correspondent has sent us a long screed about Orangeism, with a request to have it published. However, cannot do so at present ; and, more over, what would it profit? Orangeism talks an archaic language. It resolutes and protests and hears in every reference to Rome but bondage and oppres-Frankly we confess that we always read the bombastic resolutions of our saffron-hued brethren with a great deal of amusement. They are so serious about it and withal so prodigal of warlike rhetoric. They bare their mighty breasts to meet the shock and they proclaim that never shall they be recream to their duty of safeguarding the Emire, of protecting the "open" Bible, etc. It is all very funny, and we presume that in the morning after the average Orangeman must laugh at it and promise never to do it again. It is wearisome, doubtless, but then it takes time for some men to rise superior to their environment, to emancipate themselves from the thraldom of upbringing and bigoted journalists and to use the language of fair-play and truth.

EXAGGERATED EULOGY

Reading some articles in papers and magazines one would imagine that this pneration, with its Carnegie libraries, short cuts to knowledge, was the favored of the ages. Reference is, of course, nade to past times, but perfunctorily as if to designate them as of little consence as factors in the work of educa-They contributed, indeed, their quota commensurate with their opportunities, but they are dwarfed when compared with this age. When we meet writers of this type we are at a about every subject under the sun. Inloss what to do. Give them facts and stead of arraying their souls with ideals they will smile with a pitying condescension: tell them to read and they will state they have no time for special in one of the old European universities, ounded under the shadow of the everlasting Church, there was more mental life, a surer grasp of fundamental principles, a saner outlook, a greater influence upon thought and life than in any similar institution of to-day. They got of us are incapable of being serious, and at the essence of things. They assimillearning of other countries, purged it of its defects and placed upon it the accuracy which is the badge of scholarship. They taught men to think and not to enfeeble the mind by a profusion of subjects. And the old professors proclaimed insistently that toil and attention are the handmaids of learning. Catholics ought to know their own,

They ought to know that many of the things on which this age sets store in the matter of education are a heritage from Catholic times. The method of indoes not love justice and truth; but there is no truth or justice without the light of the knowledge of God." Knowledge of what we have done is the antidote for misleading statements of biassed

INTEMPERATE TEMPERANCE

If some temperance advocates pruned their language and conceded to others a right to base all opinion as to the best means of curbing the liquor traffic they would command more attention. We do not impugn their motives, but their methods betimes are pathetically unproductive of success. We all know the evils that are associated with the traffic, but we are not aware that liquor and the selling of liquor are wrong and abominable. Sweeping assertions may please those who chant the praises Prohibition, but they have no weight with the many who believe in comporting themselves like reasonable beings. Abuse is not an argument, and personal ities serve but to create a suspicion that they who use them are not worth considering seriously. The real temperance men seek to form an enlightened and public opinion on this subject. They neither quote scripture against the use of liquor nor imagine that their views are the only ones that are wise and tenable. But they use the economic argument; they appeal to religion; they labor to form an army of Total Abstainers. That they achieve success is beyond doubt. Not that they do all they wish, but their work is bearing fruit, and is commending itself more and more to real temperance men. Take the boy and give him the stimulus and sustaining power of a temperance society, and he will, as a rule, never be addicted to strong drink. The adult who desires to be somebody, to leave the impress of his personality in some measure upon the tenable. But they use the economic

ommunity, cannot but see in the trend of the times that liquor-drinking is a andicap and may in time make for disnonor and ruin.

TOO FAR AWAY

It strikes us that Rudyard Kipling is too far from Mandalay. When he bade farewell to his soldiers and natives of ndis and became the advisor of the Empire his pen lost its cunning. Instead of listening to the temple bells he busied himself with screed and pamphlet and poem till he became hoarse and the people tired. His latest contribution to the white man's burden is collaboration with Mr. C. R. L. Fletcher in an illustrated school history of England. The Tablet says that it is not a history book. It does not attempt to place before the young mind a clear panorama of the course of history. It attempts rather to bring up the young generation in the views of Mr. Fletcher and Mr. Kipling: to turn them into Protestant

THE SUNDAY PAPER

These Sunday editions that come to us from over the border are for sale in every town and city in Canada and are read with avidity by thousands. Filled with reports of crimes, scandals and personal gossip, and disfigured by cheap and vulgar illustrations, they are a distinct menace to good taste and spiritual well-being. The "comic supplement teaches the young to disregard authority and the method of playing practical jokes of the asinine kind. Published for the workers, they misrepresent and mislead and endeavor to stultify them with the most belittling kind of reading matter. Men and women who are careful about their exterior have no hesitancy in allowing their minds to be clothed by editors who write flippantly and ideas, with sources of inspiration and enthusiasm, they put upon them anything and everything from the " rag-Yet we venture to say that bag" of opinions that is the monopoly of the yellow journal. And they prefer to wallow in the turbid stream of divorce court proceedings, of senseless chatterings about actresses, rather than be refreshed by the pure water of decent reading. No wonder, then, that many are hopelessly vulgar-minded. The adult who is given to this kind of reading is beyond redemption. The child, however, may be saved from the curse of the Sunday paper through the watchfulness of parents. His right to have dreams, to have his purity of mind and heart safeguarded, to have his impressionable years moulded by the hand of virtue, ought to be maintained by the parent who has any idea of his responsibility. Bar the door, then, against these publications. Give the boy and girl a chance to become immune to them. struction in public school, the Normal The chief characteristic of the " New School, etc., have their roots in the ages Journalism," says Mr. Chesterton, is whose golden rule was that " no simply that it is bad journalism. It is, careless and colorless work done in our

NEWMAN AND ROME

A touching passage appears in William Barry's Life of Newman. On his first visit to Rome the author de-clares that the sight of it overcame

