

# The Catholic Record.

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

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From Rome

## ACTS OF THE HOLY SEE

### LETTER OF THE CARDINAL SECRETARY OF STATE TO THE ARCHBISHOP OF ROUEN ON MODERN HYPERCRITICISM

Monsignore.—The Holy Father Pope Pius X., manifesting his gratitude to Your Grace for having sent him your letter regarding the apostolicity of the Churches of Provence, entrusts to me the very pleasing task of congratulating you in his name for those pages so interesting, attractive and vigorous, so instinct with firmness against objectionable tendencies and withal free from personal bitterness.

Nothing is more welcome to the Supreme Pontiff than insistence on the fundamental principles and the rules of the true historical and apologetic method, made with the doctrinal authority appertaining to their persons and their mission, by those whose pride and duty it is to put themselves at the head of the defenders of pure orthodoxy.

Your Grace's just and convincing observation on a most vivid tradition, and one most glorious for the Churches of Provence, are capable of being applied to many other questions which have been distorted under the pompous pretext of vain erudition by a solid advanced science which is not even sure of itself. May your point serve as a warning against the errors of a presumptuous criticism, for the well-ordered persons and help them to discover in tradition prudently controlled, even in the absence of written documents, the manifest proofs of the truth of things believed.

May Your Grace's fine example be a stimulus and encouragement for the upright and vigorous minds who are devoting their energies and their talents to enlightening Christian souls in all fields of intellectual activity, and ward off from them the contagious effects of the more or less subtle poison of Modernism and of the more or less hidden venom of hypercriticism.

With his paternalistic congratulations the Holy Father sends Your Grace as a pledge of heavenly favours, the Apostolic Benediction which he extends on this occasion to all those courageous writers who, animated by the spirit of God, and full zeal for doctrine and of love for truth, join efforts against the assertions of temerarious science, and boldly raise the alarm against the false wisdom of the world.

On my part I thank Your Grace for the copy of the letter which you have been kind enough to send me, and I beg you to accept with my personal felicitations the renewed assurance of my entire devotion in Our Lord.

R. MERRY DEL VAL.  
The Vatican, April 22nd, 1912.

## PROTESTANT FEAR

Current literature this month puts the question very seriously, "Is there a Roman Catholic Peril in America?" That there is to the minds of many Protestants it takes as evident from certain recent facts. The foundation of the new A. P. A. society, the "Guardians of Liberty," the renewed zeal of the avowed anti-Catholic papers, like the *Monarch* and *Watson's Magazine*, the attacks on the Church by the Methodist Conference, and even the note of alarm in some of the more dignified non-Catholic journals is proof enough that Rome is viewed as something to be feared.

Even the President of the United States felt obliged to declare that he was not showing undue favoritism to the Catholic Church.

To the Catholic, much as he regrets the injustice of this attitude toward his Church, the recognized strength of Catholicism in this country is a source of great joy. People do not fear something decrepit. Long ago the Protestantism that the Church of Rome was becoming effete and was soon to disappear utterly. Now the cry is different. Rome is becoming too much of a power and must be checked.

That the Catholic faith has made wonderful advances in this country the burden of the review of religious conditions here written by the Rev. R. J. Campbell of London, who visited the United States recently. "To a British observer," he writes, "the most startling fact in this connection is the growth of the influence of the Roman Catholic Church. I noticed Romanism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand."

After suggesting reasons for this fact, he concludes by asking, "Can it be possible that the dominating faith of the greatest democracy of the world is going to be Roman Catholicism?"

And if so, need the nation have any fear of it? Has not the Catholic Church ever been the friend of law and order, a teacher of civic righteousness, of true morality, a defender of the sanctity of marriage and the home? He would rather see the fifteen millions of Catholics descend to the iniquities of paganism than to see them shouldering the light of their conscience.

But while Catholics regret that their faith is so misunderstood as to be deemed a menace to this country they have no intention of retiring from the field. Methodism may have, but Catholicism is not a bit disturbed, knowing that its long history behind it will increase in power and be flourishing on American soil when some of the sects that have despaired it are thrown to the scrap heap of discarded religions.—Pilot.

## CATHOLIC NOTES

Miss Mary Henry Ruffin, the daughter of the well-known Southern writer of *Mobbie*, Mrs. M. E. Henry-Ruffin, has entered the Order of Sisters of Charity and is now making her novitiate at Emmitsburg. Through her father, the late Frank G. Ruffin, Jr., of Richmond, Va., who was a convert to the Church, this young lady is very widely connected throughout the South.

Soldiers, sailors, veterans and civic bodies, 9,850 in all by the count of Grand Marshal Mitchell, formed in line from the side streets near the Brooklyn navy on the 26th, for the tenth annual field Mass celebrated there.

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called "Guardians of Liberty," has fallen into the clutches of the federal law for publishing a vicious and indecent article in which he attacks such excellent citizens and Churchmen as Cardinal Gibbons, Cardinal O'Connell and Cardinal Farley, says the Bulletin of the American Federation of Catholic Societies.

Miss Elizabeth Spearman Lancaster, daughter of former State Senator and Mrs. Charles Lancaster of Rock Point, Chesapeake, Md., has been received into the order of the Mission Helpers of the Sacred Heart at their convent, 410 West Biddle Street, Baltimore. Both ladies are converts.

King George and Queen Mary are soon to pay a visit to Norfolk, at Arundel castle, one of the most gorgeous houses in Europe. Dukes of Norfolk, unlike most of England's Catholic peers, have always been possessed of immense wealth, part of which must be used for the keeping in repair of the ancestral seat of the family.

The past five years in the diocese of Boston have been full of wonderful activity on the part of the Cardinal Archbishop. Few realize the great progress that has been made during this brief period. The formation of new parishes alone has been extraordinary. During the five years no less than thirty-five new parishes have been erected and in the near future there will be others added to the list.

Quite a unique baptismal ceremony was witnessed recently in Mt. Carmel church, Mill Valley, Cal., when both a Jew and a Pagan were received into the Church. Chester Ezechiel, aged twenty-four years, was baptized, taking the name of Jacob. Kotaro Ueda, aged thirty-one years, took the name of Joseph. Both had been eight months under religious instruction.

On Easter Sunday, seventy-five Crow Indians of St. Xavier's Mission, Montana, received Holy Communion. This may seem a small number, but it is really an equivalent of about seven hundred Communions in one of our city churches of the East, if we stop to consider the number of inhalees and the great obstacles which these poor people have to contend against.

The German Emperor, who is not at Corfu, the other day witnessed a Catholic procession there. The Emperor and his daughter were standing on the balcony of their villa, Kaiser Wilhelm bareheaded, when the Bishop, passing at the end of the display, paused to lift his hand in the sign of the cross blessing the Emperor and his daughter, while his majesty bowed his head with appreciation.

The reception into the Catholic Church has recently taken place of Lady Margaret Orr-Ewing, widow of the late Captain Orr-Ewing, (who fell in the Boer War) and sister of the Duke of Roxburgh. Another branch of the great House of Korr (that of the Marquesses of Lothian) have supplied many converts to the Church, but the Innes-Kerrers, of which the Duke of Roxburgh is head, have as a rule been staunch Protestants. Lady Margaret is only one of several recent converts belonging to a Scotch house. Another is the Earl of Galloway, who became a Catholic, with her daughter, a few months ago. A daughter of the Earl of Lindsey, Lady Muriel Watkins, is also a convert.

The most hopeful sign of the reviving religious sentiment in France is the way the lay people are entering into religious activities. When the religious communities were exiled by the anticlerical force the most intelligent lay women rose to their opportunities. They immediately took up the teaching of Catechism, and during the past score of years they have supplied in a measure for the absence of the consecrated teacher. At the present time the work teachers, over 4,000 "catechists" in Paris alone, and 32,000 in the provinces; close on 100,000 children are evangelized by them; 44,000 in Paris and 50,000 in the provinces.

"The Lutherans of Germany, we are told," says Rome, "have conceived the idea of raising up in Rome an immense church, glorious as St. Peter's, to the memory of their apostle. An ambitious project—perhaps without a parallel since the building of the Tower of Babel! Only one wonders what kind of a congregation they are going to put into it when it is up. After about four hundred years since Luther went out from St. Mary's of the People through the Flaminian Gate you can accommodate all the Lutherans in Rome in a tram car, from St. Mary's of the People to the little Methodist church in Via XX Settembre more comfortably than the Lutherans of the same thing. Lutherans of the same kind can be found in Rome; they can be found in London; they can be found in New York; they can be found in the 'Asino,' but build a Lutheran church to vie with St. Peter's—that way madness lies."

sufficiently repeated, is not only that of a great but of an authoritative man."

"You may further note an acceptance in this spirit of one hypothesis as the consequence of another, without apparently any check being afforded to the process by the increasing improbability of each new guess, which is advanced to protect the authority of the last."

"Now, this phenomenon, whose general name is the improper extension of authority, has a vast practical significance, and chiefly in this: that it has laid open the modern world to the influence of suggestion as never, perhaps, was mankind laid open to it before. In its most and wire-pulling by a few sharpers as never was human society before. And I will personally describe the lack of self-government in any true sense, our decay in democratic power, the doubt of such elementary dogmas as the equality of man (in those unhappy societies which are so effected), to the absence or weakness of the Catholic Church."

"But this is a small matter, you will say, compared with the general and fundamental philosophy which underlies the whole. To what is modern non-Catholic society drifting? In what, if it ever ceases, will it repose as a general doctrine? Here opinion only, rather than observation, can avail me; but I will hazard the opinion that it will soon repose in a vague form of Pantheism, which will very quickly develop, in its turn, as Pantheism must, into a Polytheism, perhaps not entirely, probably tolerable, and certainly untrue. To-day that statement sounds absurd. No man can challenge posterity. Yet am I not at all certain that what were called 'the gods,' will return if, or when, what was, sink back to its original. But I will let this caveat at least be entered. Paganism rediscovered will not rediscover beauty. Paganism did things and thought things which our modern aesthetes could not bear to look on or think. It is a goal not lightly to be approached, and the Fathers were not fools when they spoke of the worship of demons."

—The Leader

## The Mystic Rose

A fair white rose on a thornless stem  
Was the mystic rose of Mary's heart,  
Though thornless all, full deep within  
Was bedded the plaint they wove for  
Him,  
Each point a cruel dart,  
The weight of shame pressed every  
vein  
To its pelted rim it flushed with  
Pain;  
And its hue changed never to white  
again,  
But tinted warm from its heart's deep  
grief,  
Is our refuge ever, our sure relief,  
Oh mother heart with the tender  
glow,  
That did suffer sorrow to feel our  
woe!

A crimson rose on a tree hung high,  
The blood-red rose of the Saviour's  
heart,  
The strictest one at the base close by,  
Felt with pulsing pain that the red must  
die,  
As it hung on the tree apart,  
And the lance which opened Love's  
yielding door,  
That the surging tide o'er the world  
might pour,  
Found its slouch at last in her heart's  
deep core,  
It was pierced by the sharp edged lance  
of steel,  
For the hearts of many who would  
thoughts reveal,  
Oh tender heart of the Mystic Rose,  
In our pain we whisper, "She knows, she  
knows!"

## FRUITS OF THE REFORMATION

The most striking characteristic of the world at large to-day is the spirit of unrest which pervades it. This unrest is in evidence everywhere and in every order—spiritual, social and political.

We cannot but feel that it comes from a common cause, and that cause, in our opinion, is the so-called Reformation.

Here is her declaration of doctrine: "The Great Supreme Power we call God made all souls in the beginning. Each one of us has passed through millions of lives, first in the mineral, next in the vegetable kingdom, then in the animal, and now we are passing through the highest plane—the human."

"In each of these kingdoms we have appeared again and again. We never go backward; always forward and onward and upward."

"For instance, Nero, who was a great ruler, possessing enormous wealth, and who lived an easy and selfish life, would return (after passing through many spiritual planes of purifying punishment) as a poor man, obliged to learn sympathy through his labor, and to appreciate the value of the things he misused by being deprived of them. While his social status would be lower than his, he would still be striving toward a higher moral plane."

"Every thought and act we have while here is a brick which we build into the Mansion we will occupy in the next incarnation and into the House not made with hands which we will find waiting for us beyond the grave. Just as our thought, words and acts are beautiful, generous and kind, and patient and helpful here, so will we possess beauty, wealth, friends, love, and power when we come again."

"We are the expression of God's power; and we, ourselves, must build our own destinies instead of calling on God to do it."

"Many things we must pass through to work out old Karma (the law of cause and effect); but as a diligent child at school can make up for past negligence by extra hours of study, so we can overcome Karma by a great devotion and good works. When we have completed our cycle, we become one with God. We know the rapture of perfect Peace. Until again the New Cycle begins."

And what did this writer give as proof of all she taught? She quoted Scripture. She dug the foundations of her weird belief out of the pages of Holy Writ—in other words, she was a logical Protestant; she interpreted Scripture according to her own private views and feelings.

Strange, too, how the authority which was rejected is vindicated, for some authority the human mind is bound to have; and when it wanders from the proper authority, it becomes moribund and loses itself following hither and thither the voices which sound in its ear.

Hilaire Belloc, in the last of his remarkable series of articles in the *Catholic World*, on the Reformation, called attention to this. He says, at the risk of being accused of being paradoxical: "The first and most salient character discoverable in non-Catholic thought to-day is the undue extension of authority." \* \* \* "All those who have closely concerned themselves with the nature of the human mind agree that it displays a certain appetite for authority."

He concludes: "In a word, men deprived of religion because religion does not or cannot universally prove its thesis, do not upon that account neglect the problems which religion professes to solve. They rather re-apply themselves to those problems with a sort of fever when the rule of religion is no longer present to aid and yet to restrain them. Hence, you may perceive, as a note running through the modern world wherever the effects of the Reformation are most prominent in it, a simple unquestioning faith in mere statement which every issued from a printing press. The owners are getting rich on the dollars of laboring men, whom they are outrageously deceiving by poisoning their minds with envy towards their employers and by promising to procure them an impossible happiness by submitting to a 'bloody' of designing knaves who are trying to subvert our Government

and hoist themselves into power. The principal owner of the 'Appeal to Reason' came to Kansas poor, and today he is the richest man in Crawford county, owning besides tracts of land in Texas. Yet his paper is continually condemning the rich.

"Fakers are the most successful money makers in this country. We have a startling evidence right here in Wichita. These fakers live and prosper on the credulity of the public, and are as impervious to criticism as the one-way counter and sound sense. One way to counteract and prevent the spread of the plague is to avoid the source which spreads it—the stinky newspaper—and another is to circulate sensible reading matter where its need is indicated."

## CATHOLIC POPULATION OF ENGLAND

In a speech delivered before the Catholic Association of England, His Eminence Cardinal Bourne made some interesting remarks on the increase of the Catholic population of England.

"The other day," said he, "the Archbishop of Canterbury after pressing touching respect for the foreign religious communities that have settled in England, and using words which showed his appreciation of their efforts, and also a realization of the fact that if they received so many non-Catholic pupils, it is not because we are the non-Catholic parents are seeking the convent school—went on to suggest that Anglicans need not be afraid, after all, because if we were to take the statistics of the Registrar-General, they would show that the number of Catholic marriages was not increasing. I have not had time to verify these facts, but I am perfectly persuaded that our numbers in England are not decreasing, but that they are steadily increasing, and that they are very much larger than we have any knowledge of. As long as the legislature does not see its way to include 'religious belief' in the decennial census, we shall not give accurate figures. The other day I called attention to the undoubted fact that we have now in England something like treble the number of churches and of clergy that we had sixty-one years ago. The Catholic Church in this country is a voluntary organization. We live on the aims of the faithful. Does it not occur to you that if our churches are well maintained and our clergy well supported—although the Catholic wealth of the country has not increased to a surprisingly great extent—our numbers in every rank of life must be enormously greater than they were sixty years ago? Wherever we set up a chapel, wherever we set up a church in England, there is in a very short space of time a growing congregation. Further, if we set up a church in any suburb of London, or in any new district of the greater cities, and if we put there, unburdened by debt, a priest who is zealous and active, we find that in two or three years we have most certainly had sufficient means of subsistence. I quote these facts as proof, if any be needed, that the number of Catholics in this country is steadily increasing. I have no wish to indulge in boasting, but I do wish to bear testimony to the fact that the apostolic and zealous labor of our fellow bishops and priests, and the devotion of generations of laity have not been in vain; and if in the future we are to make progress it will certainly be in proportion as we remain faithful to the policy of the past. There is nothing aggressive about us. We have no desire to interfere with the liberty of our fellow countrymen, but we wish by all reasonable and lawful means to bring home to the mind and the conscience of the English people that the one true Church of Jesus Christ is that which has its centre in the Eternal City of Rome. I feel certain that if we are true to ourselves, if we endeavor to carry out to the full the extent of our power the hopes and aspirations of our Holy Father the Pope, then when a similar gathering to this is held fifty or sixty years hence the speakers will be able to bear testimony to the fact that the Catholic Church is making not only steady but very rapid progress.—*Antigonish Caskeet*.

