

merely given that a rate of SIX PER cent upon the paid up stock of the Home Bank has been declared for the first six months ending March 31, 1910, and the same to be paid on and after Tuesday of March next. Books will be closed on the 28th February inclusive. By the Board. Toronto, January 19th 1910.

General Manager.

Investment

WANTED

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district north. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district south. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district central. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district east. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

TEACHER WANTED FOR THE school, district west. Duties to start on 1st of April. Salary \$1500. Apply to E. J. Miller, Sec. of the Board, Toronto.

The Catholic Record.

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

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, APRIL 9, 1910

1642

The Catholic Record

LONDON, SATURDAY, APRIL 9, 1910

NOT TOO YOUNG

We think it was Edmund Burke who said that to have a good Irishman one must catch him young. However this may be true, we think that a member of Parliament should not be caught, until mature and equipped with the knowledge that good speeches require a long silence. The constant strain on the vocal powers, and the ever living on the outside, do many a young parliamentarian to ineffectiveness. It is sad, but true, that some of our representatives have, together with a sense of their abilities, an exalted belief in the credibility of the public. But the people who do not face the Speaker think betimes and cannot help seeing the vague and tenuous stuff that is misnamed speech.

WELL REPRESENTED

Reactionary Quebec is well represented in the Dominion Parliament, not only by members, but by talent of unquestioned merit. Clever, skilled in repartee, quick to see a weak spot in the opponent's armour, they also bring to the discussion of great questions, the light of principle of philosophy, set forth in diction that indicate an acquaintance with letters. And some of them are, in English, more idiomatic than the English members themselves. We mind us that when the Separate School question occasioned much declamation and wordy nonsense, one editor exclaimed, while listening to a French-Canadian unmasking and ridiculing an opponent with phrases of purest Anglo-Saxon: "If such men come from Separate Schools let us have these schools all over the Dominion." He admitted that Quebec had, so far as the public men were concerned, nothing to learn from any province of Canada. Quebec's representatives are an object lesson of education as it is in Quebec.

GO AND SEE

We wonder why some of our friends was scornful on this question of Quebec. True, indeed, that our friends the missionaries talk of it as being unprogressive, and some of them, parting company with common sense, yearn over the sad spiritual condition of the Quebecers. But these are types of what the French call "mad Englishmen," whose special mission in the world is to contribute to the gaiety of the public. Perhaps a sojourn among the French-Canadians might dispel their delusions on this subject. And it might not for clerical tourists measure all things by their own standard, and with bewildering confidence in their own conceits, reject everything that to them is found wanting. But an unbiased citizen can derive both pleasure and profit from a visit to Quebec. Its inhabitants are hospitable, and gifted often with a refinement whose source is from within. Its homes are truly Christian in every respect. The law is respected. Education is on a firm basis. Its colleges are light diffusers. Its history is woven of deeds which bespeak nobility of heart and highest courage. It has been tolerant towards others when tolerance was not in fashion in this country: an unquestioned history, attested by an unquestionable fact, proves that Christian charity is no stranger within its gates. And what of its literature? In poetry and prose, in oratory and history, Quebec has no dearth of honored names. In contributing to the upbuilding of Canada the French-Canadian has given time and toil and talent and blood. And the memories of battles fought and won for this country, of patience under provocation, serve as whips to chastise those who would defile the temple of Canadian nationality with vulgar outcries and venom distilled from ignoble hearts.

WHAT LECKY?

Towards the end of his "History of Nationalism" Mr. Lecky laments that our age exhibits a marked decline in the spirit of self-sacrifice. The Utilitarian can never rise to the conception of the purely disinterested. When we look back on the cheerful alacrity with which in former ages men sacrificed all their material interests to what they believed to be right, and when we realize the unclouded assurance that was their reward, it is impossible to deny that we have lost something. It is the moral type and beauty, the enlarged conceptions and persuasive powers of the Christian faith that have, during many centuries, called self-sacrifice into being.

Again he writes: Free-thinkers take essentially Christian conceptions. They revolve around ideals of Christianity. They represent its spirit without its doctrine. They derive all their strength and nourishment from Christian ethics.

THINK IT OVER

Once more let us go slowly. We are not pessimistic, but surely we do not enjoy the progress whose praises are hymned by after-dinner speakers. We are advancing, but that our sky is golden and our path rose-strewn, and our future rosate, may be poetry, but it is nothing more. Let us inspect our progress in education. Is it conducive to eulogy? Are we in a position to train competitors for the prizes which this country has to offer? Have we manifested a deep interest in higher education? Antiquish, thanks to a self-sacrificing and devoted laity and clergy, has a seat of learning that is and will be to a greater degree, in the near future, a tower of strength to our brethren in the Maritime Provinces. Quebec has Laval and a network of collegiate institutions. Have we anything comparable to these in Ontario? Is it wise to be blind to our condition? We may not care to accuse ourselves of apathy in this matter, but the world moves on and away from those who, at all practical intents, are dead and buried. Those who hesitate to assist the Archbishop of Toronto in the great educational work which he has now on hand will, we hope, give serious thought to this matter.

HEAVEN BOIN VIRTUE

In reading a novel the other day we made the acquaintance of an individual—the hero in the book—who pardoned his enemies without an effort, and gladly. Forgiveness is a virtue possessed in imagination by many. It is its most divine of virtues and the most rare in its fulfillment. It is difficult—a fact understood by those who exemplify it and agonize with the effort in the depths of their own souls. The outward form of forgiveness commonly practiced amounts to little. Any man can, by strong will power or on quick impulse, bring himself to do his enemy a good turn. But the forgiveness of the heart—the true feeling of sympathy and justice towards one who has done an injustice or bitter wrong or betrayed an intimate trust—this is a strange language and hard to most human beings. For this reason a recent number of the Outlook looks most advice about forgiveness; however, is a supernatural language. It has no place in the natural world; it is a divine word that belongs to a different order of things. Even to stammer it is difficult. Yet because it is divine it makes, when it is spoken, an epoch in the history of the soul. St. Augustine's "Give what Thou commandest and then command what Thou wilt" is the saintly saying that illuminates the way of forgiveness. It is a strange language, but a sweet withal, for it is not of earth but of heaven.

ABOUT THE JAPANESE

Not so many moons ago sundry scribes wrote columns of fulsome adulation of the Japanese. Their industry and frugality and love of beauty in nature and works of art was commented on with many a purple phrase. Men, however, who saw these orientals at close range were chary of eulogy. But they were frowned upon by the many who sought from Sir Edekin Arnold and Lafcadio Hearn delineations of Japanese character. But from recently published letters of Hearn we discover that before his death he came out of the realm of fairy tales and saw things from a normal viewpoint. On Nov. 3, 1894, writing to Professor Basil Chamberlain, he says: "I hate and detest the Japanese. . . I fear the missionaries are right who declare them without honor, without gratitude and without brains. D—n the Japanese." Hearn tried to be a Japanese. He set forth its customs and philosophy in charming diction. But the sordid spots which the globe trotter does not see compelled him at last to say: "I hate and detest the Japanese."

RACE SUICIDE

In the February Review of Reviews, Rev. Dr. Cyrus Townsend Brady, a member of books, says that in the class in which the larger part of the membership of the church is to be found there is a shocking and alarming springing therefrom. It does not add to our knowledge to tell us that race suicide begins in the so-called letter classes, the more highly educated, the wealthier, the more cultivated classes. But he goes on to say that the families of the married clergy

are very much smaller than they were. "For instance," says this Protestant Episcopal clergyman, in a convocation in which I formerly lived, there were 16 clergymen; 12 of them were married, 2 were celibates, and 2 were bachelors. The 12 clergymen were fathers of but 26 children. Of the 26 probably half were girls. Two had none, 2 had 1, 3 had 2, 3 had 3, 1 had 4, and 1, the writer, had 6. The average was little more than 2 to a clergyman. In a parish of which I was once rector the number of childless families who rented pews was greatly in excess of the number who had children, and yet some of these families had been church families, so-called, for generations, and had been represented in the ministry repeatedly. In the Sunday school of that parish there were about 350 children, as against nearly three times as many confirmed members. In the whole diocese, which was a typical American diocese of the first class, there were over 20,000 communicants as against 8,000 children in the Sunday schools. It is sometimes said that the Episcopal Church has a larger proportion of education, culture and wealth than any other church in the land. However this may be, the decreased number of children in this church of the rich and the cultured is an obvious fact. The Presbyterian and Congregational churches, in which social conditions probably approximate our own, have the same melancholy tale to tell."

OUR GREAT WORK

It seems to us that we should concentrate our efforts in the upbuilding and developing of our seats of learning. We have, we know, many things calling for attention. Various charities appeal to us; institutions of one kind and another look to us for support. But while these institutions are for the alleviation of poverty, for the care of the sick, for needs which are local, a college is not only for the present but for the future—a workshop of character, a fosterer of priestly vocations and a well-spring of inspiration for the whole diocese. If we are to have men to carry our banners, to apply our principles—if we wish to create an atmosphere that, while strengthening our influence, will be beneficial to both Church and State, we must have a college manned and equipped according to present day requirements. We should strive to make them centres of intellectual excellence. To permit a college to struggle on, ever on the ragged edge of starvation, is to lose ground and to beget the suspicion that our talk about education is cheap sentimentality. It boots little to engulf the past; we must so think and act as to be unworthy of our forebears.

THE INTOLERANCE OF TRUTH

LONG WORDS WHICH MAY BE PONDERED IN CONNECTION WITH A RECENT "ENLIGHTENEDNESS." In the multiplied activities of modern life, and the innumerable occasions in which, especially in a country like our own, Catholics and non-Catholics are brought into daily contact, it is inevitable, says the Ave Maria, that there will occur incidents emphasizing Catholic claims and those of the non-Catholic. The claims of the Church to be "the pillar and ground of truth"—inevitable that conscientious Catholics will sometimes, if not often, act in a way that will seem to non-Catholics as intolerance. Intolerance, as defined by a standard lexicographer, is "a disposition to be patient and indulgent towards those whose opinions or practices differ from one's own, freedom from bigotry or severity in judging of the opinions or conduct of others." Tolerance is the basic, fundamental principle of the Church to be "the pillar and ground of truth"—inevitable that conscientious Catholics will sometimes, if not often, act in a way that will seem to non-Catholics as intolerance. Intolerance, as defined by a standard lexicographer, is "a disposition to be patient and indulgent towards those whose opinions or practices differ from one's own, freedom from bigotry or severity in judging of the opinions or conduct of others." Tolerance is the basic, fundamental principle of the Church to be "the pillar and ground of truth"—inevitable that conscientious Catholics will sometimes, if not often, act in a way that will seem to non-Catholics as intolerance.

CRUSADE AGAINST CALUMNY

FRIBEST-EDITOR ORGANIZES WORLD-WIDE AGENCY TO FIGHT SLANDER

Rev. Henry W. Cleary, D. D., editor of The New Zealand Tablet, the most influential journal of Australasia, is making a tour of the world for the special object of establishing agencies for the exposure and unearthing of the propagators of scandals and calumnies against the Catholic Church, its priests and institutions.

For years Dr. Cleary, through the columns of the New Zealand Tablet, has worked towards this end by means of his trenchant pen. His lifelong desire has been to organize a vigorous and systematic campaign against all such slanders. The matter has been deliberated upon time and again in New Zealand, and was brought to a head at the last Catholic congress held in Sydney, Australia, in September last, when bishops and priests and laymen unanimously approved of the plan, which it is hoped will prove to be world-embracing in its scope. It was decided to begin the work in Australasia by establishing a strong permanent organization, and to reach out thence to all other countries, which, by uniting with the International Catholic Truth Society, will make it possible, through constant use of the cable and press, to expose every calumny and slander published against the Church and its priests, its religious and customs, as soon as uttered or published, and, with a full knowledge and presentation of the truth, demand the retraction.

Funds were at once liberally subscribed in New Zealand to insure the success and permanency of the cable service. The Archbishop of Melbourne, who is the president of the Catholic Truth Society of Australia, took the matter up with the greatest cordiality, and knowing that Dr. Cleary was about to make a tour of the world gave him a strong letter of endorsement and recommendation.