"And now what can I say of Rome," he exclaims, "but that it is the first of cities, and that all I ever saw are but as dust (even dear Oxford) compared with its majesty and glory?" It grew more wonderful to him every day. "How shall I name thee, Light of the wide West? or heinous error's seat?" This had been his question, but it ended in a cry to Christian Rome, "O Mother!" which recalls the tender invocation of the Georgics,—"Salve magna Parens." "And now what can I say of Rome

which recalls the tender invocation of the Georgios,—"Salve magna Parens . . . magna virum!"—While the famous lines in the First Eclogue describe "keenly and affectionately" what he was feeling, "quite abased" to be standing in the City of the Apostles. He must invoke a "proper pride" lest he should prove disloyal to "sacred" Oxford. Was it possible that so serene and lofty a place could be the "cage of unclean creatures"? He would not believe it without evidence. These were the impressions, "like seeds sown in the mind," under which he went back to Sieily. He was drawn to that loveliest of islands as by a loadstone—wandered solitary by Taormina, Syracus and Catania into the centre, making for Palermo, and was stricken with fever and laid up at Castro Giovanni, where he nearly died.

boat, and as a calm held them one whole week in the Straits of Bonifacio, his heart week in the Straits of Bonifacio, his heart breathed out its deepest aspirations, "Lead, kindly Light!" This most tender of pligrim songs may be termed the "March" of the Tractarian Movement. It is pure melody, austere yet hopeful, strangely not unlike the stanzas which Carlyle has made familiar to the whole English race, the "Masonsong" of Goethe, in its sublime sadness and invincible trust. Both are Paslms of Life, Hebrew or Northern, chanted in a clear-obscure where faith moves on a clear-obscure where faith moves on-ward heroically to the day beyond.

THE POPE---A WORD PICTURE

"Watchman, what of the night?" All's well, and a fine night! The Dome rises in the darkness majestic and serene, the stone saints of the Colonnade look down on a piazza dim and empty and echoing with the soft mursur of the fountains, the Vatican is wrapped in slumber, the voice of the Roman night, the great bell of St. Peter's, calls out at intervals "Time is passing." Time is passing up there in the quiet room upon which the eyes of the world were anxiously fixed a few months ago, but passing calmly now and measured rythmically by the breathing of the sleeper. For the Pope's greatest earthly comfort all his life has always been the gift of sleep. And so he sleeps of the steeper. For the tope states of earthly comfort all his life has always been the gift of sleep. And so he sleeps on calmly until the invisible hand of habit is laid gently on his forehead and he opens his eyes to the new day. As yet there is no sign of day, all is dark, not a sound is to be heard, the dwellers in the Vatican are still asleep; he slone is astir. His new day is like the beginning of a new life; he is a child again as he kneels to say his first prayers; he is a young student alone in his room in the seminary as he opens his breviary and begins the Little Hours; he is a simple priest again, more than an hour later, when he stands at the foot of the altar and commences the low Mass of the and commences the low Mass of the Feast of St. Joseph with only his sisters and two or three others for a congrega-

It is his feast-day and the first to greet him after his Mass are the sisters and niece who continue to live near him in a modest apartment outside the Vatican. Very simple people, never to be met in "society," occupied with their prayers and their household tasks and appreciations with form the proof of the proof o prayers and their household tasks and unpretending work for the poor, who would again naturally find their place to-morrow among their relatives and friends in the village of Riese. And this morning they bring their brother with their own affectionate wishes those of other relatives in humble walks of the distant north. The Pope of other relatives in numble warks of life in the distant north. The Pope might still be a country parish-priest for all the difference it has made in their position. They are good Christians, and position. They are good Christians, and Pius X. and they are content with this, But they have all a warm place in his heart, they are especially near him today for the onomastico is a family feast in Italy reviving old ties and old memories, and the kindly Venetian accents of his sisters may well bring back to the Pope his native Riese with its quiet streets and its sturdy people and the church where he was baptised and confirmed and made his first communion, and the level fields around and the white road along which he used to the white road along which he used to walk to college seventy years ago None of it will he ever see again except

A PROTESTANT CANON AND INTOLERANCE

At a meeting of the Joint Technical Instruction Committee for county Cork, Ireland, recently, Sir Bertram C. A. Windle, President, University College, Cork, presiding, the Rev. Canon Court-Cork, presiding, the Rev. Canon Courtney Moore, M. A., proposed a resolution congratulating their Chairman, the
Bishop of Cloyne, on his victory over
the Dundee Courier. In proposing the
resolution Canon Courtney Moore referred to the question of Home Rule and
said he thought it should be discussed
on financial grounds, constitutional
grounds, apart from religious controversy. But he was afraid there were a versy. But he was arraid there were a great many controversial politicans, and that the religious element in the discussion was not only dominant but predominant. The raising of this control versial argument really come to this—
and it was a very serious indictment—
that the lives of Protestants and the
property of Protestants in Ireland would
hardly be safe under a new Parliament. That was a very serious indictment He wondered did those who made such a charge really consider that it tended to make people censorious and uncharit-able, and that it was calculated to emable, and that it was calculated to embitter and to irritate those persons against whom such a charge was launched and who constituted four-fifths of the population of the whole country For himself he could say that during hi For himself ne could say that until his residence of over forty years in the county of Cork he never received any-thing but kindness and courteous con-sideration. During that long period the country had been agitated many times. He remembered the Rising of 1867, and He remembered the Rising of 1867, and he remembered the agitation on Mr. Gladstone's Church Act of 1839 70; he remembered many agitations, and through them all he never received anything but kindness and consideration. He was very glad to propose that resolution for the Bishop's own sake, because he felt sincere regard and respect for him. He was glad also on the spect for him. He was glad also on the broader basis of religious liberty and toleration, and on the grounds of truth and charity that the Bishop had gained this verdict and had, so to speak, justified himself. Mr. K. B. Williams, J. P. (a Protestant member of the committee) said he would like to be permitted to second the vote which had been so very ably and eloquently proposed by Canon Courtney Moore. It was utterly wrong to make accusations of this kind, to try

and spread strife between them there in the South of Ireland, when they were living in perfect peace and on the best terms one with another. Sir Bertram Windle then put the motion to the meeting, and it was unanimously adopt-ed.—Tablet.