## CHRISTIAN SCIENCE AND THE JEWS

(Written for the Intermountain Catholic)

It appears that Christian Science is gaining so many followers among the Jews in the United States as to cause some alarm among the leaders of Judaism and elicit a note of protest from the editors of its religious journals. The protest disclaims any intention of abating the known liberality of the synagogue or encouraging heresy, trials, or withholding sympathy from the individual who resorts to Christian Science to get relief from physical or mental suffering. The question which comes up naturally to the minds of their editors is whether a Jew can consistently be a Jew and a Christian (even in the form of a Christian Scientist) at the same time. In the United States, the editor of *The American Hebrew* (New York) has this to say on the subject: "When, as rumor has it, Jews formally enroll themselves as members of Christian Science church and presumably subscribe in the name of Christianity, some of the pillars of Judaism, and when even officers of Jewish congregations find no inconsistency between membership in the synagogue and formal membership in the Christian Science church, such persons should be told that such double allegiance is impossible, that membership in the synagogue is incompatible with formal membership in a Christian Science church, even as such membership would be incompatible with membership in any

other Christian denomination. Such mixtures, or shattens, we cannot brook with impunity. They make for internal disintegration.

The editor follows up his statement with the following recommendation of a remedy for the evil:

"No uncertain note should go forth from this body. We should make clear by resolution the impossibility of such twofold membership in the synagogue and in a church. While the Jew should and remains potentially a member of it, though he may not formally become affiliated with any particular congregation, and while he remains a Jew as long as he does not formally adopt any other religion, he must be considered as ceasing to be a Jew when he takes any step which formally puts him out of the synagogue. A Christian Science church is, in our view, one of the denominations of Christendom. And a Jew breaks with his Judaism by accepting formal membership in it. Such a resolution going out from us will strengthen the hands of our colleagues in creed and practice. It has not offered to his moral courage, in vindicating the integrity of Judaism against surreptitious attacks from within."

We have nothing but words of praise for this protest. It shows that the Jewish religion stands for something positive in creed and practice. It has not committed itself to indifference, like so many sects have. There is nothing like being something definite—either fish, or flesh, or good red herring—and it would be difficult to tell what some of these multitudinous so-called Christian churches are to-day. They have so many differences of belief that they have wisely concluded not to bother about them, but to consider themselves all to be branches of the one Church of Christ. Whether Christ be believed in as God or a mere human being matters not to them, so long as they can all under the convenient name of Christians.

The Hebrew editor emphasizes the ground that prayer, as an efficacious means in healing the body and soul, is a very essential part of the religion of Judaism, and that it need not be sought after in the sanctuaries of Christian Science. He writes: "The synagogue always performed the priestly function. It had the Torah, it expounded the tradition. It stood for learning. It appealed to the intellect. It performed the prophetic function, voiced the living conscience of men, made for moral progress, and was the Great ethical rejuvenator. It always preserved the mystic function, inasmuch as it brought God into life and made man feel the divine significance of daily living. It valued prayer. Prayer, as a brilliant American thinker has it, is 'religious in act.' Or, better, as our sages say, it is the 'service of the heart.' It shows the duty to make prayer again a power in the lives of our people, by bringing home to them the emotional and mystic side of Jewish experience."

The fact is, the cures by Christian Science are as much of a physiological as of a deprecatory character. It has largely taken the summation of truth, and labelled it Christian.—J. A. Ho-man.

## THE STIMULATING EFFECT OF CATHOLICITY

It is with somewhat mingled feelings we read an article in the *Baptist Standard* on "Our Attitude Toward Catholicism." It seems that the growth of Catholicism in honor of the newly-made American Cardinals have frightened some of the more timorous of our Protestant fellow-citizens; and they are casting about for some plan whereby to oppose and offset the growth of the Catholic Church here in America.

They do not seem to see that the growth of the Catholic Church in the United States is providential. The better-informed, more enlightened and more thoughtful class of non-Catholics behold in Catholic increase a strengthening of our national and social bulwark against disorder and disintegration. They know the patriotic record of Catholic citizens in the past, and they welcome the growth of such a sane, conservative influence as that of the Church, particularly at this period when there is a loosening of social and national ties, and when a spirit of unrest is abroad which bodes no good to stability, order, or anything else that is not firmly established anywhere. But the most serious danger to our nation, as on Catholicity is unpatriotic and foreign, and it occasionally gets panicky-stricken when it beholds a Catholic demonstration.

We Catholics are constrained to smile when Protestants of this type credit us with superhuman wisdom and foresight. True, the Catholic Church is a mighty organization, but that the human side of it is weak enough and fallible enough we Catholics are well aware. We know our weaknesses and our shortcomings, but the non-Catholic mind that we make mistakes. He seems to think that we are, laity as well as clergy, bound together in a compact mass; that we are as thoroughly disciplined as an ancient Roman legion, and that we march straight forward everlastingly under orders from the Pope. As a matter of fact, outside the unity of faith which, of course, we adhere to most firmly, Catholics have very little solidarity whatsoever. Some one has picturesquely said that we have about as much unity as a boiler explosion.

The article in the *Standard*, for example, contains the paragraph: "The strength of the pillars of society with the strength and courage of a John the Baptist, in their sacred regard for the marriage tie and their conscientious fulfillment of its God-given ends and purposes."

It is not thought of, for Catholics have

equal rights with Protestants under the United States Constitution. Yet something must be done by us to stay the advance of this strongly entrenched and compactly organized hierarchy."

This is characteristic. It is no use to denounce us, because we have kept on growing in spite of all denunciations. Canning, (that is, we presume, A. P. A. movements and the like) is of no use, because we Catholics are more cunning than they—which is all humping; every one knows that the A. P. A. fell to pieces of its own rottenness. We can not be turned out of the United States—"more's the pity," we can almost hear the *Standard's* writer exclaim. So there you are. And hence we are. And while you are going to do about it?

Well, the remedy proposed for this awful state of affairs is simply this, and it is a remedy that Catholics are not afraid of, nay, they are ready to welcome it: A deeper spiritual life on the part of Protestants; insistence on religious training for their children; more reading and more praying in the home, more memorizing of scripture and more intelligent study of its meaning.

All this we Catholics welcome; and we rejoice if our growth here in America, misunderstood and mistrusted though it may be, will have the effect of stirring up our non-Catholic fellow-citizens into better and more spiritual activity. Better any brand of religion than the agnosticism and crass materialism into which so many non-Catholic American communities are sunk at the present time.

We have no fear of abuse, of cunning, or of force. All that has been tried, and failed. And we certainly have no fear of increased religious activity amongst our Protestant brethren.—*Sacred Heart Review*.

## THE MARRIAGE-TIE AND ITS MODERN DESPOILERS

At the Solemn High Mass in the Cathedral on a recent Sunday Bishop Hickey of Rochester, delivered the sermon, using as his subject "Marriage and the Divorce Evil." He spoke, in part, as follows:

"It makes civilized people of to-day shudder to hear related the facts about John and Herod. Herod was guilty of a crime against God and society and John the Baptist dared to say to Herod, the king, that he was a guilty man. The world of that day was shocked at the irreverent treatment of the marriage contract, as we are to-day."

"We know that no contract among men demands greater respect than the marriage contract and it will always be true that there will be, in the world, disregard of the same contract. Men discuss marriage professionally and deprecate existing conditions which make the well known evils of society. They discuss the reasons for divorce and the marriage tie, but they say all the time discussing a question which belongs to the Power which has given life and existence to marriage."

"I am speaking from a Catholic standpoint, and I only wish that the world could see marriage from that standpoint, because that is the standpoint of truth. The trouble is to-day that the men do not look at the source and root or cause of evil. In the great social questions, instead of dealing with symptoms and conditions, why not find out the cause of the lamentable increase of divorce in our age and country? But because the world is moving away from the truth and regard to this question of marriage, the less it appreciates its value."

ENGLISH JUDGE'S TRIBUTE

A great English judge has made the following statement: "It is my experience that Roman Catholics seldom come to this court. I attribute this to the influence of the Catholic priesthood and the reverence among Catholics for the marriage vows." Another writer has stated that in his belief the cause of the evil lay in the fact that the Roman Catholic Church alone regards marriage as a sacrament, while the rest of the world was taught by the Reformation that it was not a sacrament. The new doctrine they call emancipation from Rome, and that emancipation has been going on ever since the days of Henry VIII, on account of whom the Church of England rather than compromise the truth, through the same emancipation divorce has become to-day one of the greatest evils of society.

"I am here to speak in the name of God's Church for the sanctity of marriage, that you may see in marriage, not something purely natural, but that God intends. We must start from this principle if we would start aright, and there is no use in discussing mere incidents. Marriage is a sacrament, one of the seven instituted by Jesus Christ. Hence, marriage is sacred in its source. God has endowed marriage with two characteristics, unity and indissolubility, and there is in man and woman a power which makes the preservation of these possible. That power is conjugal love, which is always tempered by reason. It goes from one to the other and is mutual and effective."

"If, the natural order, it is the love of father, mother and child, whose archetype is the Blessed Trinity. Love is from God and toward God and all should be in accordance with God's will. I say marriage is not an accident in society, but it is the very basis of society, and there is no such thing as a modern thought or plan of marriage. It is as old as the world. It is a sacred vocation, a vocation to which men are called and for whose responsibilities they should prepare. God bless our Christian men and women who, while the world is striving to pull down, are supporting from the pillars of society with the strength and courage of a John the Baptist, in their sacred regard for the marriage tie and their conscientious fulfillment of its God-given ends and purposes."

It is not thought of, for Catholics have

MILES WALLINGFORD

By JAMES FARRISON COOPER

CHAPTER XXVIII

"She had enclosed me in her arms. She pressed me with a meek embrace; and bending back her head, looked up and gazed upon my face."

I saw no one for the next two hours. A window of the parlor, where I was permitted to remain, overlooked the so-called park—or rather Manhattan-district—and it was not long before I caught a glimpse of a man in a black suit, lying off and on, or blockading the jail, lest I should be secretly carried to parts unknown, or some other great evil should approach me from without. What these two honest and affectionate fellows meant by thus maintaining their post, I did not know, it is true; but such was my conjecture. At length, however, when he returned, he had a coil of rope over his shoulder, when the two took a station at a safe distance from my prison, and began to measure off fathoms, to cut, knot, and splice. I was amused with their diligence, which made no abatement until it was interrupted by myself. Of the manner in which that was effected I shall have occasion to speak presently.

About two hours after I was left by Lucy and her father, a keeper came to announce another visitor. I was expecting my own attorney or Mr. Harrison; but the reader will judge of my surprise when Andrew DREWETT entered the room. He was accompanied by the jailer, who held a letter in his hand, and who accompanied me by saying,—"Captain Wallingford, I have instructions here to open the door for you—ball has been entered."

The jailer disappeared. "And this I owe to you, Mr. DREWETT."

"I wish I could say as much, with all my heart, my dear sir," Andrew replied, taking my hand, and giving it a warm, cordial shake; "but it would not be strictly true. After saving my life I should not have suffered you to lie in jail for want of so small a favor as giving bail for your appearance in court, certainly; but would, and will, gladly be your special bail, at the proper time. Let the credit fall, however, only where it is due. Miss Hardinge asked me to obtain your release, and her wishes are second only to my own gratitude."

This was said in a frank, manly manner; and I wondered, never viewed before. He had impressed in person, bore himself like a gentleman, I now thought, and was every way a pleasing, well-mannered, well-dressed, and intelligent-looking young man. I could do all justice to him but pardon him Lucy's preference.

"Lucy can never forget our childish intimacies," I said, a little confused. "She left me, declaring an intention to do something of the sort; though I confess I was not exactly prepared for this. You are a man to be envied, Mr. DREWETT, if any man on earth is."

Andrew looked embarrassed. He glanced at me, looked at the window, then, by a vast effort, seemed to regain his self-command.

"I believe I understand you, Wallingford," he said. "You mean in being engaged to Lucy Hardinge?"

"I can never tell—no, all I hear—all I have seen—this last act, in particular, tells me as much as words."

"All have then told you wrong. I am not so fortunate as to possess the affections of Miss Hardinge; and no man will gain her hand who does not first obtain her heart; ay, and her whole heart, too."

"I was astounded! What! Lucy not engaged to DREWETT; and loving him by his own admission, not likely to love him! I believe Andrew had no difficulty in comprehending my feelings in part, for he seemed disposed to continue the subject; and what was infinitely to his credit, to continue it in a way that should leave no unpleasant uncertainty hanging about the real position of the dear girl."

"It is only quite lately," he said, "that I have seen the great injustice that I and my family have unconsciously committed toward Miss Hardinge. As you are an old—a very old friend of hers, I will be explicit with you, and endeavor, in some small degree, to excuse myself; though I feel that I can never be done fully. You tell me, that you have heard I was engaged to Miss Hardinge?"

"Unquestionably; I think it was the opinion of her own father; though he must have believed the promise conditional, as Lucy never would marry without his approbation."

"Mr. Hardinge has then been strangely misled. It is true, Wallingford, that I have long admired Miss Hardinge, and that I offered myself years ago. I was refused from the first. But Lucy had the frankness to own that she was free to dispose of her hand; and I persevered contrary to her advice, her wishes, and, I may say, her entreaties. I think she esteems me; and I know she has a strong regard for my father, who is almost as fond of her as I am myself. This esteem and regard I hoped might ripen into love, and my presumption has brought it into my punishment. It is now about six months—I remember it was shortly after we heard of your probable loss—that I had a final conversation with her on the subject, when I became convinced my prospects were hopeless. Since that time, I have endeavored to conquer my passion; for love unrequited, I suppose you know, will not last forever; and I have so far succeeded, as to tell you all this without feeling the pain it would once have cost me. Still, I retain the deepest respect for Miss Hardinge, and a single encouraging word would even now recall me. I am of opinion, however, she intends never to marry. But, let us quit this place, which has no longer any claim on you."

"I was in a state scarcely to know what I did. It was comparatively little to me to learn I was free myself, after so unexpectedly learning that Lucy was also free. Lucy—whom I had for years supposed to be irrevocably engaged, and whom I had continued to love, even against hope. Andrew DREWETT, I fancied, had never loved as I did, or he

would not have made the speech he did; or his love for Lucy had not been a part of his existence from boyhood, as mine had certainly been. While all these thoughts were passing through my mind, I gave a few directions, took DREWETT'S arm, and hurried out of the jail. I confess that I respired more freely when I found myself in the open air. My companion took my direction, and I led him to the spot where Marble and Neb were still at work on their rope. Great was their surprise on seeing me at large; and I thought the mate looked a little disappointed, though he comprehended the matter at once as soon as he saw DREWETT.

"If you had only waited till night, Miles," Marble said, shaking his head as one menace, "Neb and I would have shown that bloody jail a seaman's fashion of quitting it. I'm almost sorry the occasion is lost, for it would have done their stomachs good to wake up at two bells, and find their cage empty. I've half a mind to ask you to go back boy!" "But I have no mind to comply with the request; so do me the favor to have my bag carried back to our lodgings, where I intend to swing my hammock again to-night, Mr. DREWETT, I must hasten to thank you for what you owe my freedom. Will you accompany me?"

