN RELIGIOUS THOUGHT

By Edith, High Dames in the Atlantic Monthly

CONTINUED FROM LAST WEEK

Up to fifty years ago it was commonly asserted by thinkers who were at that particular date "modern," that the phenomena alleged by Catholics to have been manifested at certain holy places, or in the lives of holy people, simply did not take place and never had taken place, because miracles were obviously impossible. It was a magnificent and beautiful act of faith to make an act of faith since it rested upon an unproved principle, namely, that the supernatural is not, in spite of a popular and shallow opinion to the contrary, nearly so natural to man as a firm reliance upon his own. Yet here the fact remains that this continuous stream of converts into the most practically and theoretically dogmatic society in the world, of converts who through their education and attainments surely should be tempted, if not actually, by the fact remains that the pleasant Paradise of Individualism and Personal Poverty.

Next, there is the consideration of the undoubted tendency of academic minds to be blind to all data except those which are available to the scientific method to which they have devoted themselves; faced by the very sensible and Catholic way of treating man as a feeling as well as a thinking animal, and of taking into account in the study of truth, not only matters of dry intellect, but those departments of knowledge to which access can only be gained by the heart. Thirdly, we glanced at the extraordinary vindication that Catholicism has received, at least in regard to facts, from the most modern of all modern sciences.

There remain, however, several other signs of the future which must not be disregarded. In regard to the Catholic Church, the fact remains that the Catholic Church is clearly and generally distinguished. The object of his book is to indicate the strong probability of the triumph of Catholicism in the future, not only in the present process but in the effect of Catholicism on the family. Not only are Catholics more prolific than other nations (directly in virtue of Catholic teaching or indirectly in virtue of the Catholic Church) but the Catholic is the one body that resolutely regards the family, and not the State or the individual, as the unit of growth. And it is simply notorious that where the family is overshadowed by the State, as in the case of Sparta, or by the individual, as in the case of every really autocratic despotism, no virtues of patriotism or courage can avail to save the country from destruction. It seems astonishing that our modern ethnologists seem unaware of the significance of all this with regard to the future of religion.

Another sign of the times surely lies in the province of comparative religion. Our modern researches have taught us, what the Church has consistently known and maintained, that there are great elements of truth common to all religions. Once more our modern ethnologists have stepped forward enthusiastically, and acclaimed the discovery of this very ancient fact as a proof that Catholicism is but one among many faiths, and no truer than the rest. Here, for the first time, are the ethnologists and the Buddhists in Mitthraic worship; and sacramentalism among the American Indians.

Very prudently they do not lay stress upon the eternal despair of Buddhism, the perillities of the Confucians, or the religious brutality and materialism of the Indians. They select those elements of sanity and truth that are distributed among the various faiths of the world, those elements which appeal to all men, in some degree, and find in their diffusion an argument against the one faith that holds them all!

Comparative Religion" has done, in fact, an enormous service to the claims of Catholicism. It has revealed to the world exactly that phenomenon which should be looked for, ex hypothesi, in a Divine Revelation, namely, that the creed which embodied that Revelation should contain, correlated and organized in a whole, all those points of faith of which each merely human system of belief can catch and reflect but one or two. For it is inconceivable that if it is the sole religion which has revealed a revelation from God, many points in that revelation should not have been anticipated, at least partly and fragmentarily, by groups of human minds for which, later, that revelation was intended to be a cure of the "dark ages."

Now, the facts mentioned are surely suggestive, not necessarily of the truth of the Catholic religion, but of the extreme likelihood that that religion, and not a benevolent Pantheism or Immanentism, is the true religion of the world. Here is a religious society which is not only up to the present the one single religious force that can really control and unite the masses, but also the one single religious body with clear dogmatic principles which can attract at any rate a considerable selection of the most advanced and cultivated thinkers of the age. It is the easiest thing in the world to become an individualist; it is always easy to believe in one's own infallibility of one's self; one only requires the simple equipment of a self-righteous contempt of one's neighbor; but it is not very easy to believe in the infallibility of some one else. That is the humility of at least intellect. The craving for an external authority is not, in spite of a popular and shallow opinion to the contrary, nearly so natural to man as a firm reliance upon his own. Yet here the fact remains that this continuous stream of converts into the most practically and theoretically dogmatic society in the world, of converts who through their education and attainments surely should be tempted, if not actually, by the fact remains that the pleasant Paradise of Individualism and Personal Poverty.

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in spite of the fact that she is, in her faith, committed to the past and to doctrines formulated centuries before modern science was dreamed of.

Is there any other society in the world, secular or sacred, that has passed through such vicissitudes with such a burden on its shoulders, and survived? For it is a burden which she cannot shift. She cannot, at least, "re-cast her theology" and drop unpopular or unfashionable dogmas (as can all sects which claim merely human authority, and yet live). Yet who can doubt that she has more of a force to-day than all the most accommodating denominations around her. She has lived, too, in the tumultuous rush of western life, not in the patient lethargy of the east. She has struggled, and she has won; enemies in her gate, but with her own children in her own house. She has been betrayed over and over again by the treachery and wickedness or cowardice of her own rulers; she has been exiled from nearly every country which she had nursed into maturity; she has been stripped in nearly every one of her lands of all her treasures; she has finally seen her supreme sovereignty on earth driven to take refuge in its own house by the children of the men whom she raised to honor. And yet on her secular side she has seen every kingdom of Europe rise and fall and rise again; she has seen a republic give birth to a monarchy or an empire, and an empire yield to a republic; she has seen every dynasty fall except her own; she has seen, in religious affairs, every "sign of the times" claim to efficiency lies in its modernity—fall to keep pace with herself who has the centuries on her shoulders; and she remains to-day the one single sacred and secular commonwealth which has faced the revolutions and the swirling religions of the West and has survived, with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent; she reigns, at least, in the hearts of her over-much hearts than any other earthly sovereign, and more heads than any philosopher of the schools; she arouses more love and obedience on the one hand, and more hatred and contempt on the other than the most romantic, the most brutal or the most constitutional sovereign, sage or thinker ever seen.

I called this characteristic of her Resurrection. I call it now Resurrection for this is the "sign of the times" to which her Divine Founder appealed. And yet our "modern religious thinkers" are dreaming in their arm-chairs of another "creed!"