THE NEW PSALTERIUM THE MANNER OF RECITING THE

DIVINE OFFICE BY THE RIGHT REV. MGR. CRONIN, D. D.

INTRODUCTION

By the Bull Divino afflatu, dated November 1st, 1911, and promulgated in the Acta Apostolicae Sedis, December 20th, 1911, the Sovereign Pontiff, Pope Pius X, has taken the first step in that reform of the Roman Breviary, which has been long perceived by many to both desirable and necessary, and which many Bishops have petitioned the Holy see to undertake.

Of the public and official prayer of the Church, which is contained in the Breviary, the Paslms constitute the main element: and it has been the law, handed down by most ancient tradition, that they should be so arranged and distributed, that the entire Paslter of one hundred and fifty Paslms could be recited within the space of a week. And so we find such an arrangement made in the Breviary of Pius V, which has been in use up to the present day; for it begins with the "Paslterium dispositum per hebdomadam." If the office could in practice he recited as it, standa for it begins with the "Psalterium dis-positum per hebdomadam." If the office could in practice be recited as it stands in the Breviary, the law and the inten-tion of the Church would be completely fulfilled. But there have been intro-duced into the Calendar so many Offices of Saints, which, according to the Rubrics, took precedence of the Domini-cal and the Ferial Offices, that very few days remained upon which these cal and the Ferial Offices, that very few days remained upon which these latter Offices could be recited. Their length was also a practical objection to these Offices, especially at the present day, when the numbers of the clergy are not so great, and their occupations have increased. This led to the introduction of the optional Votive Offices, which in practice still further reduced the oppor-tunities of reciting the Ferial Office; for as the Votive Offices were much shorter than the Ferial, they were in practice almost always recited when the practice almost always recited when the Rubrics gave the choice between a Votive and a Ferial Office. The consequence was that only a few Psalms were usually recited during the week, generally about thirty, which were repeated over and over again, and with which the clergy became very familiar; while an intimate knowledge of the rest of the Psalter was reserved to Scripture scholars. Familiarity and constant repitition breed, not contempt indeed, but mechanical and distracted recitation; variety engenders interest, attention

> The primary object, then, of the present reform is to re-introduce the recitation of the entire Psalter in the Office of each week, without increasing, but rather diminishing, the burden of but rather diminishing, the burden of the clergy. Concomitantly with the attainment of this object, another pur-pose is achieved, viz., the restoration of the Dominical and Ferial Offices to the place in the liturgy, from which they have little by little been excluded by the introduction of the Offices of Saints. Care, however, is taken that the Cultus of the Saints, which the Church has always taught, defended and practised as an integral part of divine revelation as an integral part of divine revelation and of the Christian Religion, shall in no wise suffer. The Psalms have ac-cordingly been re-distributed through-out the days of the week; and the Rubout the days of the week; and the Rubrics of the Breviary have been modified so as to ensure the attainment of the desired ends. It is my purpose now to explainthese changes of the Rubrics.
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> A note of alarm has been sounded in quarters to this effect: "Are the Breviation which we have at present to be

dustries which we have at present, to be henceforth entirely useless? Anyway, it would be absurd to buy new Breviaries now. We will wait till the complete reform has been made, and then buy Breviaries that will have some guarantee of permanence." There is really no need for this alarm, Mgr. Menghim gives need for this alarm, arg., menghing lives the following assurance: "There is no foundation of truth in any of this, and the inferences drawn from it are false too. Instead of being useless, the Brev-iaries of to-day are absolutely neces-sary for those who wish to use the new Paalterium separately: and as regards Psalterium separately; and as regards buying a new Breviary containing the new Psalterium in substitution for the as not to have to note two poors in the hand simultaneously. All the more because, besides the Pasterium and the Ordinarium Divini Officii, they will contain also the other changes introduced by the later Decrees of the S. Congregation of Rites. The advice then to wait for the complete reform is neither gation of Rites. The advice then to wait for the complete reform is neither serious nor practical, since this reform cannot be carried out without many years of labour, as it is an important matter, and one full of extraordinary difficulties, which occupy the attention of four Committees. The clergy would therefore be depriving themselves of an existing convenience. clergy would therefore be depriving themselves of an existing convenience, in order to wait for one that is in the future, and will come no one knows when "(op. cit., pag. 6). Mgr. Piacenza also has given a similar reassuring reply in a letter which was published in Rome, p. 4. January 27. 1911.

The Bull Divino afflatu abolishes and interdicts, as part of the Divine Office, the Psalterium in present use, from January 1st 1913; and, as from the same date, imposes upon all who have the

But during the current year, all are at liberty to use either the old or the new arrangement—to keep to their old Breviary and Ordo recitandi, or to adopt the new Psalterium and the Calendar which it requires. Moreover, in the private recitation of the Office it is lawful during this year to change from one Psalterium to the other at pleasure from day to day, provided that throughout the entire Office of the day, the use of the Psalterium with which the Office of that day was begun, is continued.—"Licere cuivis officium divinum persolvere allis diebus ex novo Psalterio, allis vero ex antiquo ad lubitum, perdurante anno 1912 (S. Rit. Congr., Feb. 24, 1912; from the Tablet, March 2, 1912).

2, 1912).
We have now to consider; I The principal changes that have been made in the Office and in its Rubrics; 3 When the new Office is to be said; 3 How the new Office is to be said; 4 Some other changes of the Rabrics; 5 By way of appendix, some changes in the Rubrics of the Mass.