Andrew excused himself; and receiving my thanks once more, and parted with a hearty shake of the hands. I then hastened toward Wall Street, and knocked at Lucy's door (there were knockers to good houses in New York in 1804, a witness to the fact, scarce conscious of the manner in which I had got there. It was near the dinner-hour, and the footman was deprecatingly admitting a sailor-man, who hardly knew what he said, when a little scream from Chloe, who happened to see me, soon disposed of my claim for an entrance.

"Masser Mile!—Masser Mile!—I—so glad—dat feller, Neb, say you come home. Oh! Masser Mile, now I know dat de rascal at Clawbonny get driv off!"

This speech, confident as it was, a little cooled my ardor by reminding me I was a beggar in the figurative meaning of the word. Chloe led the way, however, and I was soon in the drawing-room, and in the presence of the youthful mistress of the house. How gloriously beautiful did Lucy then appear! She had dressed for dinner, as usual, but it was in the simplest and neatest manner. Her face was radiant with the glow of feeling me where I was, and excitement had deepened the color on her cheeks, which were never pale, except with emotions. As for her eyes, I can only describe them by the homely phrase that they "danced for joy."

"Now, Miles," she said, holding out both hands to meet me, "this is redeeming your pledge, and behaving as you should. Andrew DREWETT was delighted with an opportunity of doing something for the man who saved his life, and my only fear was of your obstinacy."

"After all I have heard from Andrew DREWETT, beloved Lucy, you never need fear anything from my obstinacy hereafter. He not only has released my body from prison, but he has released my spirits from the weight of a mountain, by honestly confessing you do not love him."

The play of rosy light on an autumnal sky at evening is not more beautiful, than the changing tints that played over Lucy's beautiful face. She did not speak, at first; but so intent, so inquiring was her look, while at the same time it was so timid and modest, that I scarce needed the question that she finally succeeded in asking.

"What is it you wish to say, Miles?" at length came from her in faltering tones.

"I ask to be permitted to keep these hands forever. Not one, Lucy; one will not satisfy a love like mine, a love that has got to be interwoven with my being, from having formed a part of my very existence from boyhood; yes, I ask for both."

"You have then both, dear, dear Miles, and can keep them as long as you please. He not only has released my body from prison, but he has released my spirits from the weight of a mountain, by honestly confessing you do not love him."

Even while this was in the course of utterance, the hands were snatched from me to be applied to their owner's face, and the dear girl burst into a flood of tears. I folded her in my arms, seated myself at her side on a sofa, and, as if ashamed to say that we were together, he shall not reveal all that passed during the next quarter of an hour, nor am I quite certain that I could, were I to make the attempt, but I will recollect my arm was around Lucy's slender waist, at the end of that brief period. What was said was not very coherent, nor do I know that anybody would care to hear, or read, it.

"Why have you so long delayed to tell me this, Miles?" Lucy at length inquired, a little reproachfully. "You who had so many opportunities, and might have known how it would have been received! How much misery and suffering it would have saved us both!"

"For that which it has caused you, dearest, I shall never forgive myself; but as for that I have endured, it is only too well merited. But I thought you loved DREWETT; everybody said you were to marry him; even your own father believed and told me as much."

"Poor, dear papa! He little knew my heart. One thing, however, he did that would have prevented my every marrying any one, Miles, so long as you lived."

"Heaven forever bless him for that, as well as for all his other good deeds! What was it, Lucy?"

"When we heard of the supposed loss of your ship, he believed it, but I did not. Why did not believe what all around me thought was true, is more than I can explain, unless Providence humbly sustained me by hope. But when my father thought you dead, in conversing of all your good qualities, Miles—and he loved you almost as well as his daughter—"

"God bless him, dear old gentleman! but what did he tell you Lucy?"

"You will never learn, if you thus interrupt me, Miles," Lucy answered smiling sweetly in my face, though she permitted me still to hold both her hands, as if I had taken possession of them literally with an intent to keep them, blushing at the same time as much with happiness, I thought, as with

the innate modesty of her nature. "Have a little patience, and I will tell you. When my father thought you dead, he told me in the manner in which you had confessed to him the preference you felt for me; and do you, can you think, after I was thus put in possession of such a secret, I could listen to Andrew DREWETT, or to any one else?"

"I shall not reveal what followed this speech; but I may say that, in the course of the next ten minutes, Lucy mildly reproached me again for having so long delayed my declaration."

"I know you so well, Miles," she continued, smiling—after blushing, that she did nearly the whole of the remainder of the day—"I know you so well, Miles, that I am afraid I should have made the declaration myself, had you not found your tongue. Silly fellow! how could you suppose I would ever love any but you?—see here!" She drew the lockets I had given her from her dress, and placed it in my hands, still warm from lying near her heart; I had no choice but to kiss Lucy again, or to kiss this locket, and I did both, by way of leaving no further grounds for self-reproach. I say, kiss her again, for to own the truth, I had already done so many times in that interview.

"At length, Chloe put her head in at the door, having taken the precaution first to give a gentle tap, to inquire if dinner should be served. Lucy dined at four, and it was now drawing toward five."

"Has my father come in?" demanded the young mistress of the attorney's house. "Not yet, Miss Lucy, but he nether 'tak much of dinner, Miss Lucy, ma'am; and Masser Mile been so long a sailor, dat he 'ink he must be hungry. I here dat he had berry hard time dis 'y'ge, Miss Lucy—soo hard for old masser and missus' son!"

"Ay, you have seen Neb, if the truth were told, Miss Chloe, I cried. "He has been charming your ear with Othello tales of his risks and hardships, to make you love him."

I cannot say that Chloe actually blushed, or, if she did, the spectators were none the wiser for the weakness. But dark as was the skin of this honest-hearted girl, she had more of a ruddy feeling, and even her features could betray the emotions she entertained.

"De feller!" she exclaimed. "What Miss please order? Shall I cook dish up?"

"We will have dinner," Lucy answered, with a smile, Chloe's eyes dancing with a sort of delight. "I shall John to send Mr. Harrison to get home soon, as I shall be home soon, in all probability. We shall be only us three at table."

The mentioning of the table caused me to cast an eye at my dress, and the sight of my mate's attire, neat, and in truth, becoming as it was, to one who had no reason to be ashamed of his figure, caused me to recollect my poverty, and to feel one twinge at the distance that the world might fancy its own opinions placed between us. As for birth, my own family was too respectable, and my education had been too good, to leave me no very keen fear on such a subject in a state of society like ours; but there was truly a wide chasm between the heiress of Mrs. Bradford and a penniless mate of a ship. Lucy understood me, and slipping her arm through mine, she walked into the library, saying archly, as she drew me gently along,—

"It is a very easy thing, Miles, to get skirts made to your roundabout. No doubt, that Lucy, and with whose money? I have been in such a tumult of happiness, as to have forgotten that I am a beggar; that I am not a suitable match for you! Had I only Clawbonny I should feel less humiliated. With Clawbonny I could feel myself entitled to some portion of the world's consideration."

We were in the library by this time. Lucy looked at me a moment, intently, and I could see she was pained at my allusion. Taking a key from a cabinet where she kept it, she opened a small drawer, and showed me the identical gold pieces that had once been in my possession, and which I had returned to her after my first voyage to sea. I perceived that the pearls she had obtained under Grace's bequest, as well as those which were my own property, if I could be said to own anything, were kept in the same place. Holding the gold in the palm of a little hand that was as soft as velvet, and as white as ivory, she said,—

"You once took all I had, Miles, and this without pretending to more than a brother's love; why should you hesitate to do it again, now you say you wish to become my husband?"

"Precious creature! I believe you will cure me of even my silly pride. Then taking up the pearls, I threw them on her neck, and they hung in a long chain, riveting the skin with which they came in contact. "There, I have said these pearls should be an offering to my wife, and I now make it; though I scarce know how they are to be kept from the grasp of Daggert."

Lucy kissed the pearls—I knew she did not do it on account of any love for them—and tears came into her eyes. I believe she had long waited to receive this gift, in the precise character in which it was now received.

"Thank you, dear Miles," she said. "You see how freely I accept your gifts, and why should you hesitate to receive mine? As for this Mr. Daggert, it will be easy enough to get rid of his claim, if I shall be of age before he can bring his cause to trial, as I learn; then nothing will be easier than for Miles Wallingford to pay all his debts, for by that time all that is now mine will be yours. No, no, this Mr. Daggert shall not easily rob me of this precious gift."

"Rupert!" I said, by way of getting her answer. "Rupert will not influence my conduct, any further than I shall insist on returning every dollar he has received from you in the name of our sainted Grace. But I hear my father's voice, and speaking to some other person. I had hoped we should dine alone!"

The door of the library opened, and Mr. Hardinge entered, followed by a grave-looking elderly man, of respectable mien, and a manner that denoted one accustomed to deal with matters of weight. I knew this person at once to be Richard Harrison, then one of the most distinguished lawyers in America,

and the gentleman to whom I had been carried by John Wallingford, when the latter pressed me to make my will. Mr. Harrison shook me cordially by the hand, after saluting Lucy, whom he knew intimately. I saw at once that something unusual was working in his mind. This highly respectable advocate was a man of method and of great coolness of manner in the management of affairs, and he proceeded to business at once, using very little circumlocution.

"I have been surprised to hear that my worthy client and friend, Mr. John Wallingford is dead," he observed. "I do not know how his decease should have escaped my notice in the papers, unless it were owing to a pretty severe illness I suffered myself about the time it occurred. My good friend, Mr. Hardinge, told it to me, for the first time, only half an hour since."

"It is true, sir," I answered. "I understand your kinsman died eight months since."

"And he held your bond for \$40,000 at the time he died?"

"I regret to say he did; a bond secured by a mortgage on my paternal place, Clawbonny, which has since been sold, by virtue of the power contained in the clause, under the statute, and sold for a song; less than a fourth of its value."

"And you have been arrested, at the suit of the administrator, for the balance due on the bond?"

"I have, sir; and am liberated on general bail, only within an hour or two."

"Well, sir, all these proceedings can be, and must be set aside. I have received your instructions to prepare an application to the chancellor for an injunction, and, unless your kinsman's administrator is a great dunce, you will be in peaceful possession of Clawbonny again, in less than a month—if a moderately sensible man in less than twenty-four hours."

"You would not raise hopes that are idle, Mr. Harrison; yet I do not understand how all this will be done!"

"Your kinsman, Mr. John Wallingford, who was a much esteemed client of mine, made a will, which I drew myself, and which will, being left in my possession for that purpose, I now put in your hands as his sole executor. By this will you will perceive that he has specially forgiven you the debt of \$40,000, and releases the claim under the mortgage. But this is not all. After giving some small legacies to a few of his female relatives, he has left you the residuary legatee, and I know enough of his affairs to be certain that you will receive an addition to your estate of more than \$200,000. John Wallingford was a character, but he was a money-making character; he had lived twenty years longer, he would have been one of the richest men in the State. He had laid an excellent foundation, but he died too soon to rear the golden structure."

What a change of circumstance was here! I was not only virtually released from debt, but had Clawbonny restored to me, and was master of all I had ever owned, my earnings and the money invested in the Dawn excepted. This last was irrevocably gone, it was true, but in its place I had the ample legacy of John Wallingford as a compensation. The legacy consisted of a large sum in the three per cent, which then sold at about sixty, but were subsequently paid off at par, of good bank and insurance stocks, bonds and mortgages, and a valuable and productive real property in the western part of the State, with several buildings in town. In a word, I was even richer than Lucy, and no longer considered myself as one living on her generosity. It is not difficult to believe I was made extremely happy by this news, and I looked to Lucy for sympathy. As for the dear girl herself, I do believe she felt anything but pleasure, at this new accession of riches; for she had a deep satisfaction in thinking that she had not only been able to do me good, but had completely possessed her confidence, by placing all she had in my hands. Nevertheless, she loved Clawbonny as well as I did myself, and my restoration to the throne of my fathers was a subject of mutual delight.

Mr. Harrison went on to say that he had accepted of a request was in town to conduct the expected arrangement with me, on the subject of my personals, and that he had already sent a messenger to his attorney, to let the existence of the will be known. He had, consequently, strong hopes of arranging matters in the course of the next twenty-four hours. We were still at table, in effect, when the messenger came to us, and an interview was appointed at the office of this eminent counsel, and we all adjourned to that place, Lucy excepted, as soon as the cloth was removed, for in that day cloths were always removed. At the office, we found Mr. Daggert, whom I now saw for the first time, and his legal acumen, though not drawn out by the occasion, for I would wish to be dressed as much like the rest of the bride's maids as possible; uniformity being always desirable in such matters. A wedding is a wedding, and should be dealt with as a wedding; so, waiting for further orders, I remain your friend and old shipmate to command."

"I do not affirm that the spelling of this letter was quite as accurate as that given in this copy, but the epistle was legible, and evidently gave Marble a great deal of trouble. As for the letters of dear Lucy, I forbear to copy any. They were like herself, however; in- abundant, truthful, affectionate, and informed me that our union was to take place in St. Michael's; that I was to meet her at the rectory, and that we might proceed to Clawbonny from the church door. She had invited Rupert and Emily to be present, but the health of the latter would prevent their accepting the invitation. Major-General Merton, as he was universally called in New York, had the gout and could not be there; and I was asked if it would not be advisable, under all the circumstances, to have the affair as private as possible. My answer conveyed a cheerful compliance, and a week after that was dispatched. Major-General Merton, having successfully completed all my business, No one opposed me, and so far from being regarded as an intruder, the world thought me the proper heir of my cousin."

"I have been, moored head and stern, these ten days, as comfortable as heart could wish, in the bosom of my family. The old woman was right down glad to see me, and she cried like an alligator, when she heard my story. As for Kitty, she cried, and she laughed in the bargain; but that young brat, whom you may remember we fell in with, in our cruise after old Van Tassel, has fairly hauled alongside of my niece, and she does little but laugh from morning to night. It's bloody hard to lose a niece in this way, just as a man finds her, but mother says I shall gain a nephew by the trade."

"Now, for old Van Tassel. The Lord never suffer rogues to prosper in the long run. Mother found the old rascal's receipt, given to my father for the money, years and years ago, and sending for a Hudson lawyer, they made the miserly cheat of with his hat, and he got out as early as he could, and he got out the pieces to pay me off. So you see, Miles, I've stepped into my estate again, as well as myself. As for your offer to pay me wages for the whole of last 'y'ge—this word Marble could only spell as he pronounced it—it's generous and that's a good deal in these bloody dishonest times, but I'll not touch a copper. When a ship's lost, the wages are lost with her, and that's law and reason. It would be hard on a marchant to have to pay wages for work done on board a craft that's at the bottom of the ocean; so no more on that 'pint which we'll consider settled."

"I am delighted to learn you are to be married as soon as you get back to Clawbonny. Was I in your place, and saw such a nice young woman beckoning me into port, I'd not be long in the offering. Thank you, heartily, for the invitation to be one of the bride's maids, which is an office, my dear Miles, I covet, and shall glory in. I wish you to drop the old story about the rigging proper for the occasion, for I would wish to be dressed as much like the rest of the bride's maids as possible; uniformity being always desirable in such matters. A wedding is a wedding, and should be dealt with as a wedding; so, waiting for further orders, I remain your friend and old shipmate to command."

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kept by the testator himself, as a sort of a family thing."

"Well, sir, you will find that none of the stock has been touched; and I confess this bond, with a few notes given in Genesee, is all I have been able to find. We have been surprised at discovering the assets to be so small."

"So much the better for you, Mr. Daggert. Knowing what I do, I shall only give up the assets I hold to the executor and heir. Your letters of administration will be set aside, as a matter of course, even should you presume to oppose us which I should hardly think advisable."

"We shall not attempt it, Mr. Harrison," Meekly said, hastily; "and we expect equal liberality from your clients."