If the way is set with thorns, they are, in part at least, of your own planting.—Lucas Malet.

To forgive our enemies and to refrain from unkind judgments with obligations incumbent upon every Christian. It may not be natural to do so, but it is unquestionably Christian. He who obstinately refuses to practice charity, to this extent, at least, forfeits his birthright in the kingdom of Christ. What more frequent than the judgments of the motives of others, and yet we all know from bitter experience how unjust and short-sighted searchings generally are.

Convent of the Sacred Heart LONDON, ONTARIO The training given by the Religious of the Sacred Heart comprises, besides a thorough grounding in the ordinary branches of education: Christian Doctrine, Elements of Philosophy, Ancient and Modern History, Literature, Ancient and Modern, The English Language in all its branches, Elements of Natural Science, Mathematics, Latin, French, German, Needlework, Music, Drawing, Painting, Conversation in foreign languages is made a specialty. The Convent is acreably situated, surrounded with large play grounds and every arrangement is made that may contribute to the improvement and comfort of the pupils.

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1911.

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

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

LONDON, SATURDAY, JUNE 10, 1911

THE LIBERATOR

One of the most marked indications of the change of sentiment in England in recent years in regard to Ireland lies in the place her great Liberator, Daniel O'Connell, has come to occupy in the estimation of imperial statesmen and historians.

It has been well said that in the whole range of modern politics no man has led a stormier life than O'Connell.

From his first entry into public life until almost his latest breath, warfare, not less fierce because unbloody, was the prime state of his being.

It was in these two volumes of O'Connell's Correspondence that his real character was first made manifest to the world.

It is patent to all that our ministerial friends as a body are fast losing whatever little influence they once had amongst their people.

"Is it wise that Rev. Mr. Moore should give the shocking details of his presence of vice without regard to the presence of young people?"

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But great as he was in this and in other phases, it has always seemed to us that his special greatness lay in that remarkable combination of qualities as publicist and yet as humble Christian;

Mr. W. H. Gregory, reared as he has told us, in the inmost circles of Dublin Castle, has placed on record the profound hatred and distrust of Catholics, and of O'Connell in particular, which he imbibed in his childhood.

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pulse and feeling of the people of Ireland, but never without a profound sense of responsibility.

Without any authority to preach, the preachers of the sects are continually running amuck. The preachers in the East do not agree with the preachers in the West and the preachers in the North frequently come into wordy conflict with the preachers in the South.

Mr. May R. Thornley, a lady evangelist who deserves credit for the deep interest she takes in the promotion of morality, makes some startling statements in regard to the behavior of school children which has had the same effect in the ranks of the ministerial associations as if a stick of dynamite were exploded in their midst.

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FREE LANCES

Without any authority to preach, the preachers of the sects are continually running amuck. The preachers in the East do not agree with the preachers in the West and the preachers in the North frequently come into wordy conflict with the preachers in the South.

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THE NE TEMERE DECREE

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THE MILITANT DR. CARMAN

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THE POWER OF THE LODGE

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JUSTICE—NOT CHARITY

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NOTES AND COMMENTS

The Eucharistic Congress...

CHARITY

In other words to...

THE TRUTH

THE TRUTH is that the Holy Father...

ROME

ROME (the English periodical published in the Eternal city) goes on to quote the story of a former Pope (Sixtus IV ?), whose parents belonged to the very poorest class:

THE COLLEGE

THE COLLEGE of St. Hyacinthe, will this month celebrate its centennial. Begun one hundred years ago in the village of Petit Maska (now the city of St. Hyacinthe), by the Venerable Father Giroud, its career has been one of great usefulness to both Church and State, and its graduates have borne an honorable part in every phase of Canadian life!

WE ARE PLEASED

WE ARE pleased to note a more rational spirit in the Presbyterian's utterance last week on the revolution in Portugal. "The Republic," it says, "is still paying in unrest the penalty of treason involving bloodshed. There was fenshich cruelty exercised in getting rid of the Royal family, and now the reaction against the perpetrators and their abettors seems to be setting in."

IN THIS THE POPE

IN THIS THE POPE may differ from some other rulers that might be named, who carried nepotism to its last extreme, but that this serves only to accentuate the practical wisdom and abiding good sense of the man, no right-thinking person will gainsay.

ence that every one of the delegates to the Imperial Conference were convinced Home Rulers—they all admitted the justice of Ireland's demand. It may be that next time, when the doors of the conference open, Ireland will be represented at the board.

THE SPIRIT OF THE METHODIST MISSION

THE SPIRIT of the Methodist mission in Rome is well illustrated by an incident which took place in that city on Good Friday. The scandalous tactics of these miserable sectarians in attempting to lure children of the Catholic poor from their spiritual allegiance by appeals to their bodily comfort, has been characteristic of the mission from the beginning, as it is of similar organizations everywhere. But the notoriety which the Roman brood obtained through the Roosevelt incident last year seems to have acted as a stimulus to their impety and suggested new and hitherto unheard-of exploits. Disturbances in front of Catholic churches, designed to disturb the peace, which have been common enough in the past, have been treated by the faithful with the contempt they merited. But on Good Friday, during the solemn functions in St. Peter's, even the sanctuary was invaded and an insult of the grossest character offered to the Holy Father himself. Taking advantage of the great gathering there assembled, some emissaries of the Methodist mission-house proceeded to distribute vile tracts to the worshippers. Some of these were even laid upon the altar rail and posted in conspicuous places. It is satisfactory to know that as soon as these operations were discovered, their perpetrators were taken by the scruff of the neck and ejected from the edifice. In any other city they would have found a resting place in the common jail. But it is characteristic of Rome, under the administration of a Nathan, that the miscreants were allowed to go with a polite warning.

THE REV. DR. MILLIGAN

THE REV. DR. Milligan has been preaching his farewell sermon as pastor of St. Andrew's Presbyterian church, Toronto, and the occasion has been "written-up" with great effectiveness by the dailies of that city. The Globe says "he never more fully justified his reputation as one of Canada's greatest preachers," and "he was never more fatherly, a friend of his flock than at this time."