Dr. Cleary passed through New Orleans last week and in conversation with a representative of The Morning Star, said that his work has been, so far, very successful. Everywhere he has been greeted with the utmost kindness by members of the hierarchy and clergy, and in every instance received the most hearty endorsement of his plan and promises of co-operation.

WHAT HE SAW IN SOUTH AMERICA

Dr. Cleary has just completed the tour of South America and Central America, one of the special objects of the Australasian Catholic Truth Society being to nail on the head, as it were, every slander concerning the Church, the bishops and clergy in the Latin-American countries.

Dr. Cleary is a linguist, and his splendid knowledge of Spanish gave him exceptional facilities for work and inquiry in the Latin-American countries. He declares that the great work of the Church there, having investigated for himself, and having the funds wherewith to carry on the most vigorous campaign, he returns fortified with facts and data that are unimpeachable, while at the same time he has unearthed many a false and libelous statement against the Church and clergy in South America. He declares that the hierarchy and clergy of the Latin-American countries are as noble a set of men as are to be found anywhere, while the condition of the Church is vigorous, progressive, and her work truly holy and apostolic.

Dr. Cleary deprecated the custom that Protestant missionaries have of manufacturing scandals in connection with the Church in Latin and other countries generally. He said that if the Catholic missionary were to spend his time going among the lowest and most illiterate portion of a population in outlying sections seeking out calumnies against Protestant missionaries instead of doing his duty, the record would be anything but inviting.

THE INTOLERANCE OF TRUTH

LONG WORDS WHICH MAY BE PONDERED IN CONNECTION WITH A RECENT "ENLIGHTENEDNESS." In any case, it is important to remember that the Church is not to be hounded and hunted with the hounds and hunt with the hounds—cannot be practical Catholics and enjoy among the sects the inevitable reputation of being "bigoted, intolerant, and narrow bigoted," cannot, in a word, constructively deny Christ or His Church before men and escape the penalty of being denied by Him before His Father who is in heaven.

that message, the Church would be superfluous. It is just because the world does not possess the message that the Church was instituted. Her very raison d'être is to convince men of certain truths of which they are not yet convinced. In short, the world of the Church is not to accommodate herself to the modes of thinking which exist around her, but to correct them where they differ from her own.

In his comments on the foregoing Father Hull restates with his characteristic lucidity some truths which not only non-Catholics, but Catholics unduly affected by a non-Catholic atmosphere, would do well to meditate: "This claim on the part of the Church is either true or false. Either she is in truth the divinely commissioned messenger of God or not. If not, her intentions are the most arrogant of the world has ever seen, and her whole constitution a fraud. And so the world views the Church, just because it is not convinced of her divine origin and commission. A Catholic, on the other hand, is a man who is convinced that her claims are true, and that consequently the only sound way of thinking is the way of 'thinking with the Church'; and every mode of thinking against the Church is definitely wrong. On this principle the Church must stand or fall, and on it, too, every Catholic must stand or fall. If as Catholics we regard it as a privilege to be in possession of the truth, we must also be prepared to pay the price of it always and everywhere. It is not of harmony with one's surroundings; to find ourselves a small body, thinking and believing quite differently from the large world in which we are immersed. The world will always go on thinking us wrong, and will always be pointing at us the finger of scorn and the pencil of derision. At the best it will regard us as a peculiar set, with a mentality weird, bizarre and beyond its comprehension. We simply cannot help that, and it would be a piece of weakness to yield to it. As Christ was set up for the rise and fall of many in Israel and a sign to be contradicted, so also were His Apostles. Having received their message and commission, they had to face a world which it was their business not to compromise with, but to teach and convert. As with the Apostles, so with the Church throughout the ages—always out of joint with her surroundings, and intended by God to be so; always bent on teaching and not learning, on converting and not being converted; essentially uncompromising, essentially militant, essentially firm to her principles; living for them, dying for them, and watering them down or giving them away. And if the Church to-day is an uncompromising and intolerant institution, this only proves her identity with the Church of the Apostles, which, in turn, was the Church of Christ. Instead, therefore, of being ashamed of our intolerance in an age in which we have the reputation of being unyielding, let us be proud to glory in it, and take it as our distinctive mark and one of the credentials of our faith."

Dr. Cleary explained his purpose to the South American Bishops and clergy, and was everywhere cordially endorsed. He succeeded in establishing agencies in Montevideo, Paraguay, Buenos Ayres and Cordeiro, Argentine Republic; Santiago de Chile, La Paz, Bolivia, Arequipa and Lima, in Peru; Quito, Ecuador; Rio de Janeiro, Mexico City, etc. It is intended to take up every case as it occurs and expose it, as in the case of the recent calumny against the Archbishop of Caracas.

Upon leaving New Orleans Dr. Cleary went to New York, where he intends to make himself known to the International Catholic Truth Society and bring it in touch with the Australasian Society. He expects to do the same in London, Paris, Berlin, Vienna and Rome, with the ultimate view to the organization of a meeting all calumnies against the Church as they appear.

HARPER'S WEEKLY ADVISES THE POPE

From America. We presume the latest tempest let loose by Mr. Fairbanks in Rome upon American newspaperdom has at length been laid. Our former Vice-President is more to be pitied than blamed. For a good business man, his turbulent career in the world of print is a mystery which we cannot explain. But his last weird episode is closed, and the only thing that interests us on the shore during the few days of raging storm. Out of the mass of wreckage we take for choice a highly wrought piece of editorial common sense stamped with the name of Harper's Weekly. "Nothing seems to be so useful to the Roman Catholic Church as lively Protestant competition." "If the Pope, with propriety, could subsidize the Methodist Association in Rome, it would pay to do it."

We submit this as the most adroit expression of opinion that appeared in connection with "the late unpleasantness." It was not an easy task to say something that would appear friendly to both Methodists and Catholics. To seem sympathetic with Catholics, and at the same time to tip a friendly wink to Methodists, is not an easy achievement; we recommend our diplomatists to study Harper's Weekly. The sentences which we have quoted look plausible enough. Indeed the only suspicious feature about them is their bland and convincing innocence. See, for instance, how the so-called Protestant reformation created a salutary counter-reformation in the Church itself. See, too, the vigor and self-sacrifice of Catholic activities in those countries where the Church is kept up to the pitch of strenuousness by the opposition, not always scrupulous, of widespread heresy. The case seems clear. It really appears to the editor of Harper's Weekly that the Pope ought to pay people to become Protestants in order to prevent his bishops and priests from falling asleep. In order to preserve vigilance among the shepherds of his flock he ought to subsidize the multiplication of wolves. It is a fascinating theory. But we wonder whether the theory would work out to the satisfaction of the editor in matters concerning which

there is no religious prejudice to obscure the vision. Hardship and struggle are age-old tests and promoters of truth and character as well in the case of individuals as in that of institutions. Suffering and privation and unjust antagonism are acknowledged moulders of the manhood and womanhood. This is universal experience. But are we, on that account, justified in wishing to see others sick and hungry and wrestling with adversity? It is highly probable that the writer we are criticizing is of the stuff to profit spiritually and intellectually from the slings and arrows of outrageous fortune. If he should lose all his fortune (quod Deus avertat) in the next Wall Street shuffle, it might have a very chastening effect upon him. It has happened that a friend, has often done men good. But we should not thank the Job's comforter who could watch us writing in the "fell clutch of circumstance," and man's extremity is God's opportunity. To be in extremity is very often to be near grace; but we do not think "it would pay" us to encourage others to reduce us to extremity. A little musing and ruminating will keep the official conscience of the police alert and vigilant, whilst a period of Saturnian peace-fulsness would disrupt their discipline. But still we cannot approve, much less encourage, the commission of crime.

A little reflection ought to show the editor of Harper's Weekly that there are many things in this world which are productive of good in the long run, but which we cannot even seem to encourage or even desire to exist. St. Augustine said that God would not permit evil to exist without our drawing good out of it. Even with our limited intelligence we know how many evils work out good. But to do evil that good might come out of it is to wish to see it done, or to encourage it on the score that "it would pay"—this is a perversion of thought that we find it hard to account for.

That a multitude of advisers the Pope is surrounded with. Modernists, editors of papers, politicians, progressive and dissatisfied Catholics—we cannot name them all—they are forever pouring a stream of suggestions and friendly suggestions and amiable fault-finding and useful hints and superior wisdom in papers and books and speeches. Remember that the venerable Pontiff, the successor of Peter. He has no need of infallibility; but not for such advice as that proffered by Harper's Weekly.

JAMES J. DALY, S. J.

THE RELIGION OF EASE

The Religion of Ease" is the apt phrase used by the Rev. J. T. O'Connell, D. D., pastor of St. Francis de Sales Church, Toledo, Ohio, in a recent sermon dealing with some of the religious faults and tendencies of the day. "The religion of ease," he said, "is a religion of ease, a religion of elegance, a religion of property when it does not interfere with the pleasures of the day. It puts away all doctrine. There is no acceptance of truth because it is truth. There is nothing of absolute truth, nothing of duty. There is all about the goodness and beauty of God, but nothing of His power, His justice, His wrath, His judgments. Of consequence that brings terror and that terrifies the soul, this new religion takes no note."

"It has come to be a habit to think that the things of the past must be put away, must be rejected. So men ignorant of the history of the world will speak of the past as if it was a time when all was ignorance. It is true that there was a time when men were ignorant of the errors of the past we have not escaped errors of our own day. We have lost the great body of faith, courage and heroism that characterized the soul that made men great in the past. We are not to regard lightly the advances and material progress of the day. There are things that the things of the past did not completely engross the minds of men as they do today. Were not those men of a former and simpler day just as happy in themselves as we are today? Were not their conveniences and luxuries then as we have today. Was not family and social life less disturbed than it is to-day? "What does the new religion of ease and elegance do for the soul? There is yet a longing for something that can give comfort to the heart, but the new religion has nothing to offer. We must watch with this new religion. It is an easy thing for men who do not understand dogma to say, away with dogma. It is easy for men who live in opposition to Christianity to say, away with the Commandments of God. "In this new religion of ease there is no obligation, no conscience, no dogma, no commandments, no charity. There is nothing that satisfies the mind or the heart. The only things that satisfy the cravings of the soul are the things that are eternal. The past ages have done their share in the development of the human mind. From the past we have things that have withstood the assaults of the greatest minds, and why should we not cling to the old things, and walk in the old pathways? "And when you go away from the Catholic Church, what do you find? No belief, merely the opinion of some one of no more authority than yourself. Keep this new religion of ease out of your lives, and cling to that religion that is sealed with the blood of the martyrs and the supreme sacrifice of Jesus Christ."

How many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside.—Henry Drummond.

BE SOMETHING

Be something in this living age, And prove your right to be. A light upon some darkened page, A pilot on some sea. Find out the place where you may stand, Beneath some burden bow. Take up the task with willing hand. Be something, somewhere, now. Be something in this troubling day Of busy hands and feet. A spring beside some dusty way, A shadow from the heat. Be found upon the workman's roll; Go, sow, go reap, go plow; Bend to some task with heart and soul. Be something, somewhere, now. Be something in this golden hour, With action running o'er; Add some momentum to its power, A voice unheard before. Be not a king without a throne, Or crown to deck the brow; Serve with the throng or serve alone. Be something, somewhere, now.

CATHOLIC NOTES

It is concluded on all hands that the Catholic schools in England will not be molested by adverse legislation during the present session of parliament, most of the Liberal members being pledged to let existing conditions remain. The Christian Brothers have this year opened new houses in the following places: Mixcoac and Toluca in Mexico; Guadalupe in Columbia; San Isidro and Alberto in the Argentine Republic; Le Crey near Beirut, Asia Minor.

Charles J. O'Malley, editor of the New World, the official organ of the Archdiocese of Chicago, and widely known as a writer of prose and poetry, died on March 25, in the Alexian Brothers' Hospital, which institution he entered several days ago suffering from a nervous breakdown, caused by overwork. He was fifty-three years old.