"So much for having a first-rate lawyer and a man of character on my side, Daggert gave the whole thing up, on the spot—recoiling to me Clawbonny before he quitted, though the sale would unquestionably be set aside, and subsequently was set aside, by means of an amicable suit, at the great time resumed to be done, however; and I was obliged to tear myself away from Lucy, in order to do it. Probate of the will was to be made in the distant county of Genesee—and distant it was from New York in 1804! The journey that could be made, to-day, in about thirty hours, took me ten days, and I spent nearly a month in going through the necessary forms, and in otherwise settling my affairs at the west, as that part of the State was then called. The time, however, was not wasted below. Mr. Hardinge took charge of everything at Clawbonny and Lucy's welcome letters—three of which reached me weekly—informing me that everything was re-established in the house, on the farm, and at the mill. The Wallingford was set running again, and all the oxen, cows, horses, hogs, etc., were living in their old haunts. The negroes were reinstated, and Clawbonny was itself again! The only changes made were for the better; for the occasion having been improved to pain, and new-vamp the house, which Mr. Daggert's parsimony had prevented him from defacing by modern alterations. In a word, "Masser Mile" was alone wanted to make all at the farm happy. Chloe had communicated her engagement to "Miss Lucy," and it was understood that young master were to be married about the same time. As for Moses, he had gone up to Willow Cove, on a leave of absence. A letter received from him, which now lies before me, will give a better account of his proceedings and feelings than I can write myself. It was in the following words, namely:—

"Willow Cove, September 18, 1804. "Dear Sir, and dear Miles,—Here I have been, moored head and stern, these ten days, as comfortable as heart could wish, in the bosom of my family. The old woman was right down glad to see me, and she cried like an alligator, when she heard my story. As for Kitty, she cried, and she laughed in the bargain; but that young brat, whom you may remember we fell in with, in our cruise after old Van Tassel, has fairly hauled alongside of my niece, and she does little but laugh from morning to night. It's bloody hard to lose a niece in this way, just as a man finds her, but mother says I shall gain a nephew by the trade."

"Now, for old Van Tassel. The Lord never suffer rogues to prosper in the long run. Mother found the old rascal's receipt, given to my father for the money, years and years ago, and sending for a Hudson lawyer, they made the miserly cheat of with his hat, and he got out as early as he could, and he got out the pieces to pay me off. So you see, Miles, I've stepped into my estate again, as well as myself. As for your offer to pay me wages for the whole of last 'y'ge—this word Marble could only spell as he pronounced it—it's generous and that's a good deal in these bloody dishonest times, but I'll not touch a copper. When a ship's lost, the wages are lost with her, and that's law and reason. It would be hard on a marchant to have to pay wages for work done on board a craft that's at the bottom of the ocean; so no more on that 'pint which we'll consider settled."

"I am delighted to learn you are to be married as soon as you get back to Clawbonny. Was I in your place, and saw such a nice young woman beckoning me into port, I'd not be long in the offering. Thank you, heartily, for the invitation to be one of the bride's maids, which is an office, my dear Miles, I covet, and shall glory in. I wish you to drop the old story about the rigging proper for the occasion, for I would wish to be dressed as much like the rest of the bride's maids as possible; uniformity being always desirable in such matters. A wedding is a wedding, and should be dealt with as a wedding; so, waiting for further orders, I remain your friend and old shipmate to command."

"I do not affirm that the spelling of this letter was quite as accurate as that given in this copy, but the epistle was legible, and evidently gave Marble a great deal of trouble. As for the letters of dear Lucy, I forbear to copy any. They were like herself, however; in- abundant, truthful, affectionate, and informed me that our union was to take place in St. Michael's; that I was to meet her at the rectory, and that we might proceed to Clawbonny from the church door. She had invited Rupert and Emily to be present, but the health of the latter would prevent their accepting the invitation. Major-General Merton, as he was universally called in New York, had the gout and could not be there; and I was asked if it would not be advisable, under all the circumstances, to have the affair as private as possible. My answer conveyed a cheerful compliance, and a week after that was dispatched. Major-General Merton, having successfully completed all my business, No one opposed me, and so far from being regarded as an intruder, the world thought me the proper heir of my cousin."

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readers of fiction are the latest people in the world. It is only a matter of desultory thought. What thought, in fact, is necessary to bring to such reading? None. Magazines loom large in the twentieth century. Of what are they composed; but ready made thought, pre-digested mental pabulum, exhaled no faculty, merely re-assuring, reading and only incidentally instructive. "Know something of everything and everything of something" is the direction of Lord Brougham. So we must read to be specialists in some line and generalists in all others. What should one read then? History is philosophy in the concrete; "Philosophy teaching by example." What of the New Testament, the book of all books, with divine Authority? What of the lives of the saints? They are multiplied in this age. Are you interested in science? The texts are beyond number. In the arts, painting, music? Books on these are innumerable. If you have studied the languages, do not let your knowledge go to seed. Keep it up. Occasional brushes are good. Sooner than you think you may be journeying through countries where a knowledge of the languages may be necessary. What of the mother tongue, with its "Thoughts that breathe and words that burn," with thoughts "high as heaven, deep as the sea" confronting you? "The great ocean of truth lies all undiscovered before us." Let us use books as vessels to explore it. Last of all comes the all in all—the Faith. Keep that pearl of great price in its pristine purity of ray, and you keep all. Lose that and you lose all. Does not St. Paul say: "Without faith it is impossible to please God?" So it is a grace, a divine favor and gift—a treasure that can be lost. A treasure, therefore, to be guarded with argus-eyed surveillance. Visit the large cities and interview the pastors, ask them how many convent-trained girls have lost their faith; you will be astonished. Yes, your faith can be lost. What have you lost? Mixed marriages have been a fruitful source of loss. Love of dress, vanity, show, is another source of downfall to the fair sex. Why not be simple and modest and demure, as the primitive instincts of the gentler sex so dictate? Again, there is the love of sensuality, love of pleasure, and the desire for risk and change and novelty. This might rightly be styled "The Cinematograph Age." Flashy and sensational, a thrill for every minute; what of the olivaceous sanctity of heart against this vogue of insane sense of tickling? "Purity, thy name is woman," says a learned author, and we expect women to be pure as the angels, to be moonbeams—knowing not the meaning of evil. Are the women of to-day the peers of our mothers? What of the long list of the holy women celebrated in the Old Testament? Judith and Esther and Ruth, saviours of their race. What of the Fabiola of Wiseman and Agnes and Cecilia? What of Ursula and Angela? What of the two Elizabeths, Queens? What of the two Catherine? Joan of Arc, redeeming a people only to die of their neglect? All symbolized by the Blessed Virgin and Mother, in Bethlehem and Nazareth and on Calvary—joys and sorrows in all, but faith in Christ everything. Yes, your dear young ones, you have a supernatural calling, your origin and your destiny are divine—from God you came and to Him you shall go. Then hold your faith forever, through all vicissitudes, till your dying breath and then your convent training, if at the very worst extreme, worthless to you in all other points, will be current as divinely minded gold to purchase your way, regardless of all other conditions, into the kingdom of eternal knowledge and love and fruition. Farewell, then, to the holy home of your innocent youth! Farewell to the sisters, so good and so true! Farewell to the companions you loved behind, warm-hearted affectionates. In years to come you will hark back in reminiscence to the sacred old place—the halls and walks of the "Pines." When cares come to ballast increasing age; when the burden of responsibility falls only too soon upon your tender shoulders, then will you look back to this of all days, one to be placed almost in the forefront of esteem with those sacramental anniversaries, as of that First Communion. You will look back and find in this home of your convent laurels an inspiration to live better and be better and make more of the five or two talents which the Lord has made you stewards. It will brighten your anxious and lighter heavier hours and remind you of that faith, hope and charity so deeply instilled into by these good Ursulines and make you take up your duties more promptly and by a more generous loyalty, accordingly win for yourselves rewards here inaccessible—there, undying and eternal. I thank you.

### ARCHDIOCESE OF KINGSTON

#### THE ARCHBISHOP'S FIRST VISIT TO TWEED

Tweed Advocate, May 30

Never before in the history of the Roman Catholic church in Tweed has a gathering assembled as did on Tuesday, to welcome the high dignitary of their faith and to witness the Sacrament of Confirmation administered.

It was the occasion of the first visit to Tweed of His Grace, The Most Reverend Michael Joseph Spratt, D.D., Archbishop of Kingston, and the parishioners turned out in large numbers to receive his blessing and to be present at the most impressive ceremony of Confirmation.

The sacred edifice was comfortably filled, the estimated attendance being over eight hundred people. Father Quinn has been assisting in his efforts in preparing his class to be further received into the bonds of the faith and the precision with which the preliminaries to receiving were performed by the large number of little ones gave evidence of care and training and the beloved parish priest has every assurance that his duty in this respect, as in others, has been exceedingly well done.

The candidates marched in twos from the presbytery, followed by His Grace and the assisting priests, while in line on either side stood the members of the O. M. B. A. and C. O. F. societies.

When entering the sacred edifice the children sang very sweetly the hymn, "Come Holy Ghost, Creator Bless."

"High Mass was celebrated by Rev. Father Powell, of Flinton, after which the solemn and impressive ceremony of the Sacrament of Confirmation was administered by His Grace, lasting nearly an hour.

Besides Rev. Father Powell the priest who assisted in the service were Revs. Father McDonald, Secty. to His Grace; Father Carey, Ernieville; Father Carson, Pictou; Father Murtagh, Marmora; Father O'Riordan, Madoc; and Father Quinn.

At the conclusion of the ceremony of Confirmation the following address, read by Mr. A. B. Collins, was presented to His Grace the Most Reverend Michael Joseph Spratt, D.D., Archbishop of Kingston:

May it please Your Grace—in the name and on behalf of the congregations of St. Catharines and St. Edmund's churches, assembled to-day, we desire on this your first official visit to the parish, since your consecration, to extend to you a hearty welcome, and at the same time to congratulate you on your recent elevation to the chief pastorage of the Archdiocese of Kingston.

When last year the news arrived that the Holy Father had selected Your Grace to fill the See rendered vacant by the transfer of Archbishop Gauthier to Ottawa, we, in union with the rest of the faithful of the Archdiocese, rejoiced exceedingly.

For close upon a century illustrious prelates, whose achievements in both church and state stand out prominently in the history of this country, have preceded you in the venerable and historic See of Kingston.

Your Grace is a worthy successor to those saintly and zealous men. We had known Your Grace by reputation long before you became our chief pastor; the bright rays of your saintly life had cast their beams even to our hamlet. Your zeal for the Church, your love of peace, your compassionate ministrations for the poor and infirm, your tender and gentle bearing, your priestly virtues and scholarly attainments, as well as your administrative abilities, were well known. Therefore when the vacancy in the See occurred, all eyes were turned towards you, and we were not disappointed. Long may you be spared to preside over the destinies of the Archdiocese within which you have so many and so noble loyal subjects than those of this parish.

We hope Your Grace has been pleased with the knowledge displayed by the children in Christian Doctrine. Our zealous pastor with untiring energy has devoted much time and care to their instructions, Sunday after Sunday and you a hearty welcome, and at the same time to congratulate you on your recent elevation to the chief pastorage of the Archdiocese of Kingston.

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productive of good results as they have been in the past, in the fervent prayer of your devoted people of this parish.

His Grace made a fitting reply and in addressing the congregation congratulated them upon their magnificent church and the successful struggle from which they had just emerged in erasing the debt, through the untiring efforts of present and past pastors. He attributed the success to the unity of the people and the present was a time of rejoicing. Without unity success cannot be obtained: "If a kingdom be divided against itself it cannot stand." Unity between pastor and people was essential and he was glad to find it here. It was one of the pleasures of his life to come to Tweed and see such a grand church with such beautiful surroundings.

To the confirmation class he said that they were now perfect Christians, having been confirmed to the Father, cautioned them to abstain from intoxicating liquor and to attend school regularly. God would help them to keep their promise. The class then rose to their feet while they received the pledge to abstain from intoxicating liquor until they attained the age of twenty-one years and received His Grace's special blessing. He forbade the boys to smoke cigarettes, saying that besides being constitutionally injurious it would lead to drunkenness.

To the congregation he said that more priests were needed for the great work of the Church. Many young men were qualified but assistance was necessary to educate them. Accordingly on Sunday, June 30, a special collection will be taken at both churches to assist in this work.

His Grace spoke at some length upon society; how the whole civilized world was one great society. We were all brothers and sisters united by international laws. God established the first society in the Garden of Eden and we were instructed by Him to increase and multiply the catkin of humanity.

He paid a fitting tribute to mothers, placing them in a position amongst the martyrs. He warned his hearers not to tamper with the laws of nature as its retaliation was sure. A warning was given to the children never to disobey their parents and to keep away from bad company.

Parents were advised in the training of their children and their duty towards their grown-up daughters. His Grace dealing strongly upon the latter subject.

He proved himself a strong advocate of temperance and impressed his hearers to always observe the laws of the Church and make frequent confessions.

His address throughout was intently listened to and although he spoke for nearly an hour not one tired, so masterly was his exhortation.



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

### WILSON'S FLY PADS

early in the season, and thus cut off a large proportion of the summer crop.



#### THE FAILURE OF CHRISTIANS

And when he comes to allege the cause of this decadence of belief in anything supernatural, he attributes it to the advance of science, the decline of ecclesiastical influence, and perhaps, above all to the doctrine of evolution. The second of these causes, as he considers, is due to the failure of Christians to carry the war into the enemy's camp. "It seems to me that many of the apologists for Christianity made the mistake of fighting too much on the defensive. They have held their position, they have shown the weakness of their opponents; but, if I mistake not, they for the most part have stopped there without going on to show that, as far as science has anything to say in the matter, its evidence is in support of religion, and that as a whole the Catholic view of nature and of man is grander, more logical, and more satisfying than that of the monist." And, in this connection, he says, when speaking, on the thought of the day: "The decline of faith, consequent on the progress of evolution, or merely contemporaneous with it, as the case may be, has deeply scarred the community at large. In spite of the growing number of Catholics, and of the increasing number of those of education, it is to be owned that we Catholics influence public opinion very little. It may be that, man for man, owing to the spread of this Church, there is more belief than there were in this community fifty years ago; but they are not the ones that have the ear of the public. They do not form the reading, writing, speculating set that is prominent in magazines, in editorials, in after-dinner, and in commencement speeches. This set either has lost its faith completely or (what I believe to be true of more than a few) considers it better policy to ignore it. Thus all the utterances of these former of public opinion would give us to understand that science has altogether disposed of religion. And yet deep down in the mind of the community a remnant of faith lingers. The majority still believe in God and in immortality. The community still feels that the words 'right' and 'wrong' have a meaning, thereby acknowledging free will and accountability. Yet the popular notion has somehow implied that these ideas are but superstitions, remnants of mental states of past generations on which science has not shed its benedicting ray, lighting up every corner of the universe and proving that there is no place in it for God." Against these popular ideas, springing from a too ready assumption of evolution, Dr. Dwight directs his lance; evolution is the foe.

#### WHAT IS EVOLUTION?

Now, what is evolution? Is it much more than a convenient word, as blessed are Mesopotamia, so comforting to the old lady? What does it mean? As commonly used, it serves as an explanation of the orderly series of progression by which material shapes and vital forms have manifested their appearance in the universe, whether in the world of matter or of life. It does not explain the first origin, for it assumes matter, and assumes life; it cannot account for the coming of primary stuff, or for its subsequent vitalization. It can point to the planets and give theories to explain the history of our earth and its crust. It can show the gradual progression of forms of life from lower up to higher organisms. Granted these orderly processes and graduated appearances, what caused them? Not evolution; for evolution merely points to the fact of an orderly scale of emergence, to a noticed and observed profession, to a regular series of effects, to an order, a law, as men say. Yes but to a law which is an observed order, not a force. What the thoughtful man asks is, not simply in what order things appeared but by what force, by what power. Evolution—granting it—is the story of an effect not an explanation of a cause. Who or what caused the orderly graduated appearances which evolution points out? Not itself; for evolution is a mere word, like gravitation, gravitation. And no one would think of saying that civilization caused men to be civilized, or that gravitation caused gravity in bodies that manifest their submission to its reelected laws. Either evolution is a word meaning an observed order, or an effect, or a cause. And, at once, we see that the sole question is the last one. Is evolution a cause? No. It is an observed orderliness, a convenient expression. Without God to create the matter and to settle the life there would be an evolutionary record in neither organic nor inorganic matter. Evolution betokens the fact of order, not of cause. We say it is a law of nature that the sun rises every morning; but what causes the sun to rise so regularly that its order can be regarded as a law, sure to come true? It is a law that life can reproduce like life—similia similibus—but what is the cause of this power of reproduction; who gave the vital force first; who made it reproductive; who

continues it such? I have always been of opinion that the word evolution is as purely a mental conception as the word equator, and that men speak respectfully of the one as of the other for exactly the same reason, viz., that they are convenient terms. But it is not the fact that I dwell upon in biology evidenced the presence of an evolutionary progression, I cannot see what that would have to do with the existence of a God, unless—which is inconceivable—biology could show us a grain of dead sand beginning to exhibit the functioning of a live organism. Life is from life, and the first life begins each of our never come from non-life, any more than the first matter or stuff came from nothing and nowhere. We must, if we are to reason at all, and to follow our reason, begin with a beginning and that is a creation by a Creator. We may hold that He created everything and still continue to create everything. We might hold that He created things at first in their types and species, and gifted them with powers to reproduce. Dr. Dwight inclines to the second possible opinion, and holds a modified form of salutary evolution, believing that fresh forms have arisen by a leap from lower forms or different forms. It may be so, but it is not opposed to reason. And if it be so, it is not an argument against God, any more than evolution is, unless it be held that such a leap is kin to the leap from nothing to something, and that such a leap was the beginning of matter and of life.