THE SAME JOURNAL

THE SAME JOURNAL characterizes the sermon as "a strong, unflinching affirmation of the preacher's faith—the faith that was once delivered unto the fathers, and for which many of them suffered persecution and death." The more is the pity that on such an occasion when he might, becomingly, have confined himself to the affairs of his own people, he should have gone out of his way to rebash all the wanton, irrational ideas of Catholic belief so intimately associated with his name. Dr. Milligan may be a "great preacher"—we are not concerned to cavil at the Globe's opinion of him—but it was scarcely in keeping with such a reputation to indulge in empty diatribe of that kind. Nor were such sentences as these: "Christianity would stand a poor chance if it depended upon the spreading of a lot of doctrines or the observance of a ritual." "As well might the discoverer of hydro-electric power set up the claim to the right of every water-fall on the earth as for any individual or organization to arrogate to himself or itself a monopoly of spiritual power." Which is the best proof that in such circles a pulp reputation is not inconsistent with an almost infinite capacity for talking nonsense.

WE ASSERT, THEREFORE

WE assert, therefore, that it is not the sanctity of the law of the land that is agitating our Protestant friends, for the law of the land has nothing to say on the subject of good standing in the Catholic Church, or the loss of such standing. The law of the land says that a Catholic married before a Protestant clergyman is legally married; his wife and children entitled to support, his children are to be treated by the State as legitimate, and to inherit his property not otherwise willed; his wife is to be treated by the State as a lawful wife, and he is entitled to her dowry rights out of his property. If he marries again the law punishes him for bigamy. There the law ends, so far, at least, as American and English law is concerned, and we know of no law of any Province of Canada that goes further.

THE CATHOLIC WHO MARRIES

THE CATHOLIC who marries before a Protestant clergyman, and finds he has lost his standing in his Church by so doing, can do nothing to impair the status of his wife or children in the eyes of the law. He cannot change the law. The law will compel him to maintain them, if he has the means; and the Church will assuredly not prevent him. The law will divide his property among his children; and how could the Church prevent that, if she would? If he re-marries, he goes to a penitentiary for bigamy, and the Church will advise him to incur that punishment, nor can she do anything whatsoever to save him from it, if he does incur it. The law of England and of the United States claims no more from him than this; and therefore we repeat that it is not the law of the land that our friends are concerned for. They are concerned for the authority of Protestant clergymen which the law gives them to marry any persons whomsoever that come to them for that purpose. It is not the law of the land that our friends are concerned for. They are concerned for the authority of Protestant clergymen which the law gives them to marry any persons whomsoever that come to them for that purpose. It is not the law of the land that our friends are concerned for. They are concerned for the authority of Protestant clergymen which the law gives them to marry any persons whomsoever that come to them for that purpose.

OUR FRIENDS ARE CONCERNED

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ONE OF THE HOPEFUL SIGNS

ONE of the hopeful signs of the times in Scotland is the increasing tendency on the part of Catholics to participate in public affairs. In the recent School Board elections many priests won seats all over the country, and in Glasgow the five Catholic candidates were successful and came very near the head of the poll. Having regard to the history of Scotland for the last three hundred years or more, this election certainly is a harbinger of hope that the days are gone for stampeding a naturally brave and generous people against the adherents of the Faith which once was the cherished possession of the whole kingdom. And it is, we think, a further harbinger of a great and far-reaching change which slowly but surely is undoing the unhappy work of the sixteenth century, and turning the eyes of the Scottish people back to the most glorious period of their history. We may be optimistic in this regard, but the signs of the times point unmistakably in that direction.

THE CATHOLIC MARRIAGE LAW AND PROTESTANT CRITICISMS

THIS question has been confused exceedingly; and wholly through the fault of the more intolerant persons amongst the Protestant critics. The confusion has arisen through an unwarranted assumption of something that is not a fact. It is assumed by most of such critics that the "Ne Temere" decree clashes with the marriage laws of the various provinces; whilst by others it is said that, if the laws of the land are not such at the present time, as to prevent the Church from acting on this decree, they must be made such.

IT IS NO ANSWER

IT is no answer to say that the latter is more respectable. Either there is a principle here, or there is not. If our friends are sincere in their championing of the law of the land, they must do so upon a principle; and that principle must apply generally, and in all countries. The only principle they can attempt to set up is the authority of the law; and for the Portuguese, if Ireland prevails there, "divorce by mutual consent" may soon have as much legal authority there as marriage by a Protestant clergyman has in Canada.

IF, THEREFORE

IF, therefore, the duty of the Church to receive as good Catholics, all whom the law labels as lawfully married, depends on the authority of the law, she is bound to recognize "trial marriage" and "divorce by mutual consent," where such are recognized by law. But, now we are going to speak plainly. There are honest men engaged in this criticism and there are some who are not honest. There are some who realize fully that the law can be left to take its course, but that a valuable opportunity has arisen to challenge "Popery" and to force us to resolve as good Catholics persons who are, in our eyes, to all intents and purposes, rebels against the authority of the Church. There are some who fully understand that the Catholic Church teaches that marriage is a Sacrament, and who think they now have a chance to down that Polish doctrine once for all. The latter are the "Popery" and he drew a picture which he intended to be satirical, but which must have drawn the tears which accompany laughter, from the better-informed amongst his audience.

THIS IS THE PRECISE POINT

THIS is the precise point at which the law breaks down. The law of the land does not say that marriage is not a Sacrament, but it deals only with its civil or legal aspect. Neither will petitions with a million, nor ten million, signatures induce the Legislature to alter the law. Marriage, they say, is a civil contract, and they point to the law of the land for all guidance respecting it.

THE GREATEST ENGLISH AUTHORITY

THE GREATEST English authority on that subject is A. V. Dicey, K. C., B. C. L., Professor of English in the University of Oxford, and his book, "The Conflict of Laws," is a standard text book on the subject. In his edition of 1896, at p. 620, he says: "A marriage is valid when each of the parties has, according to the law of his or her respective domicile, the capacity to marry the other, and the marriage is celebrated in accordance with the local form. (Those of course are not the only valid marriages.) And such marriages are valid before the Courts of all civilized countries. In all civilized countries the Courts often have been called on to prove American law in Nova Scotia courts; and Nova Scotia lawyers have been sent for to prove Nova Scotia law in the United States. All this of course, is news to Mr. Batty, and it shows how ridiculous is the expression of being ignorant of the very existence of that portion of it known as 'Conflict of Laws' or (as some writers call it) 'Private International Law.'"