The treasury of Quebec has been enriched by the receipt of the sum of \$1,250 through the kindness of somebody's conscience. Cure Fagny on Saturday last called upon City Treasurer LaFrance and handed him a cheque for the above amount, which had given him to turn over to the city. The sum of \$500 was handed to the city treasurer the day previous by the Jesuit Fathers.

A report from Rome states that Bishop Kennedy, the rector of the American College, is arranging with Mgr. Bistoni, the papal major domo, all the details of Colonel Roosevelt's visit to the Vatican, where he will go, accompanied by Mrs. Roosevelt and by all the members of his party, as Plus X. has expressed the desire to see them all.

Rev. J. J. Carroll, who has been named as successor to the late Bishop Doyle of Lismore, New South Wales, is a native of Kilsbony, Ireland, where he was born on Christmas day, 1865, and belongs to the stock that gave America its first bishop in 1789, as Daniel Carroll, father of Dr. John Carroll, was the founder of Baltimore, who was born in the same part of Ireland.

According to the official report of the Bureau of Education the three Catholic high schools in that state under the narrow bigotry of the Christian Brothers sent up last year sixty-three pupils to the matriculation examination of the Calcutta University and fifty-five were successful. These schools are: St. Paul's, Rangson; St. Patrick's, Moulmein; St. Peter's, Mandalay.

Rev. Brother Alexis, of the Christian Brothers, the noted geographer and member of the Royal Geographical Society of Brussels, has just received from His Holiness Pope Pius X. the gold medal of the Order of "Bene Merenti." His Lordship Bishop Hyleon of Namur was the bearer of the Pontifical decoration and presented it to the Rev. Brother on behalf of the Pope.

At the request of a Dominican priest twelve hundred men recently stood up in Holy Angels' church, in Buffalo, N. Y., to raise the right hands and solemnly vowed that hereafter they would refrain from using the Holy Name in any other than a reverent manner and that they would do all in their power to influence all other persons, irrespective of their religion, to do likewise.

Right Rev. Dr. O'Callaghan, Bishop of Cork, has ordered a note of warning to be read in all the churches in the diocese. It appears that Mormons are at present holding meetings in the city of Cork, with the object of inducing young girls to emigrate to their settlements in Canada, hence the Bishop has deemed it necessary to place before the people the dangers that lay in store for those who pay any heed to the words of these polygamous missionaries.

It is gratifying to read in French exchanges that never before in the history of the great Cathedral of Notre Dame in Paris had the Lenten stations attracted greater congregations than during the penitential season. The immense historic edifice was packed to the very doors at the Lenten services, the men outnumbering the women almost four to one. Throughout France, indeed, there has been a great quickening of faith, especially among men; and what is true of Notre Dame is true of almost every church in the country.

The Lords of Appeal of the House of Lords, of which the Lord High Chancellor is chairman and which is the highest court in Great Britain, unanimously dismissed what is known as the Chartreuse appeal case. The question was whether the appellants, M. Lecouturier, the French liquidator who had charge of the liquidation of the property of the Chartreuse monks who manufactured this liqueur, and the company which succeeded him were entitled to a trade-mark so far as the United Kingdom was concerned.

"AFTER THE CRUCIFIXION"—A PICTURE

A STORY OF CONVERSION FOUNDED ON FACT

Rev. Richard W. Alexander, in the Missionary

The young girl was only nineteen.

And yet she was marked for death.

Beautiful and intelligent, she was the idol of her parents and her six brothers,

who were almost frantic when it was ascertained that her illness, an internal disease, had no cure.

English took hold of the family; they refused to believe it, and began by easy stages to journey in their luxurious private car from their aristocratic home in St. Louis to the East to consult famous specialists.

They tarried in Philadelphia and New York, calling to their side every noted surgeon and physician who would touch, for they could not believe it possible that one so young and lovely should have to meet death in the springtime of her life.

Marian herself, from whom her dangerous state was kept, looked upon all this excitement as quite unreasonable.

She certainly did not feel well; she was languid, and suffered severely at times, but she would not allow herself to be depressed by the gloom of her illness.

By that was young, and was supremely happy in the love of her family, and in their evident tenderness, and came that her slightest wish should be obeyed.

She was unlike most girls born and reared in affluence, for she was unselfish, sweet in disposition, grateful and thoughtful, and her mother often at times thought that she was constantly manifested by her idolizing parents and her stalwart brothers that were like a body-guard around a queen.

She was delicately attractive, a sweet, fragile personality that attracted everyone, because it was evident she was not long for this world. She had soft blue eyes and abundant hair, but her complexion was pale, a sensitive mobile mouth, and a rarely beautiful smile.

No pains had been spared on her education, and she had passed through college and a trip abroad with the greatest interest of an exclusively pure character that never saw evil. Her precocious health kept her from the strenuous life of the average American girl, and her home influence were of the best.

The family was non-Catholic, and Marian's delinquency was an unanswerable excuse in their eyes for her neglect of coming to church member or troubling about religion.

"What does she want with church-going?" would the millionaire father say, "she is an angel."

And if the rest of the family thought differently, they wisely kept it to themselves. They had the name of being members of the Episcopal Church, but their devotion to the cushioned family pew was "more honored in the breach than in the observance."

But they were good people, eminently charitable, and their hearts were bound up in their daughter. For the ruddy health that glowed on the cheeks of the little lass that tripped before them on the streets with her mother, and with thousands to transfer it to their daughter, who was like a broken lyre in comparison.

They wept secretly, and thanked Providence for her condition. But Marian was often thoughtful and grave, although blessed with the sunniest of natures. When she became a talker in the park, she would sit in her room, usually was a bower of roses, and tried to amuse herself with books, magazines and the pretty things around her. She never spoke to her friends, the attention of her brothers and her parents, the ministrations of her nurse with gentle courtesy.

One day in the luxurious sanitarium which she had been removed to near her latest medical adviser, a rather large wooden box was brought to her. With the eagerness of a child she opened it to see what was inside, and she found a beautiful picture of Our Lady leaning on St. John appeared she dropped everything to examine it.

It was a copy of "After the Crucifixion" by Jan Styka. Silently, with clasped hands, she gazed at it. Great tears rolled down her cheeks, and those near her hastily took the picture up to put it out of sight.

"No! No!" she cried, "don't touch it! I love it!" and smiling through her tears, she directed it to be hung just opposite her bed, where she could see it all day long.

Her father's mother, who was a Catholic, had sent it to her. This dear old lady lived in a distant city, and she never ceased to pray for her grandchild that she might be folded in the arms of Mother Church before she died.

Grandma's picture was now the topic of Marian's conversation. She vainly inquired of her worldly friends what it all meant. The exquisite face of the suffering Mother, so pale, resigned, beautiful, the outstretched, slender hands, with its abandonment of helplessness, the white veil half covering her sad face and falling over the blue mantle, the sympathetic, protecting guidance of the Apostle, the shrouded figure of Magdalen, the red sunset, the distant hills appealed to her soul. But she said that she only made those who would have no time to ponder over the mystery of Calvary; they shrink from the sight of so much suffering.

"After the Crucifixion," repeated Marian one day, as she sat at her picture. She spoke to her nurse, who was a Catholic and who often brought in a little quiet word for the spiritual comfort of this precious soul. "What does it all mean?" Tell me about it, Nurse."

"Haven't you read your Bible, Miss Marian? Don't you know how Christ died for us on the cross? He loved His Mother, the Mother of God, who watched Him die?"

"And was she His own Mother, the Mother of God? I never could believe that!"

She was His own Mother, the Mother of God," said the nurse reverently.

"He was Christ as well as God. He had a mortal Mother, and when He was crucified and buried she went heart-broken to the home of St. John. That is what the picture means."

"Oh, I love her," cried the girl. "How sad, how beautiful she is in that picture!"

"Well," said the nurse, "continue to love her, Miss Marian. I think she must love you, for this sickness is a sort of crucifixion"—and the nurse paused abruptly.

"And after my crucifixion I will go home with her," murmured the girl, her blue eyes fixed on the picture.

The nurse turned hastily away. There were tears in her eyes. Some times her patient said such touching things that she dared not talk too much to her on religion lest she might disturb her.

But now Marian would lie still for hours, her eyes on the picture. She grew no better. A specialist in Chicago was heard of by one of her brothers, and for the fee of \$1,800 he came to Marian's bedside and remained an afternoon with her. His opinion was substantially the same as her other medical advisers. He prescribed remedies and left. He gave no hope of a permanent cure.

One day, from her window, Marian saw two nuns pass. She watched them attentively and asked the nurse when they were out of sight where they were going, what they did and where they lived. When she learned they visited the sick she demanded that her father should telephone to the convent and see if they would come to see her.

The nurse secretly rejoiced; here was the opening she had prayed for.

The nuns came—they were Sisters of Mercy. Marian's heart went out to them, especially to the gentle Sister Fabian, whose sympathy and kindness won her at once. They came again and the family, who found no fault with any wish of Marian's, tolerated them and received them with courtesy.

At last Marian asked they should come every day, and although her brothers frowned, and her mother, who was expected to know under the circumstances, she had never been baptized in any church, and of her own accord asked to make her confession, it was so long ago that she could not remember it.

The good Sisters cautiously opened the way for this guileless soul to the Faith, and her pure spirit sprang towards the Truth.

Her mother, who when she saw the heavenly peace and sweetness that settled on her daughter's face, and when I rose to go she said:

"O, Reverend Sir, will you not pray for me, for I have got a great happiness in store for your daughter."

"Yes, dear Madam," said the priest, "I must come again, and I will be glad to see you in store for your daughter."

And Marian smiled a heavenly smile, and said unhesitatingly: "My First Communion!"

She departed with a feeling of consolation and emotion that threatened to break into tears if I did not pull myself together promptly.

When I reached her door and summoned to a distant part of the room and allow Marian to be unrestrained in her questions.

It was not many days before Marian whispered to the Sisters she believed in the Catholic Church with all her heart, that she wished to be baptized and to make her First Communion, but that it would disturb her family, and she might be prevented from seeing her dear Sisters, besides having trouble and confusion in the household.

When I reached her door I saw a placid, calm, happy face, but I saw a tear on her cheek. The nurse opened the door a little. As soon as she saw me a glad expression came into her eyes.

"O, Father Alexander," she said, "you are so welcome here. My mother has been fading away, and asks for you continually."

I looked at her gravely and pointed to my breast, the sign of the Cross, but I saw her voice sank to a whisper, and she said reverently, "It is time, Father."

I went to the next room where she was, and I saw a change in her countenance. Large dark rings encircled her eyes, her face shrunken and white lay on the pillow amid the abundance of her beautiful fair hair. A faint smile crept over her face when she saw me, and she whispered in a scarcely audible voice, as if it were the one thought uppermost in her mind: "My First Communion, Father?"

"Yes, my child, I have brought our Lord to you," and I whispered to the nurse to withdraw a moment and get a table ready. And then I spoke to her, "Oh, beautiful faith of that angelic soul! No need of words or explanation that the God of Heaven was here! She knew it! She felt it! She felt her beautiful condition, I told her after her first confession that she would receive her First and last Communion."

I called the nurse and the table was brought in.

With graphic devotion this remarkable girl received the Blessed Sacrament, and I knew instinctively that she had lingered on earth only for this! I announced her to her mother, and she was present but the nurse; her mother was reading, and the placard on the door kept out intruders.

My duties were over I took the poor little hand she held out and asked her to pray for me until I would come again.

She smiled and gazing at the picture she loved, she said faintly: "Pray for me, Father, that my crucifixion may be soon over, and the sorrowful Mother may take me home to her. I am too happy now to stay longer!"

I could not speak; I pressed her hand and left without a word.

She died that very night. Her father, brother, six brothers and the nurse were there. It was the noiseless extinction of a gentle light, the soft going forth of a rare being to a happier clime. She looked at them all, then earnestly at the picture, "After the Crucifixion," and then closed her eyes with a sigh.

Will reduce Inflammation, Strain, swollen Tendons, Ligaments, Sprains, Bruises, Rheumatism, Lameness and Stiffness from a single application. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Caked Udders Cured in 24 Hours

By Douglas' Egyptian Liniment

Here is the opinion of Mr. Robert Harkness, a leading resident of Northampton, Ont.:

"Having had wonderful success with Douglas' Egyptian Liniment on my stock I feel it my duty to write you."