WHAT IS AT STAKE?  
For what is really at stake is whether matter and life are creations or not. If they are, as Dr. Dwight believes they are, people who abandon belief in God because they believe in the action of evolution would be equally justified in disbelieving in the watchmaker, because they could see the action of the watch, and note its keeping time. Some Power, which is also a cause, is required to explain the coming into being of matter, and the moving of matter into a further stage of organic life. And here we may read the words of Dr. Dwight, himself an evolutionist of a modified kind, but a firm believer that only a Creator can reasonably account for the origin of life. "While it is evident," he says, "that the vital principle of a cabbage is of a lower grade than that of a lobster, and the latter than that of an ape, it does not seem impossible that each may possess the property of rising in the scale of being. But what is the origin of the first vital principle at all? Can it by any possibility, have been evolved from the non-living? It is very dangerous to predicate of the absolute possible and impossible; but, remembering that its activities are entirely different from and superior to anything that lifeless matter shows us, we know that it must be a new creation. The living and non-living are separated by an unbridgeable chasm." That is so. And equally unbridgeable is the chasm, between reasoning and unreasoning life, between the lowest thinking man and the highest animal in the scale of intelligence. All mankind agree in drawing a clear distinction between the words men and animals. No amount of sophistry overcomes the distinctiveness. All the philosophers of the world fall to blot out or obscure the dividing line introduced by mind.

#### WHO GAVE MIND?

Who gave mind? And again the same answer arises, God; mind never could be made by matter. Evolution or no evolution, the thinker comes back to the everlasting questions, Who made mind? Who made life? Who made matter? And he can find no resting place for his thought but in a Creator. He may say he cannot answer the question any way, that his mind is unequal to the problem, that the world and life in it may be eternal, that there never was any beginning and never will be an end, that it is all a puzzle, and that there is no solution for it. In that case he will not talk proudly of science. And, as Dr. Dwight remarks: "After all, there is a great difference between the agnostic, who says he does not know and the scientific anarchist who boasts that he does know there is no God. As he cannot prove a negative, one may ask by what kind of authority is he justified in calling upon us to bow down and accept an unproved and unprovable dogma of his own making. By what law of reason are we to accept a system which is necessarily causeless? The existence of God can be proved by reason alone, but a causeless system is not only contrary to reason, but beneath it. Which side is it here which savors of superstition, of the enslavement of the will, and of the subjection of reason to authority?" The reader who has launched his way through the brilliant chapter in which Dr. Dwight exposes the contradictions and absurdities that scientific men have invented and accepted in their struggle to prove a kinship between men and apes will have no difficulty in seeing where reason lies. In this matter of evolution, science is not a trustworthy guide to those who desire a clear and clear and clever bit of argument should read Dr. Dwight's book, which shows us Catholics not to be browbeaten into fears by the bombastic utterances of scientific men who, in their eagerness to clap a unity on the universe, will accept and propose any theory provided it does not and all being, Who is the beginning and the explanation and the end.—Sydney Catholic Press.

#### CATHOLICS AND NON-CATHOLICS

Says the Catholic Telegraph: "The Catholic believes that faith is a gift of God. He humbly thanks the Almighty for His generosity, prays that God may give him grace to live in accordance with his faith, and petitions heaven to vouchsafe the best gift to those outside the fold. 'One Shepherd, One Fold,' that is the Catholic prayer. The Catholic does not berate his Methodist neighbor because he is a Methodist. He does not deride his Lutheran fellow because he is a Lutheran. Secular Redeemer and continued down to the present day by the Apostles and their successors, the Catholic Bishops, he regrets the secession of the sixteenth century, when the heresiarchs seduced some of the people from their Father's House, and prays daily for the return of the prodigals. 'One Fold, One Shepherd.'

#### Real Cure for Cursing

"That was a rather good story the Express printed the other morning of a man who was cured of swearing by hearing a photograph repeat his language," says the Catholic Union and Times of Buffalo. "The gentleman was prolific of profanity, and in an attempt to cure him a scheme was devised to record his every day conversation and later turn the machine loose in his presence. It had the desired effect. He heard himself as others were wont to hear him. That was enough. Why presumably decent men permit themselves to drop into vulgarly and profanity is one of the in-

consistencies past solution. In the reform of this abuse the Holy Name Society is meeting with effective results. Monthly Communion is a better cure than the photograph. Catholic men who have tried it testify to its remarkable cogency."

There is no stumbling-block in our path which is not a stepping-stone to the kingdom of heaven.—Fr. Herbert Lucas, S. J.

Some people seem to think they are doing you a favor when they let you do them a favor.

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### THE THREE CLASSES OF NOVELS

"At the present day," says the True Voice, "we may class novels under three heads: the novel with a good, strong moral tone throughout the book; the downright immoral novel, and the apparently decent novel. The first two classes need no comment. A good novel may always be read with advantage. The bad or immoral novel should never be found in the hands of any respectable person; there can be no excuse for reading such a book, and just as no sane person would willingly drink poison, neither should they devour poisonous literature. With regard to the third class more must be said. At the present day a pretty sure way to secure a large sale for a book is to cultivate sensation and pandering to low desires. Many of these books appear to be decent enough, but their indecency is poured into young minds and hearts by strong under currents, and the vicious thoughts contained in them are conveyed in innuendoes. In this way many young readers are demoralized."

The Church is the mountain on the top of mountains as foretold by Isaiah from which God speaks as He spoke to Moses and where He continues to enforce and interpret the divine and natural law.—Rev. B. M. O'Boylan.

In conclusion, we hope Your Grace's stay will be a pleasant one and humbly beg your blessing for ourselves and our families. Long may you be spared to us that your labors in the future may be as

### HOW CATHOLICS CAN BE MEN OF SCIENCE CATHOLICS

A melancholy interest attaches to the recently-published book, entitled "Thoughts of a Catholic Anatomist," by Dr. Thomas Dwight, M. D., LL. D. Its author has passed away from all scenes of earthly controversy and has enjoyed, let us hope, the vision of the truth and beauty which he loved, and for which he fought with all the energy and zeal of a fearless champion. To the last days of his life he recognized the duty of continuing for Catholic Faith against a world of indifference, doubt and unbelief, writes the Catholic Times. He felt very strongly, as he tells us in the preface to his present work, that men outside the fold wonder how intelligent Catholics could be at the same time men of science, and conversely how men of science could be Catholics. He recognized the existence of a prevailing suspicion of dishonesty, and set himself accordingly the task of endeavoring to remove it. He would tell how he, admittedly an intelligent man, looked upon science, how he viewed its claims, and how he estimated its worth and weight. And because he dealt with matters of grave theological import, he sought and obtained "the imprimatur of the Church." The nature of some of the topics discussed made it my bounden duty," he says, "to apply for it; but I should have done so in any case, that there might be no question as to the orthodoxy of any of my statements." The Catholic reader, therefore, after that, in traveling on safe ground as he moves through the argument of these pages, and that he can take the conclusions as authoritative.

#### ATHEISM MORE COMMON

Dr. Dwight sets forth with the frank admission that atheism is more common among men to-day than is generally believed. He thinks that during the last fifty years there has been a great increase of atheism. Fifty years ago," he says, "openly to deny God was to put oneself beyond the pale of respectability. Now, on the contrary, in many societies, it is distinctly the fashion, and it is affected as an evidence of true enlightenment." He was at one time inclined to hold that much of this atheism was merely boasting, born of vanity and ignorance. "I now recognize," he says, "as beyond doubt that there are those, as beyond doubt that there are those, who do not believe in God. None the less, I still think that the dishonest deniers far outnumber the sincere ones." And he goes on: "Perhaps we all know athletes who, in spite of all logic, lead respectable and useful lives. Let us make much of them: for their children will show themselves more logical. They will join the increasing multitude of those who knowing no lawgiver, see no reason to obey law. What does it matter to them if some other collection of protoplasmic cells suffers a little more or a little less? After all, can they be sure that it does suffer? So, having run the gamut of pleasure with other men's money and other men's wives they will not shrink from the quietus they can so easily make for themselves. They have got bravely over the dread of something after death, and are acting accordingly. Hands and doing this to-day for one who did it a generation ago." That is not a pleasant witness to what is happening in the United States, however true be the conclusion Dr. Dwight draws of what will happen to the next generation.



THE JUNE PARLIAMENTS

At this time of year it is customary to hold meetings of the legislative bodies, consisting of clerical and lay delegates, of nearly all the different religious sects of the province. These good gentlemen, we have no doubt, although leagues away from the barque of Peter, are guided by the best of motives. But it is somewhat humiliating to the sincere Christian soul to notice the sharp divergency of opinions expressed in regard to doctrinal standards. The old foundations have been uprooted, and each clerical and lay delegate is permitted a latitude of belief which sooner or later will lead to the result that those outside the old church will possess doctrinal standards which will be but a thing of shreds and patches. Nor can we look for anything else where there is no supreme authority, and where "private interpretation" is adopted and glorified. There is one feature of these assemblies to which we desire to draw attention. Constantly do the members desire to give us back the Puritan Sabbath. A persistent effort is made in this district to stop the running of trains between London and Port Stanley on the Sabbath day. This trolley system has proved to be a great blessing to the people at large, enabling them to enjoy the health giving lake breezes on the day of rest at a charge within the reach of the humblest, but the Sabbatharians will have none of it. Then there are the usual pronouncements about horse racing, card playing, dancing, etc., all of which have no more effect upon the general public than the presentations of Grand Juris. But the point we want to make is this: We will suppose the Catholic bishops and priests of every diocese in the province met annually and issued dictatorial messages to the representatives of the people as to what laws should be enacted and as to how the province should be governed. What would be the result? Militant Protestantism would make declaration that there was "Roman" aggression, that as a free and independent people we would take no dictation from Rome, and all the Orange lodges would be working overtime formulating resolutions denunciatory of this "Popish" attempt to pilfer our civil and religious liberties. Consistency has become a jewel because of its rareness.

THE ANGLICAN Bishop of Niagara, at the recent synod held in Hamilton, made a very extraordinary declaration, one which many of his brother bishops will look at askance. He said: "As soon as the union of the three great bodies of Methodism, Presbyterianism and Congregationalism had been brought about the Anglican Church would be prepared to go with them." As there is no hope that the minor sects will go up to Anglicanism, Anglicanism, after all its boasting about continuity, will come down to the little sects which have always scouted it. But, after all, perhaps this is a good sign. A united Protestantism marching to Rome would be the fulfillment of the present Pontiff's dearest hope to be able to "return all things to Christ." Through Rome is the only way.

NO MORE NONSENSE

We have been asked by one of our readers the question, "What is the present condition of separate schools in the province of Manitoba?" Without being actually on the ground, it would be difficult to give an exact description of the condition of the schools as they exist at the present day. At the last session of parliament, when the Boundary Bill was discussed before the Senate, some Catholics, the publisher of the CATHOLIC RECORD among the number, spoke strongly in favor of attaching a clause to the bill requiring that the interests of Catholic education in the new territory should be safe-guarded. Others contended that it would be better for those concerned were the Manitoba government given a free hand, and it was hinted that it would not only be just, but generous in regard to separate schools if the bill were allowed to pass without any clause in reference thereto. We fully recognize the difficulty in the way of the Manitoba government. While on the one hand the members may be willing to have due regard for justice in respect to school legislation, on the other hand they are somewhat over-awed by the pronouncements of the Grand Orange Lodges, who will have nothing but a complete uprooting of the separate school system. As the Orange vote is a considerable factor at election times, the practical politician will very naturally take of his hat to it. The Catholic vote, being a smaller quantity in the majority of the provinces, does not weigh so heavily in the political scale. At a meeting of the Grand Orange Lodge recently held in Fredericton, N. B., it was determined to watch closely the school legislation of the Manitoba government. Thus a warning is given Mr. Roblin and his associates. Let us consider the conditions. The Catholic people of the province named desire to have their own schools and in sustaining these schools they use their own money. When the authorities desire to regulate the cur-

riculum of these schools in such a way as to render religious teaching an almost invisible quantity, we consider they have attained the highest degree of impertinence. So long as secular teaching shows the very best results, the man who would step into a Catholic school and dictate to the teacher as to the time to be devoted to religious teaching should be shown the door. In the Catholic province of Quebec they have Protestant separate schools. Would there not be thunder and lightning and all manner of heated protests were the legislature of Quebec to put in the school law a provision that Scripture lessons should not be given the Protestant children during school hours but relegated to an hour for the day of the school day when the children are naturally anxious to get out in the open for play or return to their homes. Yet such conditions have been forced upon Catholics by the bigots of the West. Grit and Tory alike have trifled with the school question for the last twenty years. Grit and Tory alike have shown in regard to it a degree of duplicity, narrowness and intolerance which reflect but little credit upon them even as practical politicians, and, sad to say, even some Catholics are not blameless in this matter. They have been too much inclined to look upon the interests of Catholic education through party spectacles.

THE TORONTO NEWS has entered upon a crusade against improper marriages, making special reference to a case where there were physical and mental impediments. The name of the minister celebrating this marriage, however, is not given. The London Free Press also calls attention to the scandalous conditions now existing and draws special attention to the conduct of a Toronto minister who married a Chinaman to a young strip of a girl. "The law did not reach such cases," the Free Press says, "but it did prohibit the making of marriages under certain circumstances and the police prosecuted the preacher." The charge was that he had celebrated the marriage after 10 o'clock at night, which was illegal. As to the exact time the evidence submitted was contradictory and the minister was exonerated. According to law, therefore, the marriage is a legal one. The Free Press asks the Toronto News to give the name of the minister who married the incompetents. Will the News do it? We think not. If a priest were guilty of something of this kind would the News give the name? We think it would. Is there a strong Orange anti-Catholic atmosphere in the News sanctum? For some months past, with accounts of these scandalous occurrences coming to us thick and fast, there has not been so much said about the Ne Temere decree.

At a recent Methodist conference held at Hamilton all manner of subjects came up for discussion. The "abolish the bar" policy of Mr. Rowell, leader of the Opposition, was given due consideration. Rev. Dr. Chown declared that "if Methodists fail to stand by the men who risk their political lives to carry out our behest we would receive the contempt of the party in the legislature that at present opposes that policy." The reverend doctor, a man of experience, must surely know that no matter what may be the declared policy of conferences the average Methodist will, notwithstanding, when election time comes, lie himself to the Grit or Tory wigwag. In theory, between elections, he takes what he considers high moral ground on public questions; in practice, on voting day, his church catechism gives place to his political catechism.

A CONFERENCE

Another subject for discussion was the holding for sale in the Methodist book room of an immoral publication. We have no hesitation in saying that Rev. Dr. Briggs, who is at the head of this concern, is a high-minded Christian gentleman, who would not, knowingly, give countenance to the book in question or have it on sale in the Methodist book room. Rev. Mr. Aikens, Field Secretary, spoke warmly, we are told, about the apparent laxity of the book room in letting objectionable books pass into circulation. Just here we may remark that there is a class of immoral books which are freely offered for sale in many of Canada's church book stores as well as in those operated by other parties. The fiction of Rev. Joseph Hocking, Mr. Rappaport, Father Chiquigay and Maria Monk has been circulated to a considerable extent amongst our non-Catholic neighbors, and, sad to say, this fiction is taken for fact. As a consequence the Catholic Church and its adherents are held up to odium by some of their Protestant neighbors. It is surely full time that our separated brethren had a house cleaning. We hope the time will come when there will be some kind of government supervision of all books for sale in our book stores. There is, we know, a law against selling indecent publications, but, for the lack of officials whose business it would be to make investigation of these matters, it is a dead letter.