WE WISH TO SAY

WE wish to say, however, that we have found, and with pleasure, some utterances of Protestant clergymen which show sense, fairness, and the ability to draw necessary distinctions. In the Daily Ontario of April 3rd, Rev. A. H. Drumm, of John Street Presbyterian Church, Peterboro, said: "Protestant clergymen and journalists would do well to stop their howling at the Church of Rome and combat a very live evil."

THE ROMAN CATHOLIC CHURCH

THE ROMAN CATHOLIC Church regards marriage as a Christian sacrament. She has seven, we have two, and marriage is one of the seven. "A sacrament can only be administered in the Catholic Church by a person properly set apart for that office, that is by a priest or ecclesiastic, higher than a priest. Every loyal member of the Roman Catholic Church accepts this teaching regarding marriage, and therefore justly merit the displeasure of that communion when he or she violates it. "We believe in religious freedom of conscience. Hence we must grant it to our Roman Catholic friends. The Church has the right to teach her mem-

HER POSITION REGARDING MARRIAGE

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FIVE-MINUTE SERMON

TRINITY SUNDAY

CHILDREN OF GOD
"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..."

There are few persons in this world who do not relish honor and praise. This one may be proud of the distinction bestowed by descent from an old and honorable ancestry; another one glories in the attention given to his skill, wealth, or accomplishments; others again strive for high positions and are only happy when they can command the homage of their fellowmen.

Endeavor, therefore, my dear Christians, to be worthy of the name of children of God, and God will be truly your Father. Have you at all times duly prized this great honor? As children of "The Almighty" we should in order not to be unworthy of our heavenly Father lead a good and godly life.

PROTESTANT "CONFESSIONALS"

The Sacrament of Penance has always concentrated on itself the severest censure of Protestants. The founders of the various sects, when they set out to make brand new religions, lost no time in getting rid of the confessional.

Such is the natural repugnance to making known the weakness of human nature. It would be impossible to overcome it, if it were not that the Catholic Church can point to a divine sanction of the Sacrament which, though it at first seems to impose upon us a sore trial, in its soothing effect upon a sinned soul proves to be a priceless boon.

Witnessing the outward evidence of this transformation, as shown forth in the conduct of the penitent, a Protestant minister has hit upon the idea that it would be a good thing to introduce into Protestant churches the practice of confession. The minister in question is the Rev. Charles M. Sheldon, Pastor of the Central Congregational Church of Topeka, Kan.

It is of the opinion that in every Protestant church there should be a confessional where the members of the congregation could pour

DRINK CURE A MIRACLE?
No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite and renders drink distasteful, even nauseous. It is drinkless and tasteless, and the morose instantly in tea, coffee or food. It can be given with or without the patient's knowledge.

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write today.

A FREE TRIAL PACKAGE of Samaria, prescription with Booklet giving full particulars, testimonials, prices, etc., will be sent absolutely free in a plain sealed package to any one asking for it and mentioning this paper. Correspondence sacredly confidential. Write today. The Samaria Remedy Co., Dept. 11, 49 Colborne St., Toronto, Canada.

out their troubles into willing ears. He recently unfolded his plan at a conference of ministers held in St. Louis. He is reported as saying that "the relation of the minister to his congregation should be such that his congregation would be free to go to him and confess their troubles and receive his advice. The Roman Catholic Church has understood this relation for centuries. The Protestant has not had this understanding. The Catholic confessional contemplates the forgiveness of sins, but its chief hold has been in aiding the burdens they have to carry."

We have here a good sample of Protestant incapacity to understand the character of Catholic sacraments. They are not clever arrangements to enable their recipients to bear life's burthens, though incidentally they do that. They are channels of grace that strengthen Catholics in their fight against sin—the only real evil in the world. The Catholic Church did not invent them; she received them from her Divine Founder. The Rev. Mr. Sheldon cannot grasp this fact, and we don't expect him to; if he did, he would not be a Protestant. He insinuates that the Catholic Church instituted the confessional, because she "understands human nature." Not so. The Church has simply obeyed the mandate of the Author of human nature, when He commanded St. Peter on the occasion of instructing him and his successors the power of binding and remitting.

The Rev. Mr. Sheldon says: "The Catholic confessional contemplates the forgiveness of sins, but its chief hold has been in aiding the members of the Church to bear the burdens they have to carry." Again he is wrong. He is like a person who is color-blind attempting to pass judgment on different shades of color. "The chief hold" of the Church on penitents is not her contribution to making life's pilgrimage less weary, but the assurance she offers that she is the divinely appointed agent capable of leading them safely to their eternal home. In the absence of that assurance, it is not likely that the Rev. Mr. Sheldon's proposed Protestant confessional will be a success.

The reverend gentleman should understand that an imitation cannot be an effective substitute for the genuine article. German silver, however attractive it may be in appearance, is not real silver. The proposed Protestant confessional will be a grotesque mockery.

THE ENAMEL THAT STAYS WHITE
Satinette
Exterior White Enamel Gloss

Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish. Satinette Exterior White Enamel is specially prepared for this purpose. It works with great freedom—dries with a high clear lustre, and is

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

All Packages are Full Imperial Measure
INTERNATIONAL VARNISH CO.
TORONTO WINNIPEG

CARDINAL GIBBONS' RULES OF LIFE

His Eminence, Cardinal Gibbons, has answered the old, old question of how to live long and happily by quoting from a meeting of his. The celebration, recently of the Golden Jubilee of His Eminence's ordination to the priesthood and the Silver Jubilee of his elevation to the cardinalate give an added interest to the expression of his views on life. The simple rules which he has followed have enabled him to arrive at his seventy and seventh milestone after a lifetime spent in hard and continued mental and physical labors.

There is nothing wonderful about it. Try to preserve a clear and tranquil disposition. By so doing one is enabled to overcome those hindrances in well doing which frequently arise from a turbulent mental condition. Avoid full particulars, testimonials, prices, etc., will be sent absolutely free in a plain sealed package to any one asking for it and mentioning this paper.