"Our cattle were troubled with caked udders, so bad in fact that we thought they would lose the milk of them. We applied the Liniment but twice, and in twenty-four hours we could milk without any trouble."

"When anything goes wrong in our home or stable, this excellent Liniment is always called for, and never fails to give instant relief."

"I hope this letter will catch the eye of those whose cattle are suffering from caked udders."

Besides curing this trouble, Douglas' Egyptian Liniment has proved its worth in both human and animal ailments, such as rheumatism, sciatica, neuralgia, sprains, burns and inflammations. It has healed, without blood poisoning or other complications, serious wounds, sores and bruises.

Get it at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

touch it reverently, I felt as if she were close to the angels with her bar of our primal sin between. I gazed at the nurse and she took the mother into the other room.

When I spoke to Marian about confession, about a previous baptism, about her knowledge, I was astonished. She had read a great deal since she met the Sisters, and her mother, who was expected to know under the circumstances, she had never been baptized in any church, and of her own accord asked to make her confession, it was so long ago that she could not remember it.

The good Sisters cautiously opened the way for this guileless soul to the Faith, and her pure spirit sprang towards the Truth.

Her mother, who when she saw the heavenly peace and sweetness that settled on her daughter's face, and when I rose to go she said:

"O, Reverend Sir, will you not pray for me, for I have got a great happiness in store for your daughter."

"Yes, dear Madam," said the priest, "I must come again, and I will be glad to see you in store for your daughter."

And Marian smiled a heavenly smile, and said unhesitatingly: "My First Communion!"

She departed with a feeling of consolation and emotion that threatened to break into tears if I did not pull myself together promptly.

When I reached her door and summoned to a distant part of the room and allow Marian to be unrestrained in her questions.

It was not many days before Marian whispered to the Sisters she believed in the Catholic Church with all her heart, that she wished to be baptized and to make her First Communion, but that it would disturb her family, and she might be prevented from seeing her dear Sisters, besides having trouble and confusion in the household.

When I reached her door I saw a placid, calm, happy face, but I saw a tear on her cheek. The nurse opened the door a little. As soon as she saw me a glad expression came into her eyes.

"O, Father Alexander," she said, "you are so welcome here. My mother has been fading away, and asks for you continually."

I looked at her gravely and pointed to my breast, the sign of the Cross, but I saw her voice sank to a whisper, and she said reverently, "It is time, Father."

I went to the next room where she was, and I saw a change in her countenance. Large dark rings encircled her eyes, her face shrunken and white lay on the pillow amid the abundance of her beautiful fair hair. A faint smile crept over her face when she saw me, and she whispered in a scarcely audible voice, as if it were the one thought uppermost in her mind: "My First Communion, Father?"

"Yes, my child, I have brought our Lord to you," and I whispered to the nurse to withdraw a moment and get a table ready. And then I spoke to her, "Oh, beautiful faith of that angelic soul! No need of words or explanation that the God of Heaven was here! She knew it! She felt it! She felt her beautiful condition, I told her after her first confession that she would receive her First and last Communion."

I called the nurse and the table was brought in.

With graphic devotion this remarkable girl received the Blessed Sacrament, and I knew instinctively that she had lingered on earth only for this! I announced her to her mother, and she was present but the nurse; her mother was reading, and the placard on the door kept out intruders.

My duties were over I took the poor little hand she held out and asked her to pray for me until I would come again.

She smiled and gazing at the picture she loved, she said faintly: "Pray for me, Father, that my crucifixion may be soon over, and the sorrowful Mother may take me home to her. I am too happy now to stay longer!"

I could not speak; I pressed her hand and left without a word.

She died that very night. Her father, brother, six brothers and the nurse were there. It was the noiseless extinction of a gentle light, the soft going forth of a rare being to a happier clime. She looked at them all, then earnestly at the picture, "After the Crucifixion," and then closed her eyes with a sigh.

Will reduce Inflammation, Strain, swollen Tendons, Ligaments, Sprains, Bruises, Rheumatism, Lameness and Stiffness from a single application. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss. Home can be used. No blister, no hair loss.

that was almost insupportable. She was too weak to struggle, and her death was like the extinguishing of an altar light.

The grief of her family was pitiable, the nurse told me, "and Father," she said, "I am afraid they will take her to St. Louis to bury her in the granite marble temple in the Protestant cemetery."

"What matter?" I replied. "Her pure soul is safe with God; her 'crucifixion' is over."

"And Father," continued the nurse, "that picture her poor father claims: he has got it already in his room, and to see that atrocious sight here and cry would break your heart. Maybe the sorrowful Mother will bring them both father and mother to the faith through the prayers of their blessed child."

"God grant it, nurse," I said fervently. "God grant it!"

ALLEGED PAPAL CHARTER—IS IT AUTHENTIC? A REPLY

Continued from page 1

"The Privilege of Peter," and the Primacy of the Bishops of Rome are the principal objects of attack by every Protestant controversialist ever since the days of Luther. It could not be otherwise; this they were anxious to disprove, the satisfaction at least of their own conscience and reason, before they could justify their own existence. One would have supposed that, in a controversy so keenly debated, which has lasted already for well-nigh four hundred years, every argument would long ere this have been exhausted, every weapon used.

Of late years the dispute has seemed to be dying down from the mere impossibility of finding any fresh thing to say, but a new champion has arisen, eager, like a would-be David, to win renown by slaying "Giant Peter." Like David, too, he disdains the soil of sacred ground, and he has fought before him, and prefers to join battle with nothing but a sling and a few stones that he himself has chosen from the brook.

All this Canon Hammond grants, and such is his animosity against the Papal Primacy that he still ventures to reject the authority of the text. It is only contained in this one Gospel, he pleads, and not in the other three. "We know why the other evangelists have not preserved for us this Petrine text. They had never heard of it. It is a

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

THOMAS COFFEY, L.L.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc., 30 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Agents: Mr. J. J. King, P. J. Neven, E. J. Fiedorick, M. J. Haggerty and Miss Sara Hanley are fully authorized to receive subscriptions and transmit all other business for the Catholic Record.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their Catholic Record. We have information of clerks in a few places on the part of subscribers who will sometimes look for letters only.

LETTERS OF RECOMMENDATION.

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.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17th, 1909.

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.

Yours faithfully in Jesus Christ, T. D. FALCONE, Arch. of Lissima, Asst. Delegate.

LONDON, SATURDAY, APRIL 9, 1910

FRENCH CHURCHES

A new point of attack is now opened upon the Catholics of France. It is directed against Church buildings: at least against a certain number. The more famous and those rich in history and art are to be spared, not because of their religious associations, but as national monuments. Memory will not forget that these are French property built by the ages of French faith and glory for the purposes of worship.

SENSATIONALISM vs. THEOLOGY

Protestants ought to start a league of prayer to be saved from their friends. What hostility the Popes have had to them is warmest affection compared to the fads of higher critics and university professors. All that the Church did was to condemn as false the errors taught among them. Now we have men framing new religions. One of these builders of temples is a Professor Summer of Yale University.

problem, a national and even a world-wide problem—and for Catholics the question is to see to it that the worship is maintained in the churches." Another writer scornfully points out: "At Strasbourg, Metz and Mulhouse there is now no flag of France; but there are still the cathedrals and churches. Never would our enemies dare to do what is asked of you. The very Prussians would not destroy your churches."

DIVORCE

Some interesting yet humiliating figures are offered upon this subject by a lecturer, Mr. Walter George Smith, of Philadelphia. He says that no less than three thousand courts are vested with jurisdiction in divorce cases in the United States. Their decrees in the twenty years from 1887 to 1906 inclusive were 945,025, as against the preceding twenty years which had only 328,716. According to the Census Bureau divorces are increasing three times as fast as the population. In 1905 there were 82 divorces for every 100,000 of the population. Canada had in 1901 only 19 divorces. France is rapidly increasing. Where society loses its Catholic principles it soon manifests the dangerous tendency of weak disrupting morality. Protestant reformers held to the divine law, though with a relaxing grasp, due to rebellion from ecclesiastical authority, and the individual freedom begotten of private judgment.

A STORMY VESTRY MEETING

It is customary for the Anglicans to hold annual meetings of their various churches on Easter Monday to present a financial report and consider matters of interest. One of these meetings was held in connection with St. James' Church in South London. Our friend Dean Davis is the rector of this Church—a gentleman in every respect, and one who takes a higher view of Church government than most of his colleagues. We do not pretend that vestry meetings are any of our business. The report of St. James' Vestry meeting was stormy. But notwithstanding the strong language which without consideration was hurled at the rector, and notwithstanding the feeling which gossip had evidently nurtured, Dean Davis maintained his position with firmness and dignity. When he came to quote the canon law to his people, democracy rose up to protest. "That is the Canon law," started the Dean. "That is the Church of England every time," came as a hot retort. "Are we men or mice? The laity know, and the clergy know that the enforcement of it at this time is an injury. Here is this Church to the west of us with 800 to 1,000 people at the evening service. The people there have actually a say in their own affairs. They are a democratic people. The people of this country are democratic, and they will not be sat upon." Democracy has not much to do with it, nor did Christ establish the Church with the intention of having everybody manage it. Such an argument may be advanced in an Anglican vestry. There are vestries where it would not be thought of, where canon law is real and where authority is respected. Although this meeting does not directly concern us we are confident that many who took part will feel that a mistake was made in becoming so heated and in allowing the proceedings to get into print. One of the fallacies due to these meetings is the idea that a minister is a paid servant. With Catholics it is the opposite. The obligation devolves upon the people, and has its source and sanction in the general laws of the Church. Disputes between a priest and his people are referred to the bishop, who has full authority.

EQUALITY AND DEMOCRACY

This is the title of an interesting lecture by Major H. F. Brownson, of Detroit, delivered some years ago at the University of Notre Dame, Indiana. It now appears in pamphlet form. Briefly stated, the scope of the theme is an examination whether democracy as developed in the United States has effected a realization of that equality claimed for the republic by its first founders and later statesmen. [Equality may be regarded as a generic term whose species will be formed in the usual logical manner by adding specific differences. Here arises the difficulty. The species differ. We have political equality, social equality, equality of wealth and influence. The elements which constitute one of these classes may not all be found in the others. Equality may extend only to certain limitations even in politics. Let combatants start from the same line in any contest. Before the goal is reached unsought differences become more and more marked the longer the race continues from the starting point. As this lecture points out: the basis of the Republic is that all men are created equal. This is only partially true. All men are born with equal natural rights, and all should be equal before the law. This is far short of that imaginary equality which was to be the inheritance of every American citizen. Circumstances do not make people equal; nor is aristocracy a mere prejudice. If all were equally rich all would be equally poor. If all were leaders there would be none to lead. The law of mechanics somewhat prevails in sociology: where there is a gain in power there is a loss in time. Where the equality is sought on one side it is lost on the other. Primaginitude and entail which in other countries built up traditional aristocracies are replaced by joint companies and corporations with this content. The influence exercised by these plutocratic associations over state and central governments is enough to control them. We are not criticizing the wealthy or the rich in this condition. It shows that the whole movement of the acquisition of wealth, so far from tending towards equal distribution, is in the opposite direction. Where equality was expected to direct the business and markets of the nation, and so preserve

to individuals the independence which claims to be a partner of equality, the severest inequality prevails. The rich are become richer and the poor poorer. A dependence holds the multitude in bondage and nullifies that delusive chart of democracy, the ballot. Man is not independent. Where he attempts a life of independence his failure is a foregone conclusion. No nation could exist whose subjects were all equal. Wealth is not the only cause disturbing the equality. Education also advances one far ahead of his nine competitors. Likes and dislikes are no less potent in the work of social discrimination. We may as well put it upon a general principle. This world is no more a dead level world than it is ideal or final. Equality may be started to-day. Tomorrow a redistribution will be required. Poets may tell of a Utopia where supply and demand are equally balanced, where the wants of all are satiated, and where actions are tempered with mercy. No ship has ever returned from these islands of the sea. The man of the street takes no stock in this world's idealism. To remove suffering entirely from the earth, to render the lot of every one easy, to lighten the burthen of those who are heavy laden, are the unfulfilled tasks of the world's benefactors. Here is true democracy, the only equality which will secure peace for all restless hearts. Whoever, therefore, can supply this shade to the toiler and this refuge to the sorrowing is the truest Democrat. There is but One Who is the real Shepherd of the human flock. We need hardly follow Major Brownson through his argument, which arraigns democracy at the bar where it voluntarily proclaimed equality to all. The dream is over. The multitude who had hoped for the best is now content with work plus inequality. Inequality will abide. As for work, that will depend upon the demands of the markets of the world. Socialism claims to have the remedy and the power to preserve the equality once promised, but now denied as futile.