THE PRINCIPAL CHANGES IN THE OFFICE

AND ITS RUBRICS As I have said in the introduction, the principal changes that have been introduced into the breviary by the Bull Divino afflatu, are 1; the re-distribution of the 100 Psalms that compose the "Psalterium Davidicum" through the days of the week, in such a manner that the entire Psalter can be recited within the space of a week, with a diminution the space of a week, with a diminution of the burden of recitation; and 2. the alteration of the Rubrics of the Breviary racticable and actual.

practicable and actual.

It will be remembered that in the Office as hitherto recited, there were, on feasts above the rank of simple, nice Paslms at Matins, three for each of the three Nactures and several three Nocturns, and seven Paslms and a Canticle (not counting the Benedictus), which were always the same, at Lauds. At the Little Hours, only two Paslms were said, the 53rd. (Deus in nomine two salvum me fac) and the 118th (Beati immaculati in via), which latter ran through all the Little Hours. This the longest of the Psalms, is an Alphabetical Psalm. The Alphabetical Psalm is a peculiar form of Hebrew poetry. In the Hebrew Alphabet there are twenty-two letters; and in the 118th Psalm there are one hundred and seventy - six verses divided into twenty-two strophes of eight verses each—in other words, into as many strophes as there are letters in the Hebrew Alphabet. Each of these strophes begins with a different three Nocturns, and seven Psalms and s these strophes begins with a different letter of the Alphabet, the letters fol-lowing one another in their usual order; and every verse of each strophe begins with the letter proper to that strophe. In the Breviary these twenty-two stropes of eight verses each are paired into eleven sets of sixteen verses each; the first two of which are assigned to Prime, erally unchanged, were said at Vespers; and four, or rather three with the first six verses of the 30th Psalm (In te Dom-

ine speravi), all invariable, at Compline.
In the Sunday Office, Matins had eighteen Psalms, and in the Ferial Office twelve; the others Hours retains the transport of the same numbers as on feasts, with ed the same number as on feasts, with the exception that an additional Psalm the exception that an additional Pasim was recited at Prime on Sundays, and Saturdays and Paschal-time excepted, in the Ferial Office. The Pasims at Matins and Vespers, one Psaim and the Canti-cle at Lauds, and the extra Psaim at Prime varied from day to day through-Prime varied from day to day through-out the week; and thus, if the Domini-cal and Ferial Offices could have been said all through the week, the entire Psalter would have been recited in the course of it, although the Psalms of the other Hours remained unchanged. According to the new arrangement, the number of Psalms to be recited at

the various Hours has been fixed uniformly for all Offices as follows:—Nine at Matins, four Psalms and a Canticle (as well as the Benedictus) at Lauds, three at each of the Little Hours (with an additional Psalm in certain Ferial Offices as Prime), five at Vespers, and three at Compline: and the Psalms at the Little Hours and at Compline vary with the day of the week, just as those of the Hours. Thus, there are thirty three Psalms required for each day's Office, making two hundred and thirtyone (or, with the Invitatorium, which is Psalm 94, two hundred and thirty-two) for the whole week. But there are only a hundred and fifty Psalms in the complete Psalter; so it becomes possible and necessary to divide some of the and necessary to divide some of the larger ones, each portion of a Psalm being treated as if it were complete, and concluding with the Gloria Patri. Twenty-four Psalms are divided into two parts; twenty-one into three; one into four: one into six parts; and the division of the 118th Psalm into eleven TO BE CONTINUED

IRELAND AND HOME RULE

To the Editor of The Gazette:

Sir,—When I arrived here from Ulster I was somewhat amused at the apparent jeers of the press of this most progressive country in regard to the position of that province, as I knew perfectly well that nothing of an outrageous character would take place as the result of the Home Rule meeting which has just passed off quietly. Ulster to-day is not the Ulster of a hundred years ago. She

is a new province, geographically, com-mercially, intellectually, socially and otherwise). The people thereof are in-telligent and enlightened. In my inter-viewing of a number of gentlemen, who are residents of this city, I have ascerare residents of this city, I have ascer-tained that the universal opinion exist-ing amongst the Protestants here is that every Protestant of the North of Ireland is an anti-Home Ruler, and that the Roman Catholics in Ireland have in the past and are to-day doing their utmost to suppress Protestantism and make the

lives of the Protestants intolerable. I do not for a moment blame the Protestants here for holding such outrageous opinions as I know they have no means of knowing the conditions of the country except through the channel of the press and which, as everyone must admit, is prone to exaggration and not at all to

and which, as everyone must admit, is prone to exaggeration and not at all to be relied upon in matters of a political nature. But let me as an Ulster Presbyterian and as one who is fully conversant with the affairs of Ireland, tell the people of Montreal of every nationality that such opinions are absoutely inaccurate. Take, for instance, the counties of Antrim, Down and Armagh, which are the very seats of Orangeism and Protestantism. How do matters stand there? Well, I can say without fear of contradiction, that considerably stand there? Well, I can say without fear of contradiction, that considerably over one-half of the Protestant population of these counties are firm Nationalists, and such portion is undoubtedly the more intelligent people thereof, amongst whom are the largest employers of labor. In my own native town, Portadown, the birthplace of Orangelsm, there are ten year large Protestant employers. there are ten very large Protestant em-ployers of labor, and out of that number six are well known Nationalists, and two of the remaining four remain

neutral.

The opposition to self-government comes principally from the members of the predominant organization, the Orange body, who are composed of the working classes, and who are being unconsciously led by a class of men who are merely using them as attenting atoms. are merely using them as stepping stone

are merely using them as scepping associated to prosperity.

In regard to the alleged intolerance on the part of the Roman Catholics, I must say that I have never yet met one professing the faith who would not lose a night's sleep to oblige or in any way help a Protestant. They are a kind and genial hearted people and have every desire to live peaceably with all men. Under the existing Local Government Act, they have large powers whereby they might be intolerant, but the opportunity has never appealed to them. Therefore, is it not only natural to assume that they will not with increased powers do otherwise? When I say that in the South and West of Ireland, which the south and West of Ireland, which

in the South and West of Ireland, which is exclusively Roman Catholic, the principal shops are owned by Protestants, you can readily infer that there is very little intolerance there.