Never becoming ruffled mentally, he always is able to decide serious matters and to face a contingency philosophically. The other important thing to remember, he ran on, "is to eat and drink moderately and regularly in order to keep the mind and the body at the highest standard of efficiency. Avoid generously of the plain foods. Eat sparingly of sweets. Late suppers should be the exception rather than the rule, and irregularity in meals is not consistent with good digestion. Moderation in drinking is especially essential to good health."

His Eminence breakfasts at 8 o'clock sharp, and his meal consists, with slight variation, of a cup of coffee, one biscuit, one soft boiled egg. Sometimes there is a little bacon or a chop instead, and marmalade.

The Cardinal dines at 1:30 p. m., as all good Baltimoreans do. This meal is made up of soup, a little roast beef or lamb—the latter is especially his preference. He is very fond of vegetables—string beans and limas, mashed potatoes, peas and tomatoes, lettuce and spinach. Not fond of sweets, he especially takes a small glass of claret with his dinner. At his evening meal, supper, the Cardinal has tea or buttermilk. The latter is his favorite, and he drinks plenty of it because, he says, it is most healthful. Then he takes a chop or a small piece of steak or a small portion of cold meat. His Eminence is not fond of retiring unless he is to officiate at High Mass on the following day, which entails fasting until after the service is finished, about 1 p. m. or later. On such occasions he takes a bite about 9 in the evening.

The Cardinal's industry is shown by his habitual routine. He begins the day by saying Mass at 7 o'clock. Then he reads the mail before breakfast. Next he devotes an hour and a half to dictating or he consults with His Chancellor. Looking always for the brighter side of things, is more persuasive than a belated, overcast sky of November that brings the flowers and fruits to perfection, but the warm clear sunshine of June.

His own admissions are lived up to by His Eminence perhaps to a greater degree than is found in many much younger men. With clock-work regularity each day's work is disposed of by him. In concluding this interview he said: "Be cheerful. A sunny disposition, looking always for the brighter side of things, is more persuasive than a belated, overcast sky of November that brings the flowers and fruits to perfection, but the warm clear sunshine of June."

Does he smoke? Yes, a little. Never more than three cigars a day, and he rarely reaches that number. It is when he is pursuing the works of his favorite writers that he likes to smoke. One of his best liked books is "The Moonstone," by Wilkie Collins. He also delights in the works of Anthony Trollope and Charles Dickens.

When not reading the Cardinal can be found busily writing. It must not be forgotten that he also is a writer of note, and has published some well-known books. He preaches on the first Sunday of every month at the High Mass, and always finds a large and attentive congregation. The other Sundays are devoted to confirmations, dedications and other church duties.



IHC WAGONS HAVE STOOD THE TEST OF ALL LOADS AND ROADS FOR YEARS

THE real proof of the strength, durability, and value of IHC wagons is what they have done and are now doing for thousands of farmers throughout the Dominion. Light loads and heavy loads have been carried by IHC wagons, over good roads and bad roads, for so many years that there is hardly a farmer who is not familiar with the high quality that these names on wagons represent—

Petrolia Chatham

Either of these should be your choice if you want to be sure of lifetime service. The quality in both is the highest possible—the result of years of wagon-building experience, and the use of the best materials, shaped by skilled workmen operating with the finest manufacturing equipment. Petrolia Wagons are constructed of the finest quality wood stock which is thoroughly seasoned by being air dried. The ironing is of the very best. The inspection of each part is most rigid. Petrolia Wagons must be made so that they will live up to the IHC standard of excellence or they are never sent out of the shops.

Chatham Wagons have a long record for satisfactory service in Canada. Made with hard maple axles, oak bolsters, sand boards, rims, and spokes, and oak or birch hubs—they represent the highest standard of wagon construction. When you buy a Chatham wagon it is with the assurance of getting the utmost service and satisfaction out of it.

Be sure to call on the IHC local agent. Get a pamphlet. Let him show you one of these wagons. If you prefer, write for literature or any other information you want to the International Harvester Company of America at nearest branch house.

EASTERN CANADIAN BRANCHES—International Harvester Company of America at Hamilton, Ont.; London, Ont.; Montreal, Que.; Ottawa, Ont.; St. John, N. B.

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IHC Service Bureau
The bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions on all farm subjects. If the questions are sent to the IHC Service Bureau, they will receive prompt attention.

and scarcely ever retires later than 10 p. m. Besides this, no matter what pressing business presents itself or who daily little nap immediately after dinner. This hour's repose he feels is necessary to offset fatigue caused by his numerous duties and the better to fit him for the remaining hours of the day. His only relaxation from business affairs is when he takes his annual summer outing on Long Island or pays a visit to New Orleans.

He takes keen interest in the result of the baseball games. When the news that Baltimore has scored is given to him there is an evident delight in his smiling face and with enthusiasm of manner which he shows. When the news that there is quite the reverse of this feeling.

The Wearing of the Green
He laid his blackened pipe aside, A moisture dimmed his eye And made its blue as soft a hue As April's misty sky. The morning frost was on his beard, The winds of March were keen, But all his heart was warmed to hear "The Wearing of the Green."

He grizzled hair was black, The silken flags and snowy plumes— They passed him all unheeded; He walked again where first he sung "The Wearing of the Green."

WILSON'S FLY PADS
The female house fly lays from 120 to 150 eggs at a time, and these mature in two weeks. Under favorable conditions the descendants of a single pair will number millions in three months. Therefore all housekeepers should commence using

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BECAUSE you are not certain of living, and your life is a valuable asset, against the loss of which provision should now be made.
BECAUSE your family or dependent ones will require almost as much to support them when you are gone as they do now.
BECAUSE the money will be invested, not expended. It returns surely, being only a matter of time.
BECAUSE if you live to be old you can convert the insurance into a cash payment of an annuity for your own benefit.
BECAUSE a strong and reliable company, the North American Life, is prepared to issue a policy at reasonable rates, embracing many advantageous features.