SOCIALISM IN THE SCHOOLS

In the English public schools, where, as in the United States and Canada, secularism has become the God of the day, the people have been brought face to face with startling conditions. Dr. A. A. David, Head Master of Rugby, declared that "there are a large number of Socialists amongst our school boys." "I have heard the same thing at Oxford and Cambridge," said the Earl of Lytton. He added that young people are peculiarly susceptible to the propaganda of the day which has an influence on awakening minds. Here is Rev. Dr. David's opinion: "I find that many boys know what medicines to take and how often a day to take them. In some cases they come back with their trunks full of tonic wines and things. It would be a far better thing if we could get back some of the old stern simplicity, and set ourselves against anything which enervates." Our separated brethren must surely, before many years, come to the conclusion that the stand of the Catholic Church in regard to education is the only wise one. If we are to have a Christian community the foundation must be laid in the schools.

A VERY STUPID TRICK

A few days ago the daily papers contained the following despatch from Dublin:

Dublin, June 3.—Large green posters were found covering the bill boards of Wexford last Friday morning reading as follows: We believe that the times drawing near when we will be called upon to do the same again! England is certain near future with Germany, so it is necessary for each and every one of us to be ready for that time to break away from England or else to come under the German rule. Irishmen, awake! Arm at once! Delays are dangerous. Warning! The day is at hand to prove yourselves worthy descendants of the men of '88. "God save Ireland!"

The wonder is that the Unionist party, in adopting this method of bringing the Home Rule movement into odium in the minds of English people, would be guilty of such insane folly. Here we have a sample of what our American friends call a "roorback," to influence public opinion. We would not like to make a wager that Sir Edward Carson and Lord Londonderry did not read the proof of the poster. A Nationalist, unless he were a fit subject for an insane asylum, would not approve the circulation of such nonsense. He knows, as every sensible man knows, that the setting up of an Irish nation entirely independent of Great Britain is about as easy of attainment as reaching the moon by aeroplane.

AN AGNOSTIC TO THE FRONT

Mr. E. H. Ford, President of the Ford Iron Co., of Montreal, had a lawsuit with the Buffalo Steel Co. and judgment was rendered against him. The case is a peculiar one. Mr. Ford was called to testify but refused to be sworn on the ground that he was an agnostic. His objection was overruled by Mr. Justice Laurendeau. This incident naturally leads us to ask the question: Where did Mr. Ford receive his early education and where did he complete it? We are quite well aware that the history of our own times as well as that of other days give us examples of men who in youth were nursed in schools where religious thought permeated every branch of learning, but who in after years became the victims of literary brain storms and swung into line with the Voltaires and the Paynes. These, however, were but rare exceptions. Amongst a large class these times the exception is becoming almost a rule owing to the utter lack of Christian training in the secular schools, high and low. If we bring up our children in a healthy religious atmosphere in their younger years, if we have this religious atmosphere surrounding them day after day of their school lives, they will in after life become good Christian citizens. There will always, as we have said, be exceptions, but this we must expect as long as human nature is what it is.

In this connection we have an extraordinary pronouncement from a professor named Mr. Robert Kennedy Duncan, Director of Industrial Research at the University of Pittsburgh. It appeared in the June number of Harper's magazine. Here is the professor's beautiful theory: "We have it frequently asserted among us that thought transference under certain peculiar and not understood conditions is a fact in nature, that it has become to-day almost accepted as the consensus of scientific opinion. The scientific acceptance of thought transference is based on a scientific interpretation. It is supposed that every thought is correlated with certain molecular vibrations in the brain, that these molecular vibrations in the brain give rise to corresponding vibrations in the ether around about us, that these ethereal vibrations proceeding from us are capable of affecting the molecules in a corresponding brain, so that under circumstances not understood the second brain thinks the same thoughts, such as a tuning-fork in one corner of a room will sound in sympathy with that in another corner. But this is all a theory. No one has yet discovered such vibrations, I may warn you, however, that the discovery of such vibrations might easily

enough admit of mechanisms that might make thought transference generally and widely possible on a practical basis. Do you not see what the result of such a discovery would infer? It would mean the elimination of lying and hypocrisy among the sons and daughters of men." If this gentleman were a Catholic we would ask him to remember his early years when he knelt before his mother to say his evening prayers. Every thought, as he says, may be correlated with certain molecular vibrations in the brain and the said molecular vibrations may give rise to corresponding vibrations in the ether world about us and that these things are capable of affecting the molecules in a corresponding brain. But if he makes profound study of the little Catholic catechism he will find a greater and a better and a nobler field of thought than that derived from watching molecular vibrations—a field wherein may be found the only safe and sane method of promoting the highest moral ideals. After all Professor Robt. Kennedy Duncan is very much like the late Mr. Plockwick who made profound study of every houlder he met in his travels and often made pretense that he discovered therein something wonderfully new in science.

GROSS IMMORALITY

This is the caption of a press despatch from Regina which appeared in the Toronto Globe of the 31st May. Magistrate Trant of that city pictures the condition of affairs as alarming. Particulars we will not give. As related by the magistrate they are horrible and we consider them unfit for our columns. We are not positive as to the class of people thus accused, but upon investigation we firmly believe it will be found that this deplorable condition of affairs does not pertain to the new arrivals in the West from the continent of Europe. These people will be found settled on land in the rural districts; the cities are largely made up of native-born Canadians, many of whom have come from the older provinces, and others, we doubt not, have crossed the line from the great Republic. Be this as it may, we are face to face with the condition; and what are we going to do about it? So far as the Catholic Church authorities in Regina are concerned, we may take it for granted that there, as everywhere else, they are doing their utmost to build up purity of life amongst their flocks. The prevailing condition amongst certain people, as pictured in the Globe, must belong to a class who have thrown away all restraint, all thought of God and Christianity, and entered into a mode of life of which the untutored savage would be ashamed. Here is a wide field of endeavor open to the Presbyterian authorities. It would be meet that they should spend both money and time to improve the morals of those who, perhaps, at one time might have been in their communion, instead of employing bogus priests to say bogus Masses amongst the simple but pur-minded and honest Ruthenians.

AS TO WOMAN FRANCHISE

Miss Blackburn, writing under the nom de plume "Fan Fan" in the London Free Press, has for years been giving us literary contributions which place her in the front rank, if not at the head, of literary writers on the daily press of Canada. In the issue of the 3rd June she dealt with "Woman suffrage, as presented before the National Council of Women recently held in London." She was reviewing a paper read by Dr. Augustus Stowe Gullen, of Toronto University, who made at least one strong point against suffrage as it now stands in Canada. Dr. Gullen is sometimes called into what is known as "The Ward," or, in other words, the slums of Toronto, where she meets with large numbers of the foreign population. She says: "The result of this contact has shown Dr. Gullen certain not very desirable phases of the vote in Canada—the illiterate vote, the ignorant vote, the, at times, purchasable vote of people who are on this side of the world primarily for purposes of money-getting, not for education; people who, being for the most part utterly at sea as to the nature of the questions before our country and who having but slight knowledge of and little affinity with either our domestic and social conditions or our national and religious institutions, cannot possibly be expected to take that interest in their maintenance or reform which a nation looks for from its electors." And Dr. Gullen gives it as her opinion that if the enfranchised members of our community do not consider the question of the immigrant vote pretty soon, the day will come when the whole nation, enfranchised and unfranchised will have it brought sharply to their attention and will suffer, both innocent and guilty alike, for what I shall allow myself to call the illogical, the prejudiced and the indifferent attitude of the "powers that be." Dr. Gullen has given us here some home truths which all must recognize as of great importance. We have in Canada secret oath bound organizations of the foreign vote—and this foreign vote not from the continent either— which, unless checked, controlled or regulated, may bring us face to face with conditions not for the general good of Canada. That there should be some

regulation governing, not only the foreign, but the native vote is becoming more desirable every day. The terrible evil that confronts us is the purchasable vote. Dr. Gullen very wisely gives a word of warning in regard to it, but she has not told us what should be done with the native born Canadians, well-groomed, highly educated, holding their heads aloft in the community, who make it a practice to purchase votes with the money given them by men who expect to be recouped by enactment of legislation which will make the poor poorer and the rich richer. If it is criminal to sell a vote it is equally criminal to buy it. The strong hand of the law should deal with the one and the other in some effective form. The offense should be made a criminal one and both parties disfranchised for a term of years. Until we have the enforcement of such a law we may expect to see a number of men in Ottawa, with "M. P." after their names, who should not be there.

LOYD GEORGE'S SPEECH

HIS SCATHING EXPOSE OF THE ESTABLISHED CHURCH AND THE LANDLORDS

We are pleased to be able to publish this week the full text of the speech of Lloyd George in the English House of Commons on the Welsh Disestablishment Bill. It is as follows:

WHAT IS A NATIONAL RELIGION

It is not enough to say that the establishment of religion is a good thing for a country. That does not settle the controversy. That does not settle the question in the interests of religion that you should force upon a country a particular form of faith which it repudiates—enforcing the official recognition of that faith as a national religion. What is a national religion? I will quote the words that fell from the lips of a very distinguished Church lawyer who was opposed to Disestablishment and Disendowment, and made great sacrifices for his opinions—the late Lord Selborne. In opposing the Irish Church Bill of 1869, he said: "A national religion, as I understand it, is not any provision embodied in laws, or forms, or ceremonies made by those who are the Executive Government, but it is the religion of the people who constitute the nation. (Ministerial cheers.) Can the noble Lord, after two or three years' investigation of the problem as a member of the Royal Commission, say that the religion of the people is that of the Established Church in Wales? (Ministerial cheers.) Is there a single case anywhere of a religion being forced as a national establishment on a country which is not accepted by the majority of the religious people? In Scotland it is not the case. Scotland refused to accept a religion which was not its own. As a matter of fact our religion is far more akin to the religion of Scotland, and yet Scotland refused up to the point of rebellion to accept Anglicanism as its national religion. Why should we be compelled to accept any faith which is not the faith of our people? Lord Hugh Cecil is willing to accept very much of his religion. The higher the more convinced he is of its efficiency as an instrument for saving the people of Wales, the more ought to be his reason for removing the sense of injustice which is created by forcing it on as an establishment on the people. After all individuals have got to work out their own salvation, and then only through fear and trembling, and nations have to do the same. The noble Lord and his friends are undertaking to work out a plan for the salvation of all people and to force it on a people who prefer other means. That is a gigantic responsibility to undertake. What does the noble Lord know of Wales? He has been sitting on a Commission investigating certain statistics, but what does he know of the life of the Welsh people and of the influences which fashioned their mind and character? How can he state what is the best spiritual agency for the people? And yet he is undertaking the responsibility of forcing his judgment on it against the will of the people themselves. He is in the position of a doctor who prescribes, without knowing the patient, without a diagnosis and against the views of those who have cured him once and who are still caring for him. That is a responsibility that the noble Lord ought to shrink from. The real point is: Should this religion be forced on a country against the views of the vast majority of the people who live there? It is an undignified position for the Church itself. The Church of England says: "Whether you want it or not we will be your national religion. We insist on being your national religion." The Bishops know that they do not represent the spiritual life of Wales. There is not a single constituency in the diocese of St. David's for which the Bishop of that diocese would be returned. (Ministerial laughter.) Take the other three dioceses. There would be perhaps one constituency in each for which the Bishop would be returned, with majorities ranging from two hundred down to eight. (Laughter and cries of "Nine.") It is a humiliating and abject position for a great Church to take up. (Ministerial cheers)—and those who reverence the Church most ought to be first to help it escape from that position."

I agree with Mr. Harwood that Disestablishment without Disendowment is a perfectly ridiculous proposition. If you disestablish and leave the national endowments in the hands of the Church you will simply be emancipating the Church from the control of the State while leaving it in possession of endowments which belong to the majority of the nation. (Ministerial cheers.) That is unfair. The noble Lord says that after all this is property which belongs to the Church, and whether you Disestablish the Church or not, you have no right to take away property which

belongs to it as a corporation. When you have a claim that property belongs to a corporation, not as a trustee, but as such, for its own use, you are bound to examine the origin of its claim. In the last debate I quoted one of the highest authorities, Mr. Justice Blackburne, but I was told that he was no good. An hon. and learned gentleman, who was probably fed on Blackburne, said he was no longer to be trusted. The higher criticism has destroyed Blackburne. (Laughter.) So I fled to the shrine of Professor Maitland. I found him a regular mine. One of the first nuggets I discovered related to a question which interests the noble Lord, and is a direct answer to one of his positions. The noble Lord said the Church owns the property. Professor Maitland says the Church owns no property. Church of England property is vested in incumbents and bishops in trust. The incumbent is trustee, not for the Church, but for his parish. It is very rarely that you get the document which created a trust, but there are a few such documents, and there is not one which supports the contention of the noble Lord. Where you have a document, and that document has been taken into a court of law, a litigant would never have had a verdict if he had only the case which the present Church has. Parliament has regulated the limits of trusts, varied the nature, the subject, the object, the conditions of trusts—altered and varied them right through the whole history of this country. (Ministerial cheers.) Mr. Gladstone in 1869 laid down a proposition which Professor Maitland, amongst others, has developed. He said: "There is a trust—whether in the legal sense I know not, but in a political, a social, a moral sense—there is a trust impressed on this property from first to last for the benefit of the nation. It was for the nation that the property was given. It is true it was given to corporations; yes, but why? Not that they might enjoy it as private property, but that they might hold it in condition of duty. They were only convenient symbols, convenient media for its conveyance from generation to generation. Its real meaning, scope, and object was that through them it should be applied for all time to the benefit of the entire population." (Ministerial cheers.) That was the proposition laid down by Mr. Gladstone. I venture to lay down another proposition, that Parliament, when the majority of the nation owing to altered conditions ceases to enjoy the benefit of the trust in its then form, has invariably undertaken to change that form so as to adapt it to the needs, views, and wishes of the people for whose advantage it was created. That was the case with the Reformation, with the Scottish Church, and with the Irish Church.

There are two points to consider in connection with trusts: first, the nature of the endowments and then the general character of the trust itself. As to the endowments, I say that title is a tax. It certainly is a tax in Wales. A very learned Churchman, Willis Bund, wrote with reference to title in Wales: "Payment of title in Wales is a mark that remains to this day of the conquest of the Celtic Church by the Latin." Surely the authority that imposed such a tax can either take it away or alter its objects, and that is all we claim to do. The noble Lord (Lord H. Cecil) claimed that title was property. Parliament has always treated it as if it were a tax, altered its incidence, its amount, its objects, and its method of collection. Even a Ministry supported by the noble Lord treated it as a tax. In 1891 it was called the Tithe Act was passed. It was enacted then that whenever the tithe amounted to more than two-thirds of the annual value for income tax purposes, one-third of the tithe was to be wiped out. Is not that robbing God? (Ministerial cheers.) Confiscation is the only word,—one third taken away from the tithe, from the service of the altar, and given to the landlord (Ministerial laughter). Lord H. Cecil—The point was that the land went out of cultivation if it was not done.

Mr. Lloyd George—Land does not go out of cultivation when a mortgage, for instance, amounts to the rent. Title is a tax whenever the interest of the landowner demands that it should be treated as a tax, but it is a property whenever the interests of the poor of the nation demand that it should be treated as a tax. (Ministerial cheers.) I say it belongs, not to the Church, not to the parson, but to the inhabitants of whom the country for the benefit of whom the trust was created, and we are appearing on behalf of the beneficiaries who claim the restoration of it. (Ministerial cheers.) I agree with the noble Lord that it has always been used for the service of God, but Parliament has always been the supreme interpreter of what the service of God meant for the time being. My only complaint against the noble Lord and others is that they take too narrow a view of that service, a view which was never adopted by the founders of the Church nor by the Reformers. When Parliament re-cast the trusts of the Church of the Reformation, it used them for the purpose of founding colleges, hospitals, schools, libraries, and almshouses; part went for the maintenance of the British Navy, and another religious service was endowed by deserving members of the British aristocracy—(Ministerial cheers and laughter)—all included in the service of God. For my part, I am willing to accept the interpretation put by the fathers of the Church on this service. The noble Lord said that use was always subordinate to other uses.