After very careful consideration of the position of affairs in Ireland, financially and otherwise, I have come to the inevitable conclusion that self-government is her only salvation and that it ment is her only salvation and that it

ment be accomplished at all cost.

Keep Ireland under the present re
gime and in fifty years she will have be come a barren and demoralized country and a burden upon the whole British Empire. Canadians should not lose Empire. Canadians should not lose sight of the fact that poor, down-trodden Ireland is part and parcel of the British Empire and that, therefore, it is their duty to do all in their power to save her from herself and from utter destruction. JAMES MORTON

CURTAILING LIBERTY OF THOUGHT"

answers the time-worn objection that "the Church curtails liberty of thought:" "Alphonsus," in the Ave Maria, thus

thought:"

The answer to an objection so often made against the Church—that she curtails liberty of thought, closes up the search for truth, and stifles free discussion of religious questions,—is, of your right and your freedom to hold, or even to think, the opposite of that truth. Take an example. No scientist thinks his liberty of thought interfered with because he has accepted the law of his liberty of thought intertered with because he has accepted the law of gravitation. He has committed himself forever to Nature's principle that a stone will fall to the earth; he can not, consistently with sanity, assert for him-self the liberty to think that the stone will fall up to the moon. Has he, then, renounced the freedom to think for enounced the freedom to nimself? In regard to this particular

truth, he certainly has.

Again, he will not and can not deny
the truth of the heliocentric system, or
the possibility of navigating the air, or
the fact of the circulation of the blood,
or of the rotundity of the earth, or the truth of the proposition that any two sides of a triangle are greater than the third side. I say he is absolutely comsides of a triangle are greater than the third side. I say he is absolutely compelled, willy-nilly, to admit these facts; consistently with reason, he dare not, think otherwise about them. Has he then, given up his freedom to "think for himself?" Again, I answer, so far as these truths are concerned, most assuredly he has; and for the simple reason that every truth excludes its opposite, and no sane man can hold two contradictory beliefs at the same time.

tory beliefs at the same time.

But to recognize this is one thing, and to say that in consequence the scientist has paralyzed his judgment, and forfeited or bartered away his Godgiven faculty of thinking for himself on other things, is surely something quite different. Who would be so silly as the draw such a conclusion? No one. draw such a conclusion? No one, I venture to think. Yet it is precisely this silly conclusion that Protestants draw when they accuse Catholics of "giving up their freedom of judging for themselves" because they are obliged to themselves" because they are obliged to accept certain truths that God has revealed. Catholics believe the Catholic Faith because it is the Faith, no more and no less, once delivered by the Eternal Son of Gon. And they certainly have no wish and no right and no freedom to criticize it, or believe anything opposed to or different from it. But surely in this there is no sacrifice of liberty exto or different from to. But satisfy in this there is no sacrifice of liberty ex-cept in the sense I have already ex-plained; rather is it the attainment of true freedom, "You shall know the truth," said Our Blessed Lord, "and the truth shall make you free."

Let us remember that our Saviour lived on earth for every one of us, and that He still continues His most holy life in the humble little lives of us all.

CATHOLIC NOTES

1748

"In Westminster alone," says a lead-ing English Catholic paper, "something like 1,200 conversions of non Catholics to Catholicity are recorded every year."

Archbishop Bonzano, who was recent-y appointed Apostolic Delegate to the United States, will reach Washington bout May 1.

Announcement has been made that the Announcement has been made that the women of the Cathedral parish of Toledo, Ohto, have decided to abandon the large hat and substitute the graceful Spanish mantilla while attending church services hereafter.

The number of Catholic churches in Washington, D. C., has been increased to twenty-five by the addition of the latest edifice near "Red Top," once the country home of President and Mrs. Cleveland.

Admiral Aubry, commander in chief of the naval forces of Italy, died after a brief illness two weeks ago. He received the last sacraments. His body received a public funeral, the King of Italy walking behind the coffin through the street.

Catholic, and an official of the Chicago public library, writing on religion from the librarian's point of view, declares that no writer will lose in the end by permitting the fact to be known that he is a Catholic.

Three hundred and seventy years ago, seventy-eight years before the Pilgrim Fathers landed at Plymouth R.ck, Kansas gave to the Christian Church its first-martyr in what is now the United States. The martyr was a Franciscan priest named Fra Juan de Padilla, who was slain by Indians.

Rev. Henry A. Gabriel, S. J., of Santa Clars college, California, recently opened a Catholic information bureau, the object being to work for the progress of Christian unity by inducing non-Catholics to seek first hand information about the teachings, practice, ritual and history of the Catholic Church in all its

Rev. Frederick L. Odenbach, S. J., director of the meteorological and seis-mological observatory of St. Ignatius college, Cincinnati, is now at work on an apparatus for the audible recording of natural vibrations. This will mean that sometime in the future we may have a telephone which will record and in-dividualize every sound in the universe.

A pontifical brief sent recently by the Pope to Cardinal Amette of Paris, very heartily commends the project of a convention to be held in Paris of all the Catechistic Works of France; the said Catechistic Works of France; the said brief greatly extolls the fact that 40,000 Catholic ladies are enrolled in that country to teach Catholic doctrine to the children and concludes by sending the Apostolic Blessing to the members, to the children and of his Eminence.