Endowments
At the close of 1910 the Government Blue Book credits the Mutual Life of Canada with writing \$2,558,416 on the Endowment Plan the largest amount written by any Canadian Company for that year, bringing up the total Endowment Insurance on its books as at December 31, 1910, to \$19,363,967—nearly \$1,500,000 in excess of the next highest of any Company doing business in Canada.
IT LEADS THEM ALL IN ENDOWMENTS
Total Insurance in Force \$65,000,000
Head Office—Waterloo, Ontario

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The Old Reliable Money Factory, Established nearly 100 years ago.
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Make your Lawns and Flower-beds more artistic with this snowwhite, graceful fence and give them ABSOLUTE PROTECTION
"IDEAL" Lawn accessories please the eye, are most durable, easily erected, and inexpensive.
Let us send you Catalogue
The McGregor Banwell Fence Co., Ltd. Walkerville Ontario

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There's not a Flaw in a Bell of Tub made of EDDY'S FIBRE-WARE
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are acknowledged to be the BEST on the market

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You are a progressive man and recognize the need of a telephone system in your locality, but you don't exactly know how to get the company started. Ask us. We are in a position to furnish accurate information in regard to every detail of the organization and incorporation of rural and local telephone systems. If desired, we will furnish you with copies of by-laws, and will actively assist you in getting efficient telephone service for your locality.
Our business doubled in volume last year. This fact speaks well for the high-standard of quality we put in our telephone products. Ask about our FREE TRIAL OFFER.
Get our prices on construction material. We can give you prompt shipment from stock.

CHATS W
WHY HE IS
When you see ahead much, in you try to ju all sorts of e other fellow is ably had some happened to b position? Do not silly excuses, you for making selves: "The is a good reason." Why business and I investigate the other le for opportunit of taking parta as much as and of taking that he is m comfort for b He probably night, he get morning, is w work on time his work; do and talk as i be more cr remarks abo In other w and analyze ably find a service which have consid distressed b the same fr much faster In quatio of those the office al usually late; in the even busy season, leavens when possible, a young men home at ni occasional h business. Y his compani ticum "lucky The level looking for material in that wint marked abil ing them. When he to the min is afraid to in the morn closing hou who acts a would give of a little m envelope, th is to make their mone without the There is a player so fowly is t to advan ways and t that, in sh serned abou were his in The emp focused on what they wst they fi of a little get on; fo intere who is so amount of closely to what he m no more. The you usually d of the s little in l is as p possible to It is the extra thin only will help his trest in make all young t the same out and top. THE EA The m with w g for an opportunity an injury. The desi gen the brain ness. N has an in his he We a those who growly position. They of totally in advance No around business the co

CHATS WITH YOUNG MEN

WHY HE IS MORE SUCCESSFUL THAN YOU ARE

When you see a person who is getting ahead much faster than you are, why do you try to justify your slower pace by all sorts of excuses, such as that "the other fellow is lucky," that he has "probably had somebody to help him, that he happened to be in a more advantageous position?"

Do not hypnotize yourself by such silly excuses. Everybody will laugh at you for making them, and say to themselves: "There is no doubt that there is a good reason for his lack of advance." Why not get right down to business and look for the real cause?

Investigation will perhaps show that the other fellow is a little more alert for opportunities, that he is not so afraid of taking pains, that he does not think quite so much about having a good time and of taking his ease as you do; that he is more willing to sacrifice his comfort for business.

He probably retires a little earlier at night; he gets up a little earlier in the morning, is particular about being at work on time; put more conscience into his work; does not blunder or gab about and talk as much as you do. He may be more careful not to make slurring remarks about members of the firm.

In other words, just get right down and analyze yourself, and you will probably find a lot of weak points in your service which you could improve.

I know a young man who seems to have considerable ambition, but is much distressed because other young men in the same firm with him are getting along much faster than he is.

In questioning him, I found that several of those who work with him are at the office ahead of time, while he is usually later; that they frequently work in the evening, especially during the busy season, while he almost invariably leaves when the gong sounds, and, if possible, a little before. One of the young men he envies often carries work home at night, and even gives his occasional holidays to his employer's business.

Yet this young man thinks his companions are favored. He calls them "lucky," himself "unlucky."

The level-headed employer is always looking for ear-marks of advancement material in his employees, for the stuff that wins, for initiative, genius or marked ability, and there is no mistaking them.

When he sees a person who is exacting to the minute regarding his work, who is afraid to come a little slower in the morning, or to stay a little after closing hours if the work requires it, who acts as though he were afraid he would give his employer the equivalent of a little more than he finds in his pay envelope, there is small encouragement for that person's advancement.

away customers and make trouble among the other employees. In business, if people are not treated civilly they do not take into consideration that the clerks and those who wait upon them may be ill or sood. They expect courtesy and obliging treatment.

Everybody wants to set away from the cranky, fault-finding, over-critical person. We do not like people who are out of tune with the world they live in.

EMPLOYERS WHO DEMORALIZE SYSTEM

Many business men are so constituted that they are constantly doing things in their places of business which utterly demoralize discipline and make system impossible.

Know an excellent man, who, instead of giving orders to heads of departments, goes directly to subordinates. If for instance, he wants to learn anything about a department he will send for a clerk or a book-keeper, instead of for the superintendent. In this way he keeps his entire business force constantly in hot water.

He has able lieutenants around him but will never give them that untrammeled authority or freedom which develops individuality and originality, and calls out their resources. He is all the time checking their movements, criticizing their actions and tearing them to pieces, which causes them to lose heart.

A superintendent or department head so treated will say: "What is the use? If I attempt to do anything original my plans will never go into effect. Everything is stopped, criticized, 'blue pencilled' and changed."

The way to bring the best out of a man is to invest him with proper authority, give him liberty of action, hold him strictly responsible for results and be generous enough to encourage and praise him when he does well.

No one can do his best when he is always being scolded and nagged. Many well-meaning men criticize, not for the purpose of hurting one's feelings or injuring him, but because of their mental habits of inexactitude, and there is an instinctive protest in their nature against careless indifference, slipshod work. They want everything done just right, and when things go wrong, they are upset. They do not know how to remedy what is wrong, to get proper results without criticizing and finding fault.

But the fault finding never did and never will get the best results from employees. The best thing in people can not be forced out; it must be drawn out by kindness, appreciation, encouragement. Attraction is more effective than force.—Success.