HONOR TO COL. JAMES MASON

We offer our congratulations to Col. James Mason, General Manager of the Home Bank, Toronto, upon the honor bestowed upon him by His Majesty King Edward, in making him a Knight of Grace of the Order of the Hospital of St. John of Jerusalem. The history and antiquity of the Order and the services for which the royal favor was conferred combine to render Col. Mason's decoration doubly suitable. There are two links connecting the gentleman with the Order whose foundation dates back to 1101. Col. Mason took an active interest in the Red Cross Society during the South African war, as well as in the St. John Ambulance Association, of the Toronto branch of which he has for some years been President. This Association is the Ambulance Department of the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England. The Order itself is one of those chivalric associations known as Hospitallers, which had their origin during the ages of the Crusades. Founded at Jerusalem, their monastery was used as a hospice for pilgrims, for the sick and the needy visiting the Holy Sepulchre. The term hospital was in those times more general than at present, when it is limited to a home for the sick who are to be treated. Together with a local habitation the Hospitallers gained from the Christian Kingdom of Jerusalem a constitution. Its date as guild is fifty years before its charter. Baldwin II, the Latin King of Jerusalem, was anxious to stamp upon the Order a military character. Beseet Jerusalem was by its Mahometan enemies, this became a necessity. Under its new organization the Order was divided into three classes, the first of whom were the Knights of Justice. The second class comprised the strictly ecclesiastical portion of the convent, and was subsequently subdivided into two distinct grades, the Conventual Chaplains, who performed the religious functions of the Order at the mother house, and the Priests of Obedience, who carried on similar duties in other priories and commanderies of the Order throughout Europe. The third class consisted of Brothers. A house of the Order was established in England at Clerkenwell early in the twelfth century. The Order had houses in twenty-six English counties and in Wales. In Ireland a settlement took place shortly after Strougbury's entrance into the country. The site chosen was at Kilmalmain. The possessions of the Order in Ireland in the zenith of its glory consisted of twenty-one commanderies. During the reign of Henry VIII, the Order was suppressed and its lands sequestered. It continued through many vicissitudes as a fraternity devoted to hospital and charitable works. In 1888 the Order revived with official recognition under a new form. Ambulance work had assumed national importance. Leaders who saw its value had formed an organization at Clerkenwell whose priory gate was a strong reminder of what had been done in the past. The

English Langue or Branch of the Order was thus revived with the installation of the Prince of Wales as Grand Prior. At present His Majesty is the supreme head and patron of the Order of the Hospital in England of St. John of Jerusalem. One of the standing committees of the revived Order is the St. John Ambulance Association. A Canadian centre was formed in 1894, and the organization completed the following year. The honor conferred upon Col. Mason is the Knighthood of Grace which ranks the second. The first class consists of Knights of Justice who are nearly always titled. The third grade consists of Esquires. Besides this Cross Col. Mason wears the Officers' long service medal, the Victoria Diamond Jubilee decoration medal, the North-west medal, and the general service medal with clasps.

THE PROTESTANT MAGAZINE

With a systematic attack upon advancing Romanism, and a defence against its own kindred, the Protestant Magazine is kept busy. Success cannot be said to mark either brigade. The party out in the field has nothing but worn-out rusty guns, which do not carry any distance, and which are deadly aimed. The other party in the fort is holding forth a white flag all the time to the higher critics and the young recruits. They do not distress themselves about truth or discipline. As long as these brethren do not go too far, and as long as they do not coquette with the common enemy, the Magazine will say nothing. Truth is not essential in a pulpit which rests upon private judgment, and correction is only interference. In an article entitled, "Is Truth essential?" this Protestant Magazine remarks: "A minister may teach that 'the Bible is an obsolete book and no longer authority,' and we must recognize him as a gospel preacher." Certainly they must if there is to be any recognition of the kind at all. If private judgment is the first principle there need be no minister. One man's opinion is equal to another's—no better, no worse. Neither can insist upon obedience any more than he can claim to preach the objective word of God. By what authority does he second contradict the first and confidently assert that the volume is the Bible—God's revelation and no myth? He has no more warrant for refusing his brother's judgment than he has for accepting his own. There are as many Protestant Churches as there are individual Protestants. Upon only one point will agreement be possible—the negation of Catholicity. They must admit the man who teaches that 'Christ was only the best of men and only divine in the sense in which all men are, or as the Rev. Mr. Manning put it in the other day, 'more than man and less than God.' Ministers may reject the supernatural entirely in its real objective sense. Their brethren cannot help receiving them; for the answer is at hand that the higher critics believe these things in their own way. Where private judgment is a standard and measure of truth any theory will pass. The more novel it is the more learned it will appear. The demarcation drawn by private judgment between truth and falsehood, between sect and sect, is a water line, undiscernible and changing with the tide. Better is it for the Protestant Magazine to gather the fragments of revelation together which its undisciplined forces are destroying, than waste its energy upon Romanism and the Papacy. Co-ordinate religion, systematic theology, can alone be found where real authority is seated upon its Christ-created judgment seat—the living witness of the Bible and the incarnation, the unflinching guardian of all supernatural truth. The only religion against social unrest, the only protection against the rush of infidelity, is the Bible. For a magazine to undertake a double campaign, as the Protestant Magazine is attempting, needs considerable recruiting, and stronger guns than it has yet put in either field.

CHURCH UNION

The latest suggestion in regard to Church Union is the proposal of the local option method. Where two or more congregations of different denominations in a town or village be united, they should have the power to do so. Let the Presbyterian and Methodist congregations in a town or village be one. Which one? Whether a person is serious in federating Churches in this way, and whether his author has confidence in his own plan, are problematical. Still a minister of Calgary, Rev. A. Mahaffy, wishes to experiment by local option. We do not see what objection there can be. As a union it is a failure. No other union that has been proposed between the sects is much more of a success. Mr. Mahaffy thinks that those who desire this plan should have the approval of what he is pleased to term "the Mother Churches." The Mother Churches? Look for only one Mother Church—not for that plurality which betokens division from the start and

perpetuates it with increased cleavage. Union amongst the Protestant sects has long been an artful ungodly scheme—a discard of principle and an exchange of error. If faith means anything its demands will override economical plans. Divided Christianity is a distressing scandal. The healing of these divisions is a consummation most earnestly to be desired. But there can be no play at Church Union. That there may be gain one fold and one shepherd some plan deeper and wider than local option or any human-framed organization should be proposed. If the differences between the sects can be healed with any kind of quack plaster they should never have been formed. We have yet to read a proposal upon Church Union which will not suggest ridicule. This local option plan is beneath contempt. Even our friend The Presbyterian, without committing itself too far, thinks it is not feasible. How long would the Union last? Certainly not till the consummation of the world. This is the duration promised the Church of Christ. The Church Union our separated brethren seek is by no means the Church of Christ.

TO A CORRESPONDENT

A correspondent timidly asks if St. Patrick was a Presbyterian minister. The least reflection would have banished the idea. Presbyterianism was a thousand years after the great apostle. He was about as much a Presbyterian as St. Peter. Some Scotchmen around the 17th of March talk in that way; but without any foundation whatever. Even supposing St. Patrick was born in Scotland it would not make him a Presbyterian. A man is not a horse because he is born in a stable. One theory was that our patron saint was the son of an ecclesiastic—a deacon. This gave rise to the absurd notion afterwards advanced that Patrick was a Presbyterian. We have very little reliable knowledge of his parentage and birthplace. The apostolic work of his whole life is amply sufficient to show us the Church in which he was baptized and to which he devoted his mighty energy. His lifelong prayer is another evidence of the Catholicity of his religion. He prayed that his people would never lose the faith he gave them. If, therefore, we can reason at all from the results of St. Patrick's apostleship to himself, reason from the ages immediately following his own time or from the later generations, we see only one conclusion, confirming our own faith and consoling our people. It is that St. Patrick was a Roman Catholic. Presbyterianism was unheard of even in Scotland until the time of Calvin in the sixteenth century. Christian Scientists or Seventh Day Adventists should put in a claim for the apostle. They have as much reason.

THE FINING OF CARDINAL LUCON

One of the most foreboding precedents as well as the most tyrannical interference is the condemnation of the Archbishop of Rheims to a fine of five hundred francs for having signed a collective letter of the French hierarchy. As His Eminence pointed out, he is only the first. The rest of the ninety bishops of France must follow, for the document bore the signatures of them all. Nor can the gravity of the decision be overlooked. It implies the condemnation not only of the other bishops but of all the priests who read it from the pulpits and of the Catholic newspapers which published it. It renders it unlawful even for Bishops to protect their people from teachers who sow the seeds of infidelity and irreligion among the young. The sentence, if supported by the court of appeal, removes the freedom of Bishops to condemn any abuses against religion or morality. It has brought out prominently the cowardly subservience of the government teachers. Not a single member of the tens of thousands belonging to the Teachers' Association was manly enough to protest publicly against the prosecution. They were ready enough to enter the action as slaves to their anti-Christian masters; but none had the courage which ought to mark a teacher who is supposed to have the interests of educational ideals at heart. The Cardinal said: "The Bishops have to suffer for the defence of parents and for the faith of the children. For such objects there is nothing we are not willing to endure. To those who would reduce us to silence we shall answer with the Apostles: 'We cannot but speak: it is necessary to obey God rather than man.'"

AN ANGLICAN HYMN BOOK

We see that the Anglicans are practically employing an Index Expurgatorius. The Hon. S. H. Blake is acting for the time. Some of the hymns are decidedly Roman—too much so for Mr. Sam Blake. A few of these hymns teach transubstantiation. This cannot be allowed, at least in St. Paul's Church, Bloor St., Toronto, where the redoubtable champion of the Bible happens to attend. That is enough to settle the matter, Canon Cody and the Congregation notwithstanding. Few people can be more

illogical than one of the lay theologians. No one in the whole English-speaking world is more bitterly opposed to papal infallibility than Mr. Blake. No one plays the role better or assumes to himself more right to dictate to others what Anglicans believe and what all should do than the same gentleman. He undertakes to decide what hymns inculcate transubstantiation and what is the Anglican doctrine upon the point. The gentleman is bound to limit his expurgatorial function to one Church. In many ways this is awkward. A special hymn book will have to be printed for this particular Church. Furthermore, it should receive the Imprimatur not of the Anglican Bishop of Toronto but of the Hon. S. H. B. How can it be used elsewhere? The High Churches will ignore it. Nor will it find favor in the Low Churches. We take the liberty of making a suggestion: that the passages be marked with an asterisk referring to a foot-note explaining that this is what St. Thomas of Aquin teaches, but what is taught in Mr. Blake's Church, Toronto.

ARCHBISHOP McNEILL

Regrets, deep and widespread, are being expressed by the Newfoundland press and people over the departure of His Grace the Archbishop-elect of Vancouver, from the shores of the colony down by the sea, and tangible evidences of the esteem in which the scholarly and saintly Prelate is held, have been tendered the new shepherd of the western flock. His Grace goes to Vancouver with an experience matured amid the rugged scenes of the old colony, and western Canada will be the recipient of blessings untold when he assumes charge of the larger field wherein his self-sacrificing zeal will find ample scope. His Grace is one of the ablest churchmen in the British dominions, an educationist whose record is unique and an administrator of wonderful capacity. The subjoined paragraphs from the address presented to him by a section of his Newfoundland flock on St. Patrick's day outline some of his most prominent characteristics:

"On this auspicious day, when historic scenes and glory-crowned heroes pass in review before the mind's eye, we beg to offer you the expression of our esteem, and to tell you how much we deplore this cruel necessity which severs forever the spiritual links which bind you to your distant eventful years spent on the historic west coast. We wish to bear testimony not only to the great improvements, morally and socially, effected in the diocese, but also to the interest manifested in our temporal affairs. You may find in the undeveloped prairie of Canada a more favorable climate, a wider field of activity and a situation more favorable for a display of missionary zeal, but we dare assert that not even beyond the ironing Rockies will you find hearts more loyal or more generous than those that beat here to day, in the breasts of these descendants of the missionary race who colonized the Western Highlands of Scotland in the fifth, and rolled back from the face of Europe in the sixth and seventh centuries, the dark night of oriental barbarism. We congratulate you on your well-merited promotion; and with it we express the wish and prayer that your future days be many and cloudless."