Father Don Riva of Turin, who was serving his sentence for an infamous orime has been released. Filomena Ranco and Guissepina Bavassi, his accusers, have admitted that they were constrained into swearing falsely by the Director of Public Safety. And in Ignoray, France, the Abbe Laroux has been acquitted of murder. The real murderer fell at the priest's feet in the court room and begged forgiveness for having charged the crime to him. Father Don Riva of Turin, who was

Fredric L. Griggs, the well-known English artist, has been received into the Church at St. Catherine's Chipping Campden, England. Mr. Griggs work with pen and pencil always sympatheti-cally adequate to the presentment of the ecclesiastical masterpieces in architect ecclesisation in succeptions in a well as to the humbler shrines of Catholic England, is well known by his many and admirable rankings in the "Highways and Byways" series. Indeed, his work lends distinction to many a drawing in the architectural room of the Royal Academy, and his watercolors are likely soon to widen the circle of his admirers.

Pope Pius X's passion for music is well khown. It is he who has encouraged Dom Perosi, the priest-composer, to go forward with his work and through his personal attention the music of the church has been modified and improved. Recently a new school of sacred music has been formed, with headquarters in Rome, but extending to the United States. It is under the direction of the Society of St. Cecila. Cardinal Ram-Pope Pius X's passion for music is Society of St. Cecila. Cardinal Ram-polla is the patron of this new society, and not long since the Pope sent to him a brief letter in Latin expressing his satisfaction at the splendid success already attained by the new organiza-

The Rev. John W. Keyes, pastor of St. James Church, Kansas City, Mo., put the Christmas effering of his congrega-tion to good use, during the late severe cold spell, and at the same time established a little loan welfare agency of his own. Thinking there might be distress among his people which could not be reached by other means, he announced at the Sunday services, that he still had the Christmas collection intact, and if any members of the congregations stood in need of a little money to tide them over the cold weather, he would be glad to advance it for thirty or sixty days without interest. Many availed themselves of the offer.

Some time ago Mr. William Archer, Some time ago Mr. William Archer, the self-constituted defender of the Spanish anarchist, Francisco Ferrer, wrote to the London Daily Chronicle that he had learned from a Belgian paper that the Supreme Court of Madrid had practically reversed the judgment of the Barcelona Council of War and declared the innocence of Ferrer and ordered that his configerated prepared by clared the innocence of Ferrer and ordered that his confiscated property be ordered that his confiscated property be restored to his heirs. This would be good news to the friends of the Spanish anarchist and would serve to show that his character had been maligned by his enemies were it not that it is devoid of any foundation in fact.—Church Bulletin.

MILES WALLINGFORD

JAMES FENIMORE COOPER

CHAPTER XIX

The sea waxed calm, and we discovered Two ships from far making amain to us, Of Corinth that, of Epidaurus this: But on they come—Oh, let me say no

Gather the sequel by what went be

It was high time for the Dawn to be doing. Of all the ships to leeward, the Speedy, the vessel we had most reason to apprehend, was in the best condition to do us harm. It was true that just then weignight outsail her, but a man-of-war's crew would soon restore the balance of power, if it did not make it preponderate against us. I called to my mate, and we went aft to consult.

"It will not do for us to remain any longer here, Moses," I began; "the English are masters of the day, and the Speedy's officers having recognized us, beyond all doubt, she will be on our heels the moment she can."

eels the moment she can."
"I rather think, Miles, her travelling, for some hours to come, is over. There she is, however, and she has our crew on board her, and it would be a good thing to get some of them, if possible. If a body had a boat, now, I might go down with a flag of truce, and see what terms could be made."

ould be made."

I laughed at this conceit, telling Marble it would be wise to remain where he was. I would give the Speedy four hours to get herself in tolerable sailing trim again, supposing her bent on pursuit. If in no immediate hurry, it might occupy her four-and-twenty hours.

hours.

"I think she may be disposed to follow the other French frigate, which is clearly making her way toward Brest," I added, "in which case we have nothing to fear. By George! there goes a gun, and here comes a shot in our direction—you can see it, Moses, skipping along the water almost in a line between us and the frigate. Ay, here it comes!"

All this was literally true. The

here it comes!"

All this was literally true. The Speedy lay with her bows toward us, and she had suddenly fired the shot to which I alluded, and which now came bounding from wave to wave, until it struck precisely in a line with the ship, about a hundred yards distant.

"Hallo!" cried Marble, who had levelled his glass toward the frigates. "There's the deuce to pay down there, Miles—one boat pulling this away, for life or death, and another a'ter it. The shot was intended for the leading boat, and not for us."

shot was intended for the search and not for us."

This brought my glass down too. Sure enough, there was a small boat pulling straight for us, and of course directly to windward of the frigate; the directly to wenting every nerve. There directly to windward of the frigate; the men in it exerting every nerve. There were seven seamen in this boat; six at the oars, and one steering. The truth flashed on me in a moment. These were some of our own people, headed by the second mate, who had availed themselves of the circumstance of one of the Speedy's boats being in the water without a crew, to run away with it in the confusion of the moment. The Black Prince had taken possession of the prize, as we had previously noted and that with a single boat and the cutter in pursuit appeared to me to be coming from the Frenchman. I immediately acquainted Marble, with my views of the matter, and he seized on the idea eagerly, as one probthe idea eagerly, as one prob-

able and natural.
"Them's our fellows, Miles!" he ex-claimed; "we must fill, and meet 'em

half-way!"
It was certainly in our power to lessen the distance the fugitives had to run, by standing down to meet the leading boot. This could not be done, however, without going within reach of the English guns; the late experiment showing unanswerably, that we lay just with-in the drop of their shot, as it was. I never saw men in greater excitement, than that which now came over us all in the Dawn. Fill, we did, immediately; that, at least, could do no harm; whereas it might do much good. I never supposed for a moment the English were sending boats after us, since, with the wind that was blowing, would have been carr for the Dawn to leave them miles white the Dawn to leave them miles behind her, in the first hour. Each in-stant rendered my first conjecture the most likely to be true. There could be most likely to be true. There could be no mistaking the exertions of the crews of the two boats; the pursuers seemingly doing their best, as well as the pursued. The frigate could not longer fire, however, the boat being already in a line, and there being equal danger to both from her shot.

a line, and there being equal danger to both from her shot.