OUR BOYS AND GIRLS

THE GIRL WHO CAN'T DECIDE

A young girl who had been in the charge of a strong-willed woman who directed every step in the daily progress of her life, had been thrown upon her own resources, as far as deciding for herself was concerned. And then a pitiable state of affairs was revealed. Her power of decision had been so effaced that it was almost gone. She was late to dinner because she could not decide which of two dresses to put on. If she received two invitations for the same afternoon, she was very likely to miss both, because of her inability to choose between them. It was years before her poor brow-beaten will was able to assert itself normally, and it is probable that she ever fully regained that serious mistake in her early training.

the study of music, that is a case for a family counsel. And if she is a sensible girl, she will bow to the opinion of the majority. She is not old enough, nor sufficiently experienced, to realize how strong the probabilities are that she is making a big mistake. But without attempting to settle the important question which will be so influential in deciding her whole future, any girl can get plenty of valuable practice in the art of decision. Don't be one of the people who cannot make up their minds unassisted.—True Voice.

CATHOLIC TRAINING FOR GIRLS

Does our Catholic education, says the Sacred Heart Review, always make of our young girls just the sort of noble women that their teachers work earnestly to see them become? A serious and searching treatment of this plain and needful question we would herewith place before our readers, from a small work which is not likely to be familiar to most of them on account of its somewhat restricted circulation. The writer says:

"Does it not concern us that the tastes of our young girls are spoiled by countless devices of sham art; their mental vigor is sapped by endless ennui, or the gossip of the passing literature; their health destroyed—oh, and often their hearts also—by a constant round of artificial excitements, the effects of which none who have their eyes open, none who truly love their children, can ignore. We sit in judgment with an easy grace on the religious educators of our convent schools. Have we given the subject any thought? Are we aware that it is the constant sorrow of these trainers of our youth (who would gladly make virtuous and industrious and truly intelligent women of our maidens entrusted to them for higher education), that they are hindered most of all by the simplest tendencies of Catholic mothers to maintain, or to obtain, what they, in error, consider docile respectability; but which is as false as the hollow tinsel which passes for gold?"

No; Catholic, a thoroughly Catholic education, a devout training of our girls in the duties attached to womanhood, will give us modest, intelligent, and well-ordered women incapable of selfishness and hollow vanity. It will bring our standard of educated society to a far higher level than that which we can attain by mimicking the outward show of what used to be an accidental mark of intelligence and training among the women of their times.

Dr. Bousset, in his "Life of Fenelon," tells that in those days, not only men of the world, but the most distinguished women of society, were well versed in the solid writings of the Christian Fathers; and that the Letters of St. Jerome, St. Augustine, St. Cyprian and St. Ambrose, in the Latin tongue, were to be found on their tables in the drawing-room and parlor. And these same lofty souls never desisted to turn skill and labor to the uses of the sanctuary of which we have many proofs in the churches and shrines of Catholic Europe.

As to what such women did for their poor brethren in Christ, let our women of to-day turn to the Life of St. Vincent de Paul and read their story. On such reading many young girls—and their elders—learn to feel; and by such noble acts to walk in daily life!

RULES FOR SPELLERS

On words containing the letters "ei" and "ie," the following poem, written by Tudor Jenks, contains a rule easily remembered:

"When 'ei' and 'ie' both spell 'e', Here is a rule you may believe, That never, never will deceive, And all such troubles will relieve. A simpler rule you can't conceive. It is not made of many pieces. To puzzle any of the nicees, Yet with it all the trouble ceases. After 'C,' an 'E' apply; After other letters 'I'.

Thus a general in a siege Writes a letter to the garrison, Or any army holds its field And will never delign to yield. While a warrior bears a shield, Or has strength his arm to wield. Two exceptions we must note, Which all scholars learn by rote; Leisure is the first of these. For the second we have seize. Now you know the simple rule, Learn it, quick, and off to school!"

CARDINAL MERRY DEL VAL

THE PAPAL SECRETARY OF STATE—THE RIGHT HAND OF THE POPE

For over twenty centuries Rome has occupied the center of the world's stage, whether through the glory of Caesar and the power of Christ. It is doubtful whether any combination of circumstances could ever take Rome from her greatness. Certainly nothing less could do it than the departure of the Roman Pontiff; but even the Holy See would still be Rome and the Orb would look to the city, if not as the centre of active events, yet surely as the place from which the sceptre can never depart, writes L. J. S. Wood in the Extension Magazine.

self is sunk in its greatness. Before his election, the Pope may have been a theologian, a litterateur; an orator, or any other sort of a genius; but after his election he is just the Pope, and as such, he makes Rome.

The man at the right hand of this Pontiff is easily second to his master, in the fierceness of the light which beats upon him. To the enemies of the Church he is a man most easily attacked and the one who must always be on the defensive against principalities and powers let loose against God and His Church."

A REAL COSMOPOLITAN

The present right hand of the Pope is (Napoli), Cardinal Merry del Val; Irish and Spanish by blood, English by education, a cosmopolitan in the office, and Catholic in the deepest, truest and best sense of the word. He was born in London, England, October 10, 1855 the son of a Spanish nobleman, at that time secretary to the Embassy in London, who had in his veins the best blood of the County Waterford. His mother also was of a Spanish noble family, but educated and brought up in England. His grandmother was the daughter of an English member of Parliament. Cardinal Merry del Val was educated first in an English private school then by the Jesuits, at Ushaw, the Gregorian University, and in the Accademia dei Nobili Ecclesiastici in Rome. His family life passed in an atmosphere of courts and diplomacy, for his father left London to become Spanish ambassador to Austria and, subsequently to the Vatican. Raphael Merry del Val was destined for something greater from the first. Had not his father come to Rome, there is no saying to what height he might have risen in another sphere—in the service of Spain. His family life passed in an atmosphere of courts and diplomacy, for his father left London to become Spanish ambassador to Austria and, subsequently to the Vatican. Raphael Merry del Val was destined for something greater from the first. Had not his father come to Rome, there is no saying to what height he might have risen in another sphere—in the service of Spain. His family life passed in an atmosphere of courts and diplomacy, for his father left London to become Spanish ambassador to Austria and, subsequently to the Vatican. Raphael Merry del Val was destined for something greater from the first. Had not his father come to Rome, there is no saying to what height he might have risen in another sphere—in the service of Spain.