To the address were appended the signatures of the representatives of the entire Bay of Islands. Accompanying it was a well-filled purse of gold. His Grace will take possession of his new See within a few weeks.

NOTES AND COMMENTS

HIS GRACE, the Archbishop of St. Johns, Newfoundland, took occasion recently to arraign from his cathedral pulpit the traffic in "white slaves," which has of late attracted considerable attention in the press. What Dr. Howley undertakes to do he can be depended upon to do with all his might, and, on his attention being drawn to the fact that the ramifications of this vile traffic extended even to Newfoundland, he, with characteristic vigor, set to work to circulate it. Last summer, it seems, two Americans, supposedly man and wife, arrived in St. Johns and put up at a leading hotel. During their short stay of a week or more they engaged some of the domestics in conversation, and, holding out to them alluring prospects of situations to be had in New York, induced three of them to accompany them on their return to that city. There they soon found what they were wanted for, and one of them, in an endeavor to escape, jumped from a window to her death. The Archbishop related these facts to his people and warned them to be on their guard against this danger, and to use every precaution to prevent the luring away of innocent young girls under pretence of good-paying positions abroad. His Grace also stated that he had taken steps to co-operate with the Government and police authorities to bring to justice the procuring agents, which, it was to be feared, were at work in their very midst.

This "White Slave" traffic, as it has come to be called, is unquestionably one of the paramount evils of the hour. It is to ordinary people inconceivable that human beings can be found fendish enough to pursue such an avocation. But that it is so there is no room for

FIVE-MINUTE SERMON
SECOND SUNDAY AFTER EASTER

THE GOOD SHEPHERD
"I am the good Shepherd. The good Shepherd giveth His life for His sheep." (St. John 10: 11.)
Among the ways in which we have thought of our Blessed Lord of late—the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully, or more lovingly, than when He says of Himself: "I am the Good Shepherd." What title is there that invites us more tenderly, or draws us more closely than this? Both the Epistle and the Gospel for to-day set Him before us in this light. He has suffered, He has risen. Now, He is our "Good Shepherd," the "Pastor and Bishop of our souls." And the power of His title is this: "The Good Shepherd giveth His life for His sheep."

My brethren, our Lord is the same Good Shepherd now as He was during His life on earth. He speaks as truly now as He spoke then: "I am the Good Shepherd." He is more truly, more closely present with His flock than when He suffered His divine nature to be veiled in the feeble frame of a human form. He is with us always—even unto the consummation of the world. For "we are the people of His pasture, and the sheep of His hand."
How is He now our Good Shepherd? First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to-day tells us: "Christ also suffered for us, leaving us an example that we should follow His steps." His indwelling Spirit guides us in the path of life; filling our souls with love for Him, and desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep hear My voice, and I know them, and they follow Me, and I give them life everlasting." We hear His voice saying: "Come unto Me, all ye that are weary and heavy laden, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls."
And again, as He leads His sheep, so He also feeds them. "He hath set me in a place of pasture," says the Psalmist, "He hath brought me up on the water of refreshment." O my brethren, how much better it would be for us if we hungered and thirsted more for that Heavenly Food and for those living waters! For then, according to the promise of the Baptist, "we should be filled." Has He not said: "I am the living Bread, which came down from heaven. If any man eat of this Bread he shall live for ever; and the Bread which I will give is My flesh for the life of the world." That is the true Food where-with the Good Shepherd feeds His flock; and at this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaiah rise to our memory—words full of sweetness, as though sung by choirs of angels: "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young."
And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and bring them back to His fold.
Are we among the number of those wandering sheep, my brethren? Have we strayed far from the flock, caught perhaps in the thorns and brambles of some besetting sin? He will seek us, no matter how far we have wandered; He has sought us over and over again. He is seeking us now. Oh! despite our His gracious promises; oh! reject not His proffered love. Alas! for our blindness, which we do not see. His guiding hand, and for our deafness, which will not hear His warning voice! Let us follow Him, my brethren—our Divine Example, our Good Shepherd—through every great pasture, over every paper stream. Let us never be content until we, with all the flock, at last arrive at that blessed Fold where they shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat; for the Lamb which is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes.

CHANGING CREEDS AND
CHANGELESS FAITH
From America
A recent convert when asked what determined him to become a Catholic replied: "The certainty of Catholics. They not only believe that their Church is right and that the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other day with a bricklayer who was working for me, and asked him: 'Are you so dead sure that the Catholic religion is true and just as Christ made it?' Sure," he exclaimed as he put a brick in place and troweled it with mortar; "I am as sure of it as that this brick will never come out." Then saying another brick, he added: "I'm sure. Man lays bricks; God laid Peter's Rock." That was the final impulse that sent me to seek instruction; I want to be sure.
This incident illustrates the contrast between the fixed, unchanging Catholic Faith and the shifting opinions of the sects. To-day Baptist, Methodist, Presbyterian, even Episcopalian, may mean anything or nothing, and every ambitious pulpitizer has a nostrum of his own. A couple of weeks ago two New York preachers of prominence, who lectured in Philadelphia, gave a painful exhibition of the rootless and irrelevant scepticism to which the lack of certainty and of a standard of belief had reduced what they called "the churches." Dr. Lyman Abbott said that what was written about Christ in the four Gospels was colored by his reporters, and Dr. Aked, Mr. Rockefeller's imported preacher, announced with an inflexible air: "The Bible is not infallible." He went further and declared that "God has not yet been defined," and demanded "a new definition that shall accord with

Be Well and Strong
Without Medicine

Oxygen is death to disease, and life and health to the human body. On this principle OXYDONOR has cured hundreds of the worst cases of chronic disease—pronounced incurable.
The application of OXYDONOR creates a strong stimulus for Oxygen, causing Oxygen from the air to be inhaled into the body, entirely restoring the diseased, whatever it may be—so long as no vital organ is destroyed.
Sufferers from the following ailments, driven out and expelled from the body, should take OXYDONOR at once.
This seems wonderful, but we have letters from hundreds of people who have experienced it. Here is one from Mrs. E. Payne, Chicago, Ont.: "Your OXYDONOR has improved my health wonderfully in a short time so much so that I have gained eleven pounds. My heart was very bad, and I had violent pains in my head and I could hardly walk across the room. Now I can walk down town and the pains have left me. I would not be without my OXYDONOR."
The whole cost of OXYDONOR is the first cost. It is a lifetime without any expense, and saves many times its cost in doctor's bills.
Write for our free book telling about the OXYDONOR Treatment and some of its wonderful cures.
DR. H. SANCHE & CO.
380 St. Catherine St. West Montreal
Empirical reliable men wanted in every district to handle our goods.

the idea of immanence and do no violence to modern culture." Thus may this Baptist high command God and His Word in the same breath and continue to shine in a prominent Baptist pulpit.
Though the oil of his lamp still flows, he sheds no light on the darkness he has made. He is of the type of men who destroy but cannot build; who can win notoriety by wild onslaughts against Church and State but have no solution to their own problems; who aim not to improve religion or government but are satisfied to have created a sensation. And these be the gods of the modern Israel.

Significant of the contempt in which they hold the Bible is the astonishing ignorance of its contents. Dr. Abbott informs us that "Christ said very little about heaven or hell," when even a cursory reading discloses that He spoke of nothing else so frequently and definitely. Like so many of his kind, he can add as well as subtract. "Christ taught that the things are right that are a contribution to character, and the things are wrong that do not contribute to character." Christ taught no such doctrine, and moreover, He did not deal in platitudes and generalities. He spoke definitely of the things that are right and the things that are wrong, and taught that both spring from the mind, and that the right and the wrong of them are rooted in the law of God, and in the consequences that flow from them. He was "a true speaker."
The Baptist orator in decriing the Scriptures sneers at "the text that all Scripture is inspired." The reference is to the Bible, and not to the Bible anywhere mark the limits of Scripture. The Catholic Church alone, being empowered by Christ to guard and teach all truth, has defined the limits of the Bible. Pope St. Damasus, A. D. 382, finally formulated the Canon of Scriptures, which was accepted by the Catholic world then and is accepted now.
Perhaps the realization of this fact, that the Catholic Church is the ultimate authority for the integrity and inviolation of the Bible, will account for the persistent bitterness with which many Protestant ministers have been recently assailing it. Besides, there was little else left to protest against. Four centuries of protest against Catholic teachings have practically exhausted the subject. When men broke away from the Church, they put their whole trust in the naked Bible. It was the full fountain of all truth, inspired in every word, the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply till there were as many interpretations as interpreters, and the resulting chaos led many to think that there was something wrong somewhere. But the wrong was not in themselves—the pride of heresy could not brook such admission—hence it must be in the Bible; and so the inheritors of "the whole Bible and nothing but the Bible" began to tear it to shreds.
This was a logical consequence. If they had authority to interpret it they had equal authority to declare its value, for the Bible does not interpret or define itself. "King James' Bible," says Dr. Aked, "is the version of a version and the translation of a translation, and why should he accept the authority of King James or his scribes? There is no good reason why he should; and as the other self-appointed interpreters have just as good a right to question the infallibility of the King James' production the change of creeds goes merely on until the preachers, vaulting from negation to negation, have abandoned all creed and strive to hold their sparse congregations by attitudes and platitudes, politics and paradox—anything but the word of God. They seem to know more about the latest attack on the Scriptures than they know about the Scriptures themselves.

LIQUOR AND TOBACCO HABITS
A. McTAGGART, M. D., C. M.
75 Yonge Street, Toronto, Canada.
References as to Dr. McTaggart's professional standing and personal integrity, granted by:
Sir W. R. Meredith, Chief Justice.
Hon. W. W. How, ex-Parliamentary Officer.
Rev. N. Burwash, D. D., President Victoria College.
Rev. Father Terwy, President of St. Michael's College, Toronto.
Right Rev. J. F.weeney, Bishop of Toronto.
Hon. Thomas Coffey, Senator, Catholic Record, London.
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are infallible, safe, inexpensive home treatments. No hypodermic injections, no pills, no loss of time from business, and a certain cure. Consultation on correspondence invited.

Meanwhile, the Catholic Church continues changing through every change of social condition, to teach uncompromisingly all the truths that Christ delivered to His keeping, relying on His word divine: "I will send you the Holy Ghost, the Spirit of Truth, Who will teach you all things and abide with you forever. . . . And behold I am with you all days, even to the consummation of the world." M. K.

"THE BLESSINGS OF A
CHEERFUL HEART"

CARDINAL GIBBONS POINTS OUT CONDITIONS NECESSARY TO ESTABLISH THE REIGN OF JOY

Cardinal Gibbons preached at the Cathedral, Baltimore, recently. A large congregation heard him. His subject was "The Blessings of a Cheerful Heart." In emphasizing the truth that men's happiness does not depend upon the wealth or honors they may achieve, he referred, by way of illustration, to the career of the late James G. Blaine, saying: "Oh, how capricious and treacherous human applause, as we see from daily examples! A few years ago J. G. Blaine was, perhaps, the most popular citizen in the United States. He was called by his admiring friends 'the plumed knight.' He drew thousands to him by his personal magnetism. He almost became President, and would have obtained the coveted prize were it not for the ill-timed speech of a fustian preacher. His name to-day is well-nigh forgotten. His memory arouses no enthusiasm, and I do not know whether there is a monument over his grave. He himself became profoundly impressed with the vanity of earthly glory. On the occasion of a visit to me shortly after his defeat he commented on his own former career. Presidents who are weighed down by the cares of State, or whose public careers were suddenly cut short by death."