Lord H. Cecil—What I said was that the service of the poor was a religious service, but a subordinate religious service. Mr. Lloyd George—I do not agree with the noble Lord. St. Augustine does not agree with him. (An Hon. Member—"That does not matter.") (Laughter.) The Church which has accumulated these endowments and built up this great property is the Church that accepted the interpretation that it was for the service of the poor. As a matter of fact, the share of the poor has been annexed and alienated, not by those who are now charged with pillage and plunder, but by their ancestors. (Ministerial cheers.)

EFFECT OF THE SEVERANCE FROM ROME

The noble Lord (Lord H. Cecil) stated that at the Reformation only certain corruptions were removed. Is that all that happened? Professor Maitland states that two great changes took place. The first is that the Church was established as a State Church for the first time, and the second is that at that time it severed its connection with Rome. These are vital and fundamental changes in the trust. The Church which was independent in doctrine, ritual, and discipline became the State Church, and its very prayers were settled by Act of Parliament. I believe that purgatory was abolished by the casting vote of the Speaker. (Laughter.) You cannot discharge a transgressing clergyman without an Act of Parliament. The severance of the Church from Rome was so vital a matter that the Courts took cognizance of it. Some of the very doctrines which helped the Church to build up these endowments have been denounced as "damnable heresy"—(laughter)—and those who lost their property were reduced to beggary, treated as criminals, and sent to the galleys or the block. That happened to the people who stood by the ancient faith. I find some interesting references to what took place in those days in the Anglo-Saxon Chronicle. One of them concerns a parish in the diocese of Peterborough, in which for aught I know Lord H. Cecil may live. When the trust was founded the King sent a bishop to Rome to get a rescript from the Pope, and then summoned a Witan at Hatfield. (Laughter.) They all assented to the rescript, and the King said: "All these lands I give to Sir Peter . . . for the good of their souls as well as for the good of my own, so that none of my successors take anything therefrom. If anyone should do so let him have the curse of the Pope of Rome and the curse of all the bishops—(laughter)—and of all those who here witnesseth." (Laughter.) Then comes the rescript ending: "Now will I say the words that whoso doth not observe this rescript and whoso breaketh through it let him be excommunicated and thrust down with Judas and all the devils in hell until he turneth to repentance. Amen." (Laughter.) Where are the lands now? (Ministerial cheers.) The Bishop of Peterboro has some of them, not with the consent of the Pope, and there are some very worthy people who have the rest. (Laughter.) So that if we are to come to grief on a charge of pillaging the Church we shall share our misery in very good company. We shall have the Bishops of Peterboro since the Reformation and some very noble parsons in the Eastern Counties to cheer us up. (Loud laughter.) What is the good, therefore, of saying in the face of documents of this character that these are trifling little changes and there is no severance from the Old Church?

A REJOINER

N. V. Freeman's Journal

A ringing rejoinder has been made to the poem by Prof. T. M. Kettle, the prominent Nationalist, in Kipling's own metre, which many papers, although in sympathy with neither Home Rule nor the movement to coerce Ulster, reprint with the comment that it behooves Mr. Kipling to look to his laurels as England's unofficial Poet Laureate. Prof. Kettle's lines run as follows:

The red redeeming dawn,  
Kindled in Easter skies,  
Falls like God's judgement on  
Lawyers and lords and lies.  
What care these evil things,  
Though menaced and perplexed,  
While Kipling's banjo strings  
Blaspheme a sacred text?  
Never did freeman stand,  
Never were captains met,  
From Dargal to the Rand,  
From Parnell to De Wet,  
Never on native soil fared the worst.  
But Kipling's Cockney "Gawd"  
Most impotently cursed.  
So now, when lenten years  
Burgeon as last years  
This land of faith and tears  
With fruitful nobleness,  
The poet for a coin  
Hands to the gabbling rout  
A bucketful of Boyne  
To put the sunrise out.  
"Ulster" is ours, not yours,  
Is ours to have and hold.  
Our hills and lakes and moors  
Have shaped her in our mould.  
Derry to Limerick walls  
Fuse us in battle flame,  
Limerick to Derry calls  
One strong-armed Irish name.  
We keep the elder faith,  
Not slain by Cromwell's sword;  
Nor bribed to subtil death  
By William's broken word.  
Free from those chains, we free  
From hate and hate endured,  
We share the liberty  
Our lavish blood assured.  
One place, one dream, one doom,  
One task and toll, assigned,  
Union of plough and shaft and bind.  
The wounds of labor healed,  
Life renewed and made fair—  
There lies the battlefield  
Of Ulster's holy war.

Fruits of a Conversion

Those who question the permanent value of missionary effort would do well to consider the case of the aged Catholic Iroquois Indian, Joseph Delia, whose wonderful devotion to the Blessed Sacrament brought him into public notice at the Eucharistic Congress at Montreal two years ago. When Joseph and his Catholic wife, Anne, celebrated the sixtieth anniversary of their wedding, 122 children, grandchildren and great-grandchildren were present at the Mass of thanks-giving. There is a double lesson here. On the one hand, we have the spectacle of long life and a numerous progeny vouchsafed to people of a supposedly decaying race, as the plain result of a clean and faithful Catholic living; on the other hand, we have a suggestion of the almost infinite future possibilities of a single present conversion to the faith.

FIVE-MINUTE SERMON

THIRD SUNDAY AFTER PENTECOST

THE OCCASIONS OF SIN

"Be sober and watch; because about ye seeking the devil, as a roaring lion, goeth about seeking whom he may devour."—St. Peter, v. 4.

A good business season is this, my brethren, for our adversary the devil. He may now modify his roar and limit his search, for the season itself, with its many temptations in the form of amusements, will accomplish no small share of his mean and villainous work.

The Apostle in to-day's epistle would seem to give us, in two words, a golden rule whereby to govern our conduct and safely guide us in all our recreations—"Be sober and watch."

But mark well, brethren, that sobriety is not sufficient in itself, for the Apostle warns us not only to be sober but to be vigilant. Vigil is the boat of the man armed with a pledge, or fortified with a firm resolve that makes for sobriety, who does not watch, and who fancies that he is strong enough with that shield alone to risk the strongest temptations.

Watchfulness has to be employed, particularly during this season, given up as it is to so much relaxation; and this watchfulness is to be observed by all, as at the fashionable quarters of the rich, as well as at the resorts of the poor.

The toilers have little, indeed, to amuse them in this life, and God forbid that they should be deprived of the few enjoyments they are able to secure!—but in the same breath I say: Better they should die from want of recreation than that they should secure it at the expense of their souls, at some of the vile places at which it is offered.

Understand this well, my brethren, that there are some places of amusement very dangerous and forbidden to Christian people. The Sunday excursion, which means the desecration of God's day in dancing and drinking and carousing, is undoubtedly both scandalous and dangerous. It robs God of the special worship due to Him; it only offers to man opportunities of debating himself.

You who work all the week and who have Sunday alone for rest, demand, and may well demand, relaxation and recreation; then take it and God bless you in it; but take it in sobriety and watchfulness, take it with your families about you, and take it only after you have fulfilled the positive duty of worshipping God by hearing Holy Mass.

Another forbidden amusement and one of the curses of our city is the Saturday night picnic. Beware of it! It is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the serpent lies hidden in the very grass they tread. Many an innocent girl has made her first false step at these night picnics; and, in sorrow we have to confess it, many a girl has learned at these resorts to drink in public, without a blush, her first intoxicating glass.

Fathers and mothers, if you really love your daughters you should move heaven and earth to keep them from such occasions of sin and ruin. You should be willing to make any sacrifice, to put yourself to any expense, to supply them with suitable and wholesome recreation.

And what shall I say of the Catholic young man who visits such places? I can tell him plainly he is already the prey of his adversary the devil; he is encouraging and supporting resorts that tend to degrade women and brutalize men. Young men, this is not a profitable trade you are engaged in, even if you look at it from a natural standpoint. The chances are against you at these resorts; you will be neither sober nor watchful, and the result will be ruinous to your best interests, both spiritual and temporal.

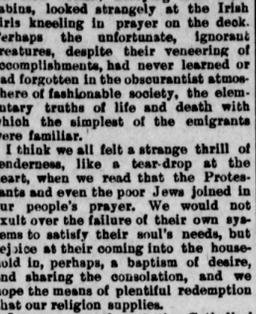
LIFE, DEATH, AND THE "TITANIC"

The sinking of the "Titanic" will probably remain for all of us the saddest and most terrible recollection in the world-history of the past century.

We feel the pity of it and realize the terror and despair of those two hours on the wreck more than we did that of the sufferers in the far greater holocaust of Messina, or than we could of any shock and slaughter of battle. But one feature of the disaster—the help and hope which our Religion gave the victims—brings us other emotions nearly as intense—blending with our sorrow a humble thankfulness that even in the hour when Providence seemed most regardless of man's life and sufferings in permitting such a catastrophe, He had provided for them the means of sacramental grace and an organizer of prayer.

TORTURED FROM BABYHOOD

"Fruit-a-lives" Cures Constipation



Miss E. A. Goodall

EDMONTON, ALTA., Nov. 20th, 1911. "I have been a sufferer since babyhood from that terrible complaint, Constipation. I have been treated by physicians, and have taken every medicine I heard of, but without the slightest benefit. I finally concluded that there was no remedy in the world that could cure Constipation.

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In a letter to Rev. John Hayes, Vicar of Colebrookdale, he gives us a peep into his workshop, and some idea of the labor and craftsmanship which he employed before the attainment of his inimitable style. . . . It is simply the fact that I have been obliged to take great pains with everything I have written, and I often write chapters over and over again, besides innumerable corrections and interlinear additions, I do not at all think this a merit, only some persons write their best first and I very seldom do; but I don't get any better for practice. I am obliged to correct and rewrite as I was thirty years ago.

But my one and single desire and aim has been to do what is so difficult—to express clearly and exactly my meaning; this has been the motive principle of all my corrections and re-writings.

In this letter he acknowledges his indebtedness to Cicero, the sole pattern of his literary style. In studying Cardinal Newman's life and in reading the sermons which convey so much directness of purpose and intensity of conviction, we are able to appreciate in some measure his power as a preacher.

"He spoke of men of their own souls, of their hopes, fears, duties, responsibilities, striving to bring them face to face with realities which they had, perhaps, never previously recognized. Things which men had identified with from childhood became, under his wonderful powers, new and awful, so that his hearers went away from his feet marvelling that what had seemed so commonplace of old now assumed a rare beauty and power."

It is no slight testimony to the great Cardinal's versatility of mind that he who had been for so many years occupied with the graver phases of literature, should, having turned his hand to fiction, meet with success in that field also. But there were certain qualities of his, a wonderful and sympathetic knowledge of the human soul, a style flexible and delicate, and a power of making real to other scenes known only through his own keen imagination, that fitted him better for this work than one might at first imagine. Of his two novels, one "Callista," has taken a high place in literature, but the other "Lost and Gained," is somewhat dull reading as a story. Its predominant purpose, to plainly manifest, turns upon the religious questions of seventy years ago in England. However, the novel is well worth the reading since it is "a description of the course of thought and state of mind which issues in conviction of the divine origin of the Catholic religion." It abounds

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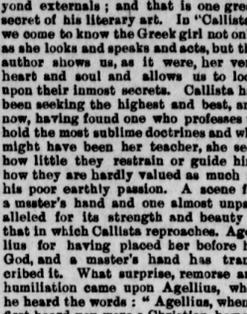
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In a letter to Rev. John Hayes, Vicar of Colebrookdale, he gives us a peep into his workshop, and some idea of the labor and craftsmanship which he employed before the attainment of his inimitable style. . . . It is simply the fact that I have been obliged to take great pains with everything I have written, and I often write chapters over and over again, besides innumerable corrections and interlinear additions, I do not at all think this a merit, only some persons write their best first and I very seldom do; but I don't get any better for practice. I am obliged to correct and rewrite as I was thirty years ago.

But my one and single desire and aim has been to do what is so difficult—to express clearly and exactly my meaning; this has been the motive principle of all my corrections and re-writings.

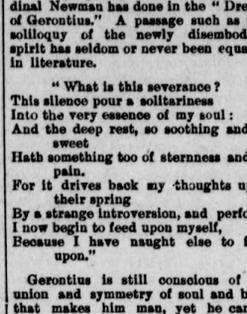
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"He spoke of men of their own souls, of their hopes, fears, duties, responsibilities, striving to bring them face to face with realities which they had, perhaps, never previously recognized. Things which men had identified with from childhood became, under his wonderful powers, new and awful, so that his hearers went away from his feet marvelling that what had seemed so commonplace of old now assumed a rare beauty and power."

It is no slight testimony to the great Cardinal's versatility of mind that he who had been for so many years occupied with the graver phases of literature, should, having turned his hand to fiction, meet with success in that field also. But there were certain qualities of his, a wonderful and sympathetic knowledge of the human soul, a style flexible and delicate, and a power of making real to other scenes known only through his own keen imagination, that fitted him better for this work than one might at first imagine. Of his two novels, one "Callista," has taken a high place in literature, but the other "Lost and Gained," is somewhat dull reading as a story. Its predominant purpose, to plainly manifest, turns upon the religious questions of seventy years ago in England. However, the novel is well worth the reading since it is "a description of the course of thought and state of mind which issues in conviction of the divine origin of the Catholic religion." It abounds

TORTURED FROM BABYHOOD

"Fruit-a-lives" Cures Constipation



Miss E. A. Goodall

EDMONTON, ALTA., Nov. 20th, 1911. "I have been a sufferer since babyhood from that terrible complaint, Constipation. I have been treated by physicians, and have taken every medicine I heard of, but without the slightest benefit. I finally concluded that there was no remedy in the world that could cure Constipation.

About this time, I heard about "Fruit-a-lives" and decided to try them. The effect was marvellous.

The first box gave me great relief, and after I had used a few boxes, I found that I was entirely well.

"Fruit-a-lives" is the only medicine that ever did me any good and I want to say to all who suffer as I did—"Try this fruit medicine and you will find—as I did—a perfect cure!"

(Miss) E. A. GOODALL. "Fruit-a-lives" is the only medicine in the world made of fruit and the only one that will positively and completely cure you of Constipation.

50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or send receipt of price by Fruit-a-lives Limited, Ottawa.

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Convincing Proof of Satisfaction. In acknowledging settlement of matured policy No. 10208, the holder wrote: "I carry a number of policies of insurance upon my life, but this one is the first to mature, and THE BEST EVIDENCE I CAN GIVE OF MY SATISFACTION WITH THE RESULT IS THAT I HAVE RECENTLY PUT ON A POLICY FOR \$5,000 ON MY LIFE IN YOUR COMPANY."

It Will Pay You to Secure a Policy at Once from the North American Life ASSURANCE COMPANY. HOME OFFICE TORONTO

ACETYLENE The Clean White Light. No, you don't need to keep on cleaning and filling coal-oil lamps every day of your life. You can get rid of that job, and at the same time have a better lighted home, by using Acetylene.

What Know-nothingism did for One Man. There is a little town called Red Hill in Texas, which has been the beneficiary of the Catholic Church Extension Society, by the building of a little chapel there. Catholicity in Red Hill has a peculiar history. During the use of appropriate onomatopoeic words. When we compare the songs of the angels and of the demons we are struck by the contrast between the very sounds of the verses. The angels' songs are smooth, flowing and musical; the cries of the demons are rough, harsh and dissonant.

O'KEEFE'S Liquid Extract of Malt with Iron. It is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

WENEELY & CO. WATERVALVE BELLS. The Old Reliable. CHURCH, SCHOOLS, OTHER BELLERS. ABSORBINE STOPS LAMENESS. from a Bone Spavin, Ring Bone, etc.

CHURCH SEATING & FURNITURE. THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT.

Every Eddy Match is a Sure, Safe Match. IT is made of first quality materials by skilled workmen and mechanically perfect machines, and carries with it the Eddy guarantee that it's a sure light. ALWAYS make sure you are well supplied with Eddy's matches because "If you're sure they're Eddy's you're sure they're right."