Possibly there is no place where ability is recognized, where a man gets his chance, more readily than at the Vatican. Raphael Merry del Val certainly did not have to wait long for work. He accompanied Mgr. Scilla, the papal envoy, to England on the occasion of Queen Victoria's jubilee when he was only twenty-two. He was ordained priest at twenty-four, and was destined for the diocese of Westminster, but Rome kept him and has never let him go. He used his services as secretary to the commission on Anglican Orders; it sent him abroad, to King Edward's coronation; it took him to the Vatican, where his wonderful work on the school system is still remembered with admiration and gratitude; but the Vatican was destined to be his home. Nineteen years ago, when he became Privy Chamberlain to the late Pope, he entered practically never left it since. Consul of the index, President of the Accademia dei Nobili Ecclesiastici, Titular Archbishop of Nicea, when only thirty-four, nothing is more remarkable about Merry del Val than the rapid advancement of the cosmopolitan, polyglot young prelate, who, in 1903, had risen high in the favor of Leo XIII, and seemed destined for great things.

HIS ENTRY INTO THE VATICAN

But there was a tide in the affairs of prelates, too, and the flood not always ebb. The death of the Pope Leo XIII, meant an upheaval of the most promising of young prelates are apt to get caught in the eddy. At the death of these later years, before us, one is inclined to think that the quiet, steadfast determination of Monsignor Merry del Val would have forced him out into the stream again ere chance, but, as it happened, the sequence of events was determined by a strange combination of circumstances. Leo XIII lay dying; it seemed almost like the end of the world. In the ante-chamber was an anxious, waiting crowd of cardinals and prelates among them a fresh-complexioned man in the prime of life, Monsignor Volpini, under-secretary of the Consistorial, destined, when the fatal moment came, to be chosen secretary of the Consistorial Conclave and to take temporary charge of the Secretariate of State. Monsignor Volpini fell, in some kind of a seizure it seemed; was carried to his room, and in a few hours was dead.

When the cardinals at their first meeting were faced with the necessity of choosing a secretary the names of many well-known prelates came readily to hand. Cardinal Rampolla again was the one who had been substitute Secretary of State, suggested itself at once, but it happened that their Eminences thought well to select someone who had not been personally identified with any policy of the cardinal, and prelates among them a fresh-complexioned man in the prime of life, Monsignor Volpini, under-secretary of the Consistorial, destined, when the fatal moment came, to be chosen secretary of the Consistorial Conclave and to take temporary charge of the Secretariate of State. Monsignor Volpini fell, in some kind of a seizure it seemed; was carried to his room, and in a few hours was dead.

With the evidence of the last few years before us, and with our present knowledge of the keen insight of Pius X, it does not now seem possible that any other solution of the problem of the Secretariate of State could be arrived at. But in 1903 neither one nor the other was so well known, and there was great speculation as to the choice of Cardinal Rampolla again was the one who had been substitute Secretary of State, suggested itself at once, but it happened that their Eminences thought well to select someone who had not been personally identified with any policy of the cardinal, and prelates among them a fresh-complexioned man in the prime of life, Monsignor Volpini, under-secretary of the Consistorial, destined, when the fatal moment came, to be chosen secretary of the Consistorial Conclave and to take temporary charge of the Secretariate of State. Monsignor Volpini fell, in some kind of a seizure it seemed; was carried to his room, and in a few hours was dead.

His simplicity and sincerity

Genial expansive to the sailors; dignified, gracious prelate to the princess who curtsies to kiss his ring; simple to the clever, inquiring diplomat of the world, at the bottom there is always the earnest simplicity and sincerity that shines out of those wonderful deep luminous eyes, the light that holds you when you meet him first.

And it is the same characteristic that moves him as priest. Ask the members of the Working Lad's Club that Monsignor Merry del Val founded in the poorer quarters of the Trastevere, and which the Cardinal still visits, and you will hear stories of his kindness. Ask the nuns at the little convent church of

MAGIC BAKING POWDER advertisement with image of a tin and text: "MAGIC BAKING POWDER NEW STYLE LABEL CONTAINS NO ALUM THAN THE ORDINARY KINDS COSTS NO MORE"

In the famous Borgia apartment in the Vatican, the residence of the late Spanish Pope, removing later to the apartment once occupied by St. Carlo Borromeo, the first Papal Secretary of State, his predecessor in the title of S. Praxedes.

DIPLOMAT BY EXPERIENCE

For many reasons it was a position of some difficulty. Never before had there been a Secretary of State who was not an Italian, never one so young—Cardinal Merry del Val was only thirty-eight. He had had no diplomatic training, some said. But they could not estimate the experience he had gathered from his early life and the breath of view gained from a cosmopolitan education. And it is doubtful if anyone save the pontiff recognized the inner guiding spirit of the man. It is doubtful, too, if the novelty and the difficulties troubled him at all. Certainly, if they did, the world saw nothing of it. To all with whom his official position brought him in contact it seemed that he might have been there twenty years.

From the moment he undertook the duties of his office he was met by the Holy See—from France, Spain, Portugal; and in other countries, where direct hostility has not been shown, there has been need of anxious care. When trouble became acute in France, when every effort was made, first to cast the onus of the rupture on the Holy See, secondly, by the insidious subtleties of the Separation Law, to sow dissension in the church; when most of the world had been struck by his clear insight of the Cardinal Secretary of State enabled him to see through the designs of the French government, and he never wavered. Everyone who doubted at the moment has thanked God for his right judgment since.

Machiavellian is an epithet that those who do not let him are fond of applying to him, yet it is straightforward, earnest simplicity that is the hallmark of his character and of his success, a simplicity which baffles some and puzzles many. One visitor, a Frenchman, after a long audience, described him as a sphinx. Others have been struck by his wonderful frankness. Both are correct. No one knows better how to be silent in word and expression, when occasion requires. No one can unbend with greater frankness and cordiality when earnest simplicity that is the hallmark of his character and of his success, a simplicity which baffles some and puzzles many. One visitor, a Frenchman, after a long audience, described him as a sphinx. Others have been struck by his wonderful frankness. Both are correct. No one knows better how to be silent in word and expression, when occasion requires. 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