CHEERFUL CHRISTIAN STEADFAST

In beginning his sermon the Cardinal said: "As on the Sunday of mid-Advent, so also on the Sunday of mid-Lent the Church sounds a joyous note amid the plaintive liturgy of those penitential seasons, in order to cheer us while we follow the Lord in His sorrowful journey to Calvary and to remind us that the road of penance and self-denial is the path to eternal joy and glory. The opening words of to-day's Mass bid us rejoice and be glad of heart. Let me make a few remarks to-day on cheerfulness.
"The cheerful Christian is not much disturbed by the changes and incidents of daily life. He rides upon the storm. He rises superior to adversity. He is borne on the wings of hope and love. But the man of a gloomy and fretful temperament is oppressed by the burden of his life, and sinks under it. "The cheerful man not only has sunshine in his own heart, but he diffuses it around him. When he enters a room the company feel the warmth of his presence, and their hearts expand with pleasure. He exercises on their spirits the same influence that the electric lights, when they are turned on in this Cathedral, produce upon your souls, which cannot be extinguished by any contrary, repels them and casts a dark shadow over them."

WEALTH AND HONOR

"Oh, my brethren, what is wealth or honor to man! What is a kingdom to him if the kingdom of his soul is dark and gloomy? He wishes to be served not with the sullenness, gloom and reluctance of a slave or a hiredling, but with the alacrity of a son. Come to the house of God on the Lord's day not as to a place of mourning, but as to the bright home of your Father. Be animated with the sentiments of the royal prophet, when he exclaimed: 'I will go before the Lord in gladness. I will rejoice in His mercy.' If the house of God is associated with feelings of joy in our innocent childhood, why not in the days of our erring and sinning manhood, as we see how gladly our college students lay aside their books, and how eagerly they hasten home to spend the holidays under the paternal roof. How joyfully they relate to their parents their labors and successes! With what pleasure they congregate with the members of the household, and with what relish they sit down to partake of the family meal!
"So do you, on the return of each weekly holiday, dismiss from your mind your business cares. Lift yourselves up from the turbulent sea of this world to the contemplation of higher and holier scenes. In the joyful eagerness to your Father's house. Lay before Him all your wants and pious aspirations. Listen to His comforting voice and partake sometimes of the heavenly banquet. Welcome every Sunday in the words which the Church universal applies to Easter Day and say: 'This is the day which the Lord made. Let us be glad and rejoice therein.'"

THE SIGN OF THE CROSS

It is known to perhaps very few Americans that the sign of the cross has played a very important part in the history of our civil war. Yet it saved a whole detachment of Confederate troops and did much in deciding the battle of Bull Run, July 21, 1861. It was on the eve of the great struggle for the control of the vicinity of the national capital, General Smith was too late to receive the password. He knew that any attempt to proceed into the city in darkness would expose his division to a murderous fire, while if he tarried till morning he would certainly fall into the hands of the Federal army. To save his girth, he saved one of them would willingly face death for his comrades. Without a word a young soldier stepped before the ranks.
"Are you aware," the general asked, "of the danger to which you are exposing yourself?"
"General, I am."
"You know you will not get through alive. They will shoot you."
"General, I know it."

HIGHEST FOOD-VALUE.

Epps' Cocoa is a treat to Children. A Sustainant to the Worker. A Boon to the Thrifty Housewife.

EPPS' COCOA
BREAKFAST
SUPER
In strength, delicacy of flavour, nutritiousness and economy in use "Epps'" is unsurpassed.
Children thrive on "Epps'."

The MARK of a
GOOD WAGON
—AND WHY—

IN WAGON manufacturing, good paint too often covers a multitude of defects. But this condition of affairs doesn't last very long. After a little time poor material and poor construction will show and become a constant reminder that you have made a poor choice.
There is a safe way to avoid this—a certain way to a satisfactory purchase. Choose an I H C Wagon, either

Petrolia or Chatham

In doing so you buy certain satisfaction. You get proved quality. You get a wagon that thousands of farmers have tried out under all conditions of wagon service. There is a lot in the name of a wagon. And in the names Petrolia and Chatham there is everything you could wish for in wagon service and quality.
When you put good money into a poor wagon you are constantly reminded of it. And you continue putting money into it through time lost by breakdowns and inefficient service as long as you have it.
When you buy an I H C Wagon you make an investment that pays you big interest in efficient service for many years.
Both the Petrolia and Chatham Wagons are well up to the I H C standard of excellence.
The Chatham and Petrolia line includes Farm, Freight and One-Horse Wagons. A wagon is no better than the material entering into its construction. Chatham Wagons are as good as the best material, the best construction and the best workmanship can make them. They have hard maple axles, oak bolsters, and boards, reach and haws, oak rims, spokes, hubs, oak or black birch, white ash trees and yokes, white ash or oak tongues. The material is dried under cover and carefully inspected. As soon as the machine work is done on all the gearing, each part is soaked in boiled linseed oil so that every grain, mortise and tenon is properly protected. The wheels are subjected to the same treatment before the tires are put on.
See the local dealer and select the wagon that meets your exact needs. Or, if you prefer, write nearest branch house for catalogues and prices.



INTERNATIONAL HARVESTER COMPANY OF AMERICA
Chicago U.S.A.

logged by the bird-line of carnal passions. The general then wrote on a piece of paper: "Send me the countersigns." This he handed to the young man and ordered him to bear it to Beauregard. He thought, if the man is shot down, at least the note will be found. "Our young hero draws near the sentry. "Halt! who goes?" came from the guard. "Countersign," was demanded. But our hero advanced without reply, in an instant six guns were pointing at his heart. Without a word our hero made a large sign of the cross upon his breast and threw up his hands. Immediately the muzzles dropped. The sign of the cross, as made by this brave Catholic soldier was the countersign ordered for the day by Beauregard, a Catholic general—Intermountain Catholic.

"Ten Things"

"I spent a week-end with a friend recently," said an Orange woman, "and over her desk I found a few sentences, framed in passepartout, which interested me mightily. They certainly brought their silent lesson with them. They made such an impression upon me that I copied them and mean to have them where I may see them often. "Here are the sentences: "Ten things for which no one has ever been sorry. They are: "For thinking before speaking. "For holding an angry tongue. "For being kind to the distressed. "For asking pardon for all wrongs. "For speaking evil of none. "For stopping the ears to talebearers. "For hearing before judging.

NORTH AMERICAN LIFE
ASSURANCE COMPANY

ASSETS OVER \$10,500,000
SURPLUS OVER \$1,000,000
HOME OFFICE - TORONTO

IT'S THE CRIMP

That's the part that counts in a Washboard. And the Crimp that insures Easy Washing and Few Destroyed Linens is the RIGHT Crimp. And you'll find the Right Crimp in Eddy's "2 in 1" Washboards "3 in 1" Washboards
Three Different Crimps in One Board means the Minimum of Wear and Tear on Clothes.

Donald McLean, Agent, 426 Richmond St., London

Mutual Life OF CANADA

wrote during 1909 new business (all Canadian) amounting to \$8,125,578 making total insurance in force December 31, 1909 \$59,261,959 Its net surplus earning for 1909 over all liabilities was \$508,921.25 while the ratio of expense to income was less than for the previous year. Head Office—Waterloo, Ont.

CHURCH DECORATORS

THORNTON-SMITH CO. Sketches and references submitted II King St. W. TORONTO

MENEELY & CO. WATERLOO, (West Troy), N.Y.

THE OLD RELIABLE CHURCH BELL. Also new styles Skins and Hats. SOUTHCOTT SUIT CO., London, Ont. 193-14

LADIES \$15 SPRING SUITS \$8.50

Send today for Free Sample Cloths and Styles. Also new styles Skins and Hats. SOUTHCOTT SUIT CO., London, Ont. 193-14

Reasonable Claims

To claim that any remedy will cure half a dozen, or even two or three, totally distinct diseases, is to at once discredit that remedy with every thinking man or woman.

Reliable Remedies

There are over fifty separate and distinct NA-DRU-CO Medicinal Preparations. Each one is compounded by expert chemists from the purest and best ingredients that money can buy. Each one has been tested for years, and has been proved worthy of confidence before being admitted to the NA-DRU-CO line.

But we do claim that in emergencies when you cannot get the doctor quickly, and on the many other occasions when a reliable household remedy is needed, the right NA-DRU-CO preparation is the safest and best thing you can use.

Some NA-DRU-CO Preparations You Should Keep on Hand
Camphor Ice, Greasenee Toilet Cream, Talcum Powder, Tooth Paste, Tooth Powder, Baby's Tablets, Carbolic Salve, Cancer Laxatives (Tablets), Cod Liver Oil Compound, Tasteless (2 Sizes), Dyspepsia Tablets, Headache Wafers, Herb Tablets, Nervozone, Nerve Ointment, Rheumatism Cure, Sugar of Milk, Stainless Iodine Ointment, Toothache Gum, White Lintment

National Drug and Chemical Company of Canada, Limited

Halifax, St. John, Montreal, Winnipeg, Regina, Calgary, Vancouver, Victoria, Toronto, London, Hamilton, Ottawa, Kingston, Nelson, Vancouver, Victoria.

APRIL CHATS

Carlyle books is a u... the thomson... men who m... an education... crippled by... significance... tremendous... with every... substitute... education... world's mos... excellent ed... Franklin, E... effort, a sel... educated h... of his know... English for... scientist a... Lincoln, h... had possib... "littles," is... self-educa... for ed... primitive o... ing associa... Elinor B... blacksmith... for ed... destroy and... became an... the world... able sobri... scientist a... learning, e... enough to... opportunity... head in sh... The tro... lack earl... others who... course, and... for sel... can not... schooling... no use to... They do... exists acc... they offer... lege educ... minutes s... the mind... purpose, a... city and... extent of... At the en... change in... I know... a few mo... one of th... ever met... he lacke... education... for the... reading... absorbed... and know... history, e... economy... most pe... graduates... It is r... be gaine... of time... thinking... moments... every li... education... which m... college... their m... they wo... the eve... questio... would a... When... how he... with so... he reg... To ev... duty, w... ments."... Ther... questio... proper... advan... What... plish li... matter... needed... business... morrit... portan... perfect... the ou... little... body o... all th... that I... before... Mon... time f... hungre... self-in... to sat... This... busy... this... that... was... and... labor... Vi... work... he w... sand... time... sure... time... term... agre... self... the fu... of it... wh... was... con... t... bec... out... who... hav... tim... out... with... pro... est

N LIFE PANY SURPLUS OVER \$1,000,000

TORONTO

CRIMP

boards

boards

ES LIQUID

and BODY

WOOD

BELLS

BELLS

CO

Remedies

CO

CO

CO

CO

CO

CO

CO

CO

CHATS WITH YOUNG MEN

THE PLEASURE AND PROFIT OF READING

Carlyle has said that a collection of books is a university. What a pity that the thousands of ambitious, energetic men who missed their opportunities for an education at the school age, and feel crippled by their loss, fail to catch the significance of this, fail to realize the tremendous cumulative possibilities of that great life-improver, that admirable substitute for a college or university education — reading.

Lincoln used to say that there was a good education in the newspapers. He applied for the position of postmaster in New Salem because he was too poor to subscribe for papers, and he knew that he could read those which came through the post-office for others, as the country was sparsely settled and many people did not call for their mail more than once or twice a week. He thought he was one of the most fortunate persons in the world to have access to this, to him a rich mine of knowledge.

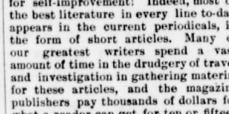
What would he have thought of the marvelous wealth of reading open to the poorest in the land to-day? Never before was a practical substitute for a college education at home made so cheap, so easy, and so attractive. Knowledge of all kinds is placed before us in a most attractive and interesting manner. The best of the literature of the world is found to-day in thousands of American homes where fifty years ago it could only have been obtained by the rich.