A FARMER'S POWER HOUSE ON WHEELS. Complete with Lino Shaft, Truck, Pump Jack and interchangeable Pulleys capable of 60 changes of speed. An engine that carries its own line shaft, pulleys, belt tightener and hangers. The Gilson 60 Speed Engine is a complete power plant in itself.

PRESIDENT SUSPENDERS. A Little Device, but Big in Comfort The "Sliding Cord". can only be had on the genuine "PRESIDENT" All colors, 50 Cents. Light, medium and heavy weights. Dominion Suspenders Company - Niagara Falls

Kellogg's TOASTED CORN FLAKES. "Corn Fed!" See the Kellogg "Corn Fed" boy! Isn't he a big, chubby fellow? Every morning he gets a big dish of the "growing" food - Kellogg's Corn Flakes. He thrives like your children will thrive when you feed them the nutritious sweet hearts of the world's finest corn. Buy a package today. Kellogg's TOASTED CORN FLAKES 10c Per Pkg.

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Lord Geo. W. Ross, ex-Premier of Ontario. Rev. N. Burwash, D.D., Pres. Victoria College. Rev. J. G. Shearer, B.A., D.D., Secretary Board of Missions, Toronto. Right Rev. J. F. Sweeney, D.D., Bishop of Toronto. Hon. Thomas Coffey, Senator, Catholic Record London, Ontario.

CHATS WITH YOUNG MEN

DON'T

Don't you say that it won't be done, Don't you say that it can't be won, Don't you join with the oranks that shrink From life's demand that we toil and think.

Don't you stumble at can't, but keep On, right on, to the golden steep. Don't you doubt, as the rest have done, Don't you dream that it can't be won, Don't you stop when you ought to try, Don't give up, if you have to die.

Don't you be with the can't brigade, Shy, untrusting, and half afraid. The thing that is right to do is done, The goal that is right to win is won, Don't you say that the thing is too great.

Don't you pause as afraid of fate, Don't you be like the lost who sing There is no way you can do the thing.

Don't belong to the fellows fine, Who wait all day in the weary line, Don't you ebo the thought they hold— This "can't be done" is a lie they've told.

Don't you follow a lead-like that, But show your spirit and doff you hat.

Don't you stop at a thing half way, With only this on your lips to say, Don't you dream that it can't be done, Don't you fear that it can't be won.

The farthest goal and the highest peak, Are yours if you trust as you sing and seek.

"COLLECTION"

There is and always must be a financial side to religion. Land must be bought for Church purposes, buildings erected, and these must be kept in repair, must be sufficiently heated, must be furnished with suitable equipment.

Then, the question arises, how shall the money be raised for the expenses of the Church? There are chiefly three methods: first, pew rent, paid weekly or quarterly; second, entertainments; third, collections.

With regard to entertainments, it may be said that the rival attractions presented by theatres, vaudeville shows, etc., added to the very frequent balls, dances and plays given by fraternal societies, take so much time and money from our people, that Church entertainments are seldom accorded the patronage which they deserve, consequently, the revenue from these is comparatively small, and by no means makes up the amount necessary.

The last method is that of "collections." It is not popular either with priest or people. The priest dislikes to announce it, and still less desires to take it up, either in the Church, or by going about from door to door. But, since the people will not voluntarily bring to the pastor the funds required, he must go to his parishioners.

The annual census and parish visitation would be most delightful, if the question of finance could be omitted. The announcement of a collection is offensive to many who are capable of contributing five or ten times the sum requested.

With regard to the contributors to finances, almost every parish may be divided into three classes. The first of these is always generous, always sympathetic, and contributes its full share.

Business men are frequently grumblers, when collections are announced. In this they are not inconsistent. They should remember that "collections" are essential in their own business, and that without them, they could not succeed.

--- DON'T CRITICIZE OTHERS --- Did you ever see such an ugly hat or such an unbecoming one? I suppose it was made up in the country somewhere, and she doesn't know any better.

hospital; you want them to do their duty to you and to those who are despised and rejected of men, to establish schools, hospitals, and asylums, to feed the poor and to clothe the naked, and to spend their whole life-time like the divine Master in doing good to their fellow-men and yet, when they ask you for what is only a pittance, to help in all these great works, you grumble and complain. Is such action fair, just, honorable, manly Catholicity?

It is certain that the great works of charity which are the special glory of the Church are seriously hampered by the thoughtless, the indifferent, the grumbling and the parsimonious attitude of people who can contribute and will not do so. Observe, please, that the word "give" is not used; we mean a "contribution" and not a "gift" the distinction is very important. — The Pilot.

HOPEFULNESS

God has outlined this divine virtue in granting us a naturally hopeful temperament. Among the kinds of men we know, none is more lovely than he who has a peacefully hopeful character.

In religious activities the busy, pushing man is the hopeful man; and he is the thriving man. He alone has daring plans for God's cause. Difficulties do not daunt him, because his temperament follows the easy way.

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GILLETTS Perfumery. Conforms to the high standard of Gillett's goods. Useful for five hundred purposes. Made in Canada.

felt a little ashamed of herself. Then she laughed. "What difference does it make?" she said, "I'll never see her again."

Founders some limited power to convey to her children grace and blessings, and she is naturally expected in imitation of her Divine Spouse to attach such favors to the use of some material object which appeals to the senses.

POWERS OVER EVIL SPIRITS. She also possesses certain powers over evil spirits, given her by her Divine Spouse. But she cannot institute a vehicle of grace, but that grace habitual or actual.

PUTTING OFF. "What made you stop right in the middle of your sentence, and then start talking about something entirely different?"

EXPLAINING USE AND ABUSE OF SACRAMENTS AND SACRAMENTALS. In his Pastoral Letter at the beginning of Lent, Most Rev. Dr. Whitehead, Archbishop of Liverpool, gave some good instruction on the Sacraments and Sacramentals, emphasizing the misunderstanding and improper use of the latter, even by many Catholics.

TEMPERANCE. IMPRESSIVE PLEDGE-TAKING IN SAN FRANCISCO. An impressive scene in San Francisco is described as follows by a correspondent of the Monitor of that city:

More and Better Bread. will be the result of your baking, if you use White Swan Yeast Cakes. Your grocer keeps them in 50 packages of six cakes. Send to-day for free sample, White Swan Spices & Cereals, Limited, Toronto, Ont.

MR. BUILDER, DO YOU KNOW? THAT by having a PEASE SYSTEM of heating installed in your houses you will be able to sell them at a higher price.

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ARGENTINE FREEMASONS

SOUTH AMERICA REPUBLIC WILL NOT COUNTENANCE THE SETTING UP OF A STATE WITHIN THE STATE

The Freemasons of the Argentine Republic in South America have founded in the space of sixteen years, one hundred and eight lodges, containing four thousand five hundred members.

"Under the leadership of Colonel Benjamin L. McKinley, the six uniformed companies of the League and the junior auxiliary mobilized at the foot of Van Ness avenue and with the League of the Cross Cadets and at their head marched to the Cathedral. Large crowds of people lined both sides of Van Ness to witness the impressive march of the young soldiers of temperance, and when the church was reached spectators were found banked on the steps while many had already made their way to the galleries and choir loft.

"Then the solemn pledge was administered and with hands upraised the entire body repeated in chorus: 'I declare before Almighty God, and you, Father, and in the presence of this congregation, that I hereby solemnly renege their pledge, and predicted that within a year the large Cathedral will be found too small to accommodate the members of the organization.'

"Benediction of the Blessed Sacrament by Father Collins followed the administration of the pledge. At the conclusion of the ceremonies the six companies of the League of the Cross were reviewed by Colonel McKinley, the cadets standing at attention while the League band marched through the ranks. The evolutions were witnessed by a large crowd."

POLISH PRIESTS' TOTAL ABSTINENCE LEAGUE. At the recent convention of Polish priests held in Detroit, Mich., a Priests' Total Abstinence League was formed, with Bishop Rhode as its honororary president.

These words were received by the audience with an enthusiastic applause. Having dwelt a little on the beneficial effects of temperance among the Polish people Bishop Rhode asked the Rev. W. Kwiatkowski, the editor of the Polish temperance paper, to speak on the subject.

With the formation of this League the total abstinence movement among the Poles is assured of a stronger basis to operate upon, and there is hope that the League will increase both in number and in strength, exercising its beneficial influence among the Polish people.

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OUR BOYS AND GIRLS

THE MERCHANT'S NERD

Some years ago a merchant advertised for the kind of boy that used to be plentiful when he was a boy himself. He regretful when he used to get down to the store bright and early, light the fire, sweep and dust, and do anything else that was expected of him, in return for two or three dollars a week.

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A SPOT THAT BLEEDS AND WHY

Writing of Notre Dame University the Rev. John Talbot Smith says:

"There is one spot on the University grounds which bleeds—the spot where Brownson lies buried. He remains here in the centre of the common chapel, under the great church, an oblong marble stone with an inscription marking the place. The Holy Cross community meets here for the morning meditation and Mass, and for the evening prayer. The holy life of Notre Dame surges all about his body. The innocent boys come and go on their spiritual duties, and sometimes pause to read the epitaph. The great spirit which had to struggle always in heavy conditions, is now in glory, we trust, and the body which enabled it lies like a jewel in a worthy frame. But the cause for which he strove—the diffusion of Christian truth by means of a great press—is hardly better than in his day, and with less excuse; for now the Catholic body has a sure footing, wealth, culture and leaders; and still the young writers have no market for printing, the leaders no organs of opinion, and the multitude no mirror of their own activities.

Therefore, the writers must seek the secular field, the leaders remain silent or half heard, and the multitude sink in the flood of printed trash. Then remember that the Catholics of Germany, with our population, have 500 publications of all sorts, of which 225 are dailies; also that the Catholic writers of Germany have an organization of 1,000 members, and that they run an employment agency and a pension bureau for their members. Brownson's grave is a sweet but sad feature of Notre Dame."

Destiny has two ways of crushing us — by refusing our wishes and by fulfilling them. But he who wills only what God wills escapes both catastrophes.

Whenever you feel a headache coming on take NA-DRU-CO Headache Wafers. They stop headaches promptly and surely. Do not contain opium, morphine, phenacetin, or other dangerous drugs. 25c. a box at your Druggist's. 125 NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.

"METALLIC" Ceilings and Walls

Some of the most imposing residences in our large cities are decorated throughout with METALLIC Libraries, Dining-rooms and Kitchens. It is an artistic yet fire-proof decoration, and will save you money by reducing your insurance rates.

If building a new home METALLIC should be put on without hesitation as you will save the cost of lath, plaster and paper, besides having a cheaper yet fire-proof and vermin-proof interior.

Or you can apply them to old rooms over the plaster. Then they are so easy to keep clean—simply wipe them with a damp cloth now and again and they look as good as when first put on.

When you want to change the color designs simply tint them over with the desired change. Try METALLIC in your kitchen or bath-room, this is where its qualities are put to the severest test.

METALLIC is very artistic—hundreds of varied designs to select from—heavy beam effects, fancy scroll and panel patterns made to suit every room.

We shall be pleased to quote you if you tell us the size and shape of your ceilings or walls.

Agents Wanted in Some Localities. THE METALLIC CO. Limited MANUFACTURERS Branch Factory WINNIPEG Agents in Principal Cities

MR. BUILDER, DO YOU KNOW? THAT by having a PEASE SYSTEM of heating installed in your houses you will be able to sell them at a higher price. THAT you will make your customers advertising agents for you by giving them the best Heating Systems known. THAT the best Heating Systems known are the PEASE SYSTEMS, Hot Water, Steam, Combination or Warm Air. Install the PEASE SYSTEMS and make larger profits. Our books "The Question of Heating," or "Boiler Information," sent free on request. "ASK THE MAN WHO HAS PEASE FOUNDRY COMPANY. TORONTO, ONT."

THE DISENDOWMENT OF THE ANGLICAN CHURCH IN WALES

The question as to whether or not regard for justice and zeal for the faith allow Catholics to approve of the pre-formation funds of the Anglican Church in Wales, supposing it to be dissolved...

SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the bladder and will effect a complete cure...

The Sanol Manufacturing Co. Winnipeg, Man. PRICE \$1.50

curate at the Anglican Cathedral of All Saints, Milwaukee; he is now a Jesuit in England.

ANGLICAN MYTHS Father Townsend, also connected with the Oxford Mission to India, became a Jesuit, and is now President of St. Rueno's College, North Wales.

IDEAL RELIGIOUS LIBERTY A contributor to the Catholic Times (London) gives a most interesting account of the position of the Church in Norway based on an article by Monsignor Fallize, Bishop of Christiansia.

SOME CONVERTS FROM "COWLEY FATHERS" ANGLICAN RELIGIOUS SOCIETY HAS GIVEN CATHOLIC CHURCH MANY PIOUS, EARNEST MEN

THE MASS NOT ABOLISHED The Mass was not abolished, so that even now a stranger entering one of the heretical churches might easily imagine himself in a Catholic Church.

ONCE IN BOSTON Father Robertson was for some time connected with the old Church of the Advent, Boston, when that church was in charge of the Cowley Fathers.

Cured of Piles After 20 Years Many people have got the impression that piles can only be cured by a surgical operation, with all the attendant suffering, risk and expense.

FULL RELIGIOUS LIBERTY It is impossible to praise too highly the broadmindedness of the Norwegian Government. In 1891 was passed a "Law for Nonconformists," giving full religious liberty to all Christians.

A Bright Young Man We congratulate Mr. Albert Murphy, son of Capt. T. J. Murphy, Barrister, of this city, upon his great success at Toronto University.

PAUVRE—Thanks for donation. We will forward it to Rev. Father Callahan, Montreal.

DIocese of SAULT STE MARIE

The Algona Advocate, Thessalon, June 7. Sunday was a red letter day for the parishioners of St. Francis church. His Lordship in the presence of a large congregation administered the Sacrament of Confirmation to a class of seventy-five.

St. Joseph's Record at University Examinations The results of the examinations at the University of Toronto are before us and St. Joseph's College-Academy, Toronto, makes a splendid showing.

CONFIRMATION AT ST. MARY'S On Sunday the 9th inst., His Lordship confirmed a class of thirty-six children in St. Mary's Church, this city.

THE CHURCH ROBBERS The rage of the brothers Cecil—Lords Robert and Hugh—at being reminded by Lloyd George that the founder of their family, Lord Burghley, was a robber of the Church, of which they were posing as the defenders, may render it of interest to know that Lord Burghley had a feeling that the possession of lands taken from the Church did not bring happiness or prosperity in its train.

DIED CALLAGHAN—At Campbellford, Ont., on May 22, 1912, Thomas A. Callaghan. May his soul rest in peace!

FATHER DAMEN'S LECTURES 1.—The Private Interpretation of the Bible. 2.—The Catholic Church the only True Church of God.

TEACHER WANTED WANTED FOR ROMAN CATHOLIC SEPARATE SCHOOL, PORTAGE DU FORT, QUE., a teacher holding an academy model school diploma, capable of teaching English and French, also teacher for elementary department.

HOUSEKEEPER WANTED DRIEST'S HOUSEKEEPER WANTED. Country parish. Must furnish good references. Address Box "G," Catholic Record Office, London, Ont.

A Worthy Charity From the Montreal Star A pitiful story of the present condition of the wife and four children of John Cronin, a T. R. employee, who lost his life by being run over at the Canning street level crossing, just after he received the news of his wife's safe confinement of a child.

FREE SOUVENIR. Fill in and mail the following coupon to-day and get one of our souvenir gifts free. Put a cross against the souvenir you would like to have.

THE MOLASSINE COMPANY LTD., LONDON, ENG. L. C. PRINCE CO., LTD., Distributors, 402 Board of Trade, Montreal.

Home Study Courses

as given by the Shaw Correspondence School are worth ten times their cost. Prove it. Get our catalogue. C. W. Chant, Secretary, 393 Yonge Street, Toronto.

Cure that Bunion

No need to suffer because of another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe.

A 7% Investment

Money returned at end of one year or at end of any subsequent year, on 60 days notice if interest paid June 1st and December 1st, and remitted to the address of the investor.

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