The reader will understand that large ships seldom engage, when the ocean will permit it, without dropping one or more of their boats into the waters; and that warm actions at sea rarely occur, without most of the boats being more or less injured. It often happens that a frigate can muter only one or two boats that will swim, after a combatt and frequently only the after a combat; and frequently only the one she had taken the precaution to lower into the water, previously to enlower into the water, previously to engaging. It was owing to some such circumstance that only one boat followed the fugitives in the present instance. The race must necessarily be short; and it would have been useless to send a second boat in pursuit, could one be found, after the first two or three allignmentant minutes were lost.

important minutes were lost.

The Dawn showed her ensign, as sign we saw our poor fellows struggling to regain us, and then we filled our main topsail, squaring away and stand-ing down directly for the fugitives. Heavens! how that main-yard went round, though there were but three men at the braces. Each of us hauled and worked like a giant. There was every worked like a giant. There was every inducement of feeling, interest and security to do so. With our present force, the ship could scarcely be said to be safe; whereas, the seven additional hands, and they our own people, who were straining every nerve to join us, would at once enable us to carry the sain direct to Hamburg.

ten oars, and was full manned, was gain-ing fast on the fugitives. As we after-wards learned, in the eagerness of start-ing, our men had shipped the crest of a ing, our men had shipped the crest of a sea, and they were now laboring under the great disadvantage of carrying more than a barrel of water, which was washing about in the bottom of their cutter, rendering her both heavy and unsteady. So intense was the interest we all felt in the result of this struggle, that our feelings during the battle could not be compared to it. I could see Marble move his body, as a sitter in a boat is apt to do, at each jerk of the oars, under the notion it helps the party along. Diogenes actually called out, and this a dozen times at least to encourage the

Diogenes actually called out, and this a dozen times at least, to encourage the men to pull for their lives, though they were not yet within a mile of us. The constant rising and setting of the boats prevented my making very minute observations with the glass; but I distinguished the face of my second mate, who was sitting aft, and I could see he was steering with one hand and bailing with the other. We now waved our hats in the other. We now waved our hats in hopes of being seen, but got no answer-ing signal, the distance being still too

At that moment I cared nothing for the guns of the English ship, though we the guns of the English ship, though we were running directly for them. The boat—the boat was our object! For that we steered as unerringly as the motion of the rolling water would allow. It blew a good working breeze; and, what was of the last importance to us, it blew steadily. I fancied the ship did not move, notwithstanding, though the rate at which we drew nearer to the boat ought to have told us better. But anxiety had taken the place of reason, and we were all disposed to see things as we felt, rather than as we truly found them.

There was abundant reason for un-There was abundant reason for un-easiness, the cutter astern certainly going through the water four feet to the other's three. Manned with her regu-lar crew, with everything in order, and with men accustomed to pull together, the largest boat and rowing ten oars to the six of my mate's I make no doubt the six of my mate's I make no doubt that the cutter of the Black Prince would have beaten materially in an ordinary race, more especially in the rough water over which this contest occurred. But, nearly a tenth full of water, the boat of the fugitives had a greatly because change of eacons.

greatyl essened chance of escape.

Of course, we then knew no more than we could see, and we were not slow to perceive how fast the pursuers were gaining on the pursued. I really began to tremble for the result; and this so gaining on the pursued. I really began to tremble for the result; and this so much the more, as the larger cutter was near enough by this time to permit me to discover, by means of the glass, the ends of several muskets rising out of her stern-sheets. Could she get near enough for her officers to use these weapons, the chance of our people was gone, since it was not to be even hoped they had any arms.

had any arms.

The end approached. The Dawn had The end approached. The Dawn had got good way on her, Marble and Diogenes having dragged down the maintopgallant-sheets and hoisted the sail. The water foamed under our bows, and the boat was soon so near it became indispensible to haul our wind. This we did with the ship's head to the westward without touching a brace, though we luffed sufficiently to throw the wind out of all the source sails. The last was

luffed sufficiently to throw the wind out of all the square sails. The last was done to deaden the vessel's way, in order that the fugitives might reach her.

The struggle became frightful for its intenseness. Our men were so near we could recognize them without the aid of a glass; with it, I could read the glowing anxiety that was in my second mate's a glass; with it, I could read the glowing anxiety that was in my second mate's countenance. Each instant the pursuers closed, until they were actually much nearer to the pursued than the latter was to the Dawn. For the first time, now, I suspected the truth, by the heavy movement of the flying cutter, and the water that the second mate was constantly bailing out of her, using his hat. Marble brought up the muskets left by the privateersmen and began to renew their primings. He wished to fire at once on the pursuing boat, she being once on the pursuing boat, she being within range of a bullet; but this I use them should the English attempt to board the ship, but did not dare to an-

ticipate that movement.

Nearer and nearer came the boats, the chasing gaining always on the chased; and now the Black Prince and the chasing gaining always on the chased; and now the Black Prince and the Speedy each threw a shot quite over us. We were about a mile from the three frigates, rather increasing than lessening that distance, however, as they drifted to leeward, while we were slightly luffling, with our yards a little braced up, the leeches lifting. Neb steered the ship as one would have guided a pilot boat. He had an eye for the boats as well as for the sails—knew all that was wanted, and all that was to be done. I never saw him touch a wheel with so delicate a hand, or one that better did its duty. The Dawn's way was so much deadened as to give the fugitives every opportunity to close, while she was steadily coming up abreast of their course in readiness to meet them.