Eliza Burritt, working all day in a blacksmith's shop, yet through his industry and love of reading and study he became one of the greatest linguists in the world, and won for himself the honorable sobriquet of "the learned blacksmith." Speaking of Burritt's profound learning, Edward Everett said, "It is enough to make one who has had good opportunities for education hang his head in shame."

The trouble with many of those who lack early opportunities and many others who see no chance for a college course, and say they have no opportunity for self-improvement, is that they do not set aside several years for schooling or college, they think it is of no use to try to educate themselves. They do not realize the wealth that exists in spare moments—that can be accomplished in them, the opportunities they offer for repairing the loss of a college education. Even ten or fifteen minutes spent each day in concentrating the mind in thinking, in reading with a purpose, will enlarge your mental capacity and add to your knowledge to an extent of which you have no conception. At the end of the year you will see the change in yourself.

DOES A WASHING JUST LIKE PLAY!

Six Minutes to Wash a Tubful! Ladies! Just see how easy I do a big washing with my 1900 Gravity Washer. I start the tub begins to spin and the rest is just like play. Washes clothes clean and bright. The 1900 Washer Co. sent me this marvelous machine on trial. They didn't ask for notes or cash in advance. And they let me pay for it, little each week out of the money I saved me. They treat everybody the same way.



You can have one shipped FREE

On thirty days' trial the same as I got mine. The company will let you pay for it in ten easy payments. They offered me a \$100 cash for my old washer. I actually paid for mine in a very short time. Mine did not take \$100 cash for when they were ready to let go; they had given them fresh hope and renewed confidence in themselves when those who had predicted failure and had told them that to continue would be to waste their time.

Who can ever estimate the numbers of careers that have been completely changed by the marvelous life-story of Abraham Lincoln? Lincoln himself was powerfully influenced by "The Life of Washington," which he first read by the light of the fire in a floor log cabin. The lives of Benjamin Franklin, Henry Clay, Daniel Webster, Wendell Phillips, and scores of other great Americans started in multitudes of youths fresh like him who have become beacon lights in American history. Not half enough is made of great life-stories in our home and school books. It is a pity that no other thing is of such precious help to a youth as to be constantly stimulated along the line of his career, and that of inspiring books—sometimes a single volume.

There are numerous examples of men whose careers and characters have been completely changed by the reading of inspiring books—sometimes a single volume. Beecher said that he was not the same man after reading Ruskin that he had been before.

How heroic we feel after reading the inspiring life-story of some one who has achieved great things under difficulties! We feel almost as if we were the hero ourselves for the time being, just as we do sometimes after seeing some great character in a stirring play. For the moment we assume the personality which has stirred our sympathy and aroused our admiration. We feel that we actually have the qualities which we admire.

What would a business man accomplish if he did not attend to important matters until he had time that was not needed for anything else? The good business man goes to his office in the morning and plunges at once into the important work of the day. He knows perfectly well that if he attends to all the little things that come up, sees everybody that wants to see him, and answers all the questions people want to ask, that it will be time to close his office before he gets to his main business. He manages so that he can find time for the things we love. If one is hungry for knowledge, if one yearns for self-improvement, if one has a task to read, he will see the opportunity to satisfy his desires.

OUR BOYS AND GIRLS

A boy of thirteen was often brought to Judge Lindsey's Juvenile Court in Denver, charged with truancy. Notwithstanding the Judge admonished him many times, it did not seem to do him any good. The teacher kept writing, "Tim will stay out of school to work." Once, when reproving him, the Judge told him that there would be time enough to work when he was a man. "My father was a man," replied the boy, "and he did not work. He went off and left mother and me. I guess that's what killed her."

Finally Tim appeared in court one day with a happy face, and pulling a soiled and crumpled paper from his pocket handed it to the Judge. "I'm glad to remember all the things you told me and I'm going to school regular, now I got that done," he said, with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid \$50 for a beadstone at his mother's grave.

"My boy, is that what you've been doing all these months?" "I wanted her to have a monument, Judge," Tim fervently wiped away the moisture in his eyes. "She done a lot for me; that's all I could do for her now." Here is an interesting extract from the "Life of Maria Edgeworth, the Irish novelist: "We went the other day to see a collection of natural curiosities at a Mr. Broderick's. My father observed that the girl held up a forlorn handful of late asters. "The very last," she declared. "I hunted and hunted!" "Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?" "No," the girl confessed laughingly. "I believe that I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom. "You were right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and deep colored! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn, and pretend you're picking them yourself." "Then," her friend returned. "I should have given up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said slowly. "You will insist, will you, that you are in living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold? Never mind; I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom."

The white face in the bed smiled. And the best of it all is that there always is a south side, and God's,—Well-spring. A HAIRD TEST The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play, and three months of a lot of play and no school.

THE SOUTH SIDE

"May I come in, dear?" called the girl's bright voice. "Pull the bobbin and the latch will fly up," was the merry answer. "The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and the wearisome plaster-cast from the cheery voice, still less could one have guessed that the girl was in the last stages of pain still harder to bear. These things the woman lying there told her God, never to her guests. The girl held up a forlorn handful of late asters. "The very last," she declared. "I hunted and hunted!" "Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?" "No," the girl confessed laughingly. "I believe that I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom. "You were right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and deep colored! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn, and pretend you're picking them yourself." "Then," her friend returned. "I should have given up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said slowly. "You will insist, will you, that you are in living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold? Never mind; I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom."

The white face in the bed smiled. And the best of it all is that there always is a south side, and God's,—Well-spring. LUTHER BURBANK worked nineteen years selecting and hybridizing to get a giant corn that would yield to the acre twenty-five thousand bushels. Yet there are people who speak of success as being a kind of luck.

True perseverance not only calls for continuance at our work until it is finished, but also until it is finished in the most possible manner. The student who is satisfied to learn his lessons so that he can barely pass will never be distinguished as a scholar. The workman whose highest aim is "well enough" need not be surprised if his services are no longer needed when times of retrenchment come, while he who continues his application until the work is

MADE IN CANADA ROYAL YEAST CAKES Best Yeast in the World Sold and Used Everywhere E. W. Gillett Co., Ltd. Toronto, Ont.

Kellogg's TOASTED CORN FLAKES Kellogg's meets hunger more than half-way and it stays by you to the next meal. The cost is small. The taste is great.

At last the work was done. Father and son washed themselves and got ready for supper. After supper when the father had stretched himself out for a pleasant hour with his newspaper the boy came to him. "I guess, father," he said with an air half ashamed, and yet of new manliness, "I guess it was a good thing for me to do something that I didn't want to do."

NOT CONTROLLED BY PROTESTANTS OF A POPULATION OF THIRTY MILLION ONLY SIXTY TWO THOUSAND ARE PROTESTANTS COUNTING ALL DENOMINATIONS A certain over zealous doctor having declared the Catholic faith had lost eighty million members in the last century, merited rebuff by Rev. Father Maher in the Kansas City Journal. Extracts from his defense, read: "I realize fully that in attempting to criticize the assertions of a doctor of divinity, I am engaging in a difficult enterprise, perhaps a rash undertaking, for I know that the learned doctor's very long residence in Rome—a most trying and by his own accounts eventful period of almost eight days spent in sight-seeing—gives him exceptional facilities for gauging and weighing with due poise the varying linguistic feuds in the last century, aware, also, that his lifelong familiarity with the great leaders of Catholic thought at the Vatican gives him an insight into high diplomacy which one in any humble station could not obtain. I understand, too, that the doctor's "extraordinary" knowledge of the Italian language (you will remember his bell-tolling linguistic feat on the train when he silenced the loquacious descendant of Dante by waving over them the American flag) qualifies him in a special manner to address the Roman populace, in bare the root of all their evils—that wretched Catholic Church. Yet, in spite of this redoubtable equipment of a learned doctor, I venture to dissent from his judgment, and I beg to remind him that the Great Doctor of Divinity has laid down as a standard principle of life, "Thou shalt not bear false witness against thy neighbor."

The doctor says "The Protestants now control most of the schools of Italy." Will the learned doctor take down any encyclopedia, find the population of Italy and the number of Protestants, native and foreign in that country? As a man of honor the learned doctor must then confess that the present population of Italy is 30,000,000, of whom 62,000 are Protestants, native and foreign. Sixty-two thousand Protestants of all denominations in Italy out of a population of 30,000,000. And yet the learned doctor says that the Protestants now control most of the schools. Again, the learned doctor says that the Catholic Church is stronger in the United States than in any other country. While justly proud of our splendid

body of 15,000,000 of Catholics in this country, I must, nevertheless, again ask the learned doctor to open his encyclopedia at the word "Germany." As a grandson of the Fatherland, he ought to be well informed on the religious statistics of the land of his ancestors. As a man of honor he will admit that in Germany we have over 17,000,000 of Catholics, the pride of the nation, the gallant defenders of the Rhine. The talkative sight-seeing doctor of divinity also brought upon him the ire of the Methodists in Italy, proving indeed, that too many words often confound a wise man.

CHURCH'S ALABASTINE WALL PAPER and Kalsomine are unsanitary. They are breeding grounds for disease germs. A coat of Alabastine will destroy every disease germ on the wall. Vermin cannot exist on an Alabastine surface. Alabastine is the most sanitary as well as the most artistic and inexpensive wallcovering. It is a cement, and hardens with age. Its colors are permanent and will not rub off. They give that soft, velvety effect, which can only be produced by Alabastine. Anyone can apply it by following directions. A pail, water, and a flat bristled brush are the only necessities. FREE STENCILS We have organized a Decorative Department, and are prepared to furnish FREE COLOR SCHEMES to suit your particular needs, as well as FREE STENCILS, to all users of Alabastine. Write today for particulars. Our advice is FREE. Let us show you how to decorate your Home in Harmony and Good Taste at a moderate cost. The Alabastine Co., Ltd., 56 Willow St., Paris, Ont.

Professional

DR. P. J. MUGAN, Physician and Surgeon Office, 740 Dundas Street, Hours 11 to 12 a. m. to 10 p. m. Phone 2028. JOHN F. FAULDS, Barrister, Solicitor, Notary Public, etc. Money to Loan, Robinson Hall Chambers, Opposite Court House, London, Canada. Telephone 977.

JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Home, 373. Factory 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street Open Day and Night Phone 286.

EVERY ONE SHOULD READ "The Blindness of Dr. Gray" CANON SHEEHAN'S NEW BOOK Price \$1.50 Post Paid The Catholic Record LONDON, CANADA

THE CATHOLIC RECORD THE CHRIST The Son of God A Life of Our Lord and Saviour Jesus Christ The Abbe Constant Fournier with an Introduction by HIS EMINENCE CARDINAL MANNING New and cheaper edition—two pages Price 25c.—Post Paid THE CATHOLIC RECORD LONDON, CANADA

The Catholic Confessional By Rev. Albert McKeon, S. T. L. 15 cents post-paid Average Sales, 2,000 Copies per month The Catholic Record LONDON CANADA

Write for Our Catalogues of PRAYER BOOKS HYMN BOOKS CATHOLIC FICTION ROSARIES BIBLES CRUCIFIXES SCAPULARS, ETC. The CATHOLIC RECORD LONDON, CANADA

CHURCH FURNITURE Altars, Pulpits, Fonts, etc. Send for Catalog of Pewes & Brass Goods The Blaine Lumber & Mfg. Co. Limited, Chatham, Ont.

CHURCH'S COLD WATER ALABASTINE FREE STENCILS We have organized a Decorative Department, and are prepared to furnish FREE COLOR SCHEMES to suit your particular needs, as well as FREE STENCILS, to all users of Alabastine. Write today for particulars. Our advice is FREE. Let us show you how to decorate your Home in Harmony and Good Taste at a moderate cost. The Alabastine Co., Ltd., 56 Willow St., Paris, Ont.

CHURCH'S COLD WATER ALABASTINE FREE STENCILS We have organized a Decorative Department, and are prepared to furnish FREE COLOR SCHEMES to suit your particular needs, as well as FREE STENCILS, to all users of Alabastine. Write today for particulars. Our advice is FREE. Let us show you how to decorate your Home in Harmony and Good Taste at a moderate cost. The Alabastine Co., Ltd., 56 Willow St., Paris, Ont.