At this instant, the officer in the Black Prince's cutter fired into that Black Frince's cutter fired into that
of the Speedy; and one of our men
suddenly dropped his oar. He was hit.
I thought the poor fellow's arm was
broken, for I could see him lay a hand
on the injured part, like a man who
suffered pain. He instantly changed places with the second mate, who, however, seized his oar, and began to use it ever, seized his oar, and began to use it, with great power. Three more muskets were fired, seemingly without doing any harm. But the leading boat lost by this delay, while its pursuers held steadily on. Our own people were within a hundred and fitby yards of us—the English less than twenty behind them. Why the latter did not now fire, I do not actually know; but I suppose it to be, because their muskets were all discharged, and the race was now too sharp to allow their officer to reload. Possibly he did not wish to take life unnecessarily, the not wish to take life unnecessarily, the

everything drew. This was done, and the rattling of the clew-garnet blocks announced that Diogenes was hauling down the main-tack with the strength of a giant. The sail opened, and Moses and I hauled in the sheet, until the ship falt the appropriate the strength of the

and I hauled in the sheet, until the ship felt the enormous additional pressure of this broad breadth of canvas. At this instant there was a cheer from the boat. Leaping upon the taffrail, I saw the men erect, waving their hats, and looking toward the pursuing cutter, then within a hundred feet of them, vainly attempting to come up with a boat that was now dragging nearly bows under, and feeling all the strength of our tow. The officer cheered his men to renewed exertion, and he began to load a musket. At this moment the tow-line slipped from the thwart of the boat, and we shot away, as it seemed to me, a hundred

At this moment the tow-line slippedfrom the thwart of the boat, and we shot
away, as it seemed to me, a hundred
feet, on the send of the very next sea.
There was not time for the Americans
to get seated at their oars again, before
the other outer grappled. All that
had been gained was lost, and, after so
near and close a chance of recovering
the most valuable portion of my crew,
was I again left on the ocean with the
old four to manage the Dawn!

The English lieutenant knew his business too well, to abandon the ship
while there was a chance of recovering
her. The wind lulled a little, and he
thought the hope of success worth an
effort. Merely taking all the oars out
of the Speedy's cutter, he dashed on in
our wake. At first he gained, nor was I
unwilling he should, for I wished to
speak him. The main and foresheets
were eased off, and Neb was told to
keep the topsails lifting. Thus favored,
he soon got within fifty yards of us,
straining every nerve to get nearer.
The officer pointed a musket at me, and
ordered me to heave-to. I jumped of
the taffrail, and, with my hody covered rne omcer pointed a museue as new and ordered me to heave-to. I jumped off the taffrail, and, with my body covered to the shoulders, pointed one of the French muskets at him, and warned him to keep off.

"What have you done with the prize

crew put on board you from the Speed the other day?" called out the lie

tenant.

"Sent them adrift," I answared.

"We've had enough of prize crews in
this ship, and want no more."

"Heave to, sir, on the pain of being

"Heave to, sir, on the pain of being treated as a pirate, also."
"Ay, Ay," shouted Marble, who could keep silent no longer, "first catch a pirate. Fire, if you are tired of your cruise. I wish them bloody Frenchmen had stopped all your grog!"
This was neither dignified nor politic, and I ordered my mate to be silent. In a good-natured tone I inquired for the names of the late combatants, and the losses of the different ships, but this was too cool for our pursuer's humor, and I too cool for our pursuer's humor, and I got no answer. He did not dare to fire, too cool for our pursuer's humor, and I got no answer. He did not dare to fire, however, finding we were armed, and, as I suppose, seeing there was no prospect of his getting easily on board us, even should he get alongside, he gave up the chase, returning to the captured boat. We again filled and trimmed everything, and went dashing through the water at the rate of seven knots.

the rate of seven knots.

The frigates did not fire at us, after the guns already mentioned. Why, I cannot positively say; but I thought at the time, that they had too many other things to attend to, besides seeing the little chance there was of overtaking us, should they even happen to cripple a spar or two.

spar or two.
Great was the disappointment on board the Dawn, at the result of the final incidents of this eventful day. Marble swore outright; for no remonstrance of mine could cure him of indulging in this habit, especially when a little excited. Diogenes grinned defiance, and fairly shook his fists at the boat; while Neb laughed and half cried in a breath—the sure sign the fellow's feeling were

keenly aroused.

As for myself, I felt as much as any of As for myself, I felt as much as any of the party, but preserved more self command. I saw it was now necessary to quit that vicinity, and to take some definite steps for the preservation of my own ship and property. There was little to apprehend, however, from the frigates, unless indeed it should fall calm. In the latter case, they might board us with their boats, which an hour or two's work would probably enhour or two's work would probably en-able them to use again. But I had no intention of remaining in their neighbor-hood, being desirous of profiting by the present wind.

The sails were trimmed accordingly. and the ship was steered northwestly on a course that took us past the three on a course unat took us past the infree vessels-of-war, giving them so wide a berth as to avoid all danger from their batteries. As soon as this was done, and the Dawn was travelling her road at a good rate, I beckoned to Marble to come near the wheel, for I had taken the believement's duty on myself for an the helmsman's duty on myself for an hour or two; in other words, I was doing that which, from my boyish experience on the Hudson, I had once fancied it was not only the duty, but, fancied it was not only the duty, but, the pleasure, of every shipmaster to do, namely, steering! Little did I understand, before practice taught me the lesson, that of all the work on board ship, which Jack is required to do, his trick at the wheel is that which he least covets, unless indeed it may be the office of stowing the jib in heavy weather.

weather.
"Well, Moses," I began, "this affair is over, and we've the Atlantic before us again, with all the ports of Europe to select from, and a captain, one mate, the cook and one man to carry the ship where we please to take her."

"Ay. ay, 't has been a bad job, this sat. I was as sure of them lads, until the lieutenant fired his musket, as ever I was of a good landfall with a fair wind. I can't describe to you, Miles, the natur' of the disapp'intment I felt, when I saw 'em give up. I can best ompare it to that which came over me when I discovered I was nothing but a bloody hermit, after all my generalizing about being a governor and a lord high admiral of an island all to myself as it might be.

force, the ship could searcely be said to be safe; whereas, the seven additional hands, and they our own people, who were straining every nerve to join us, would at once enable us to carry the ship direct to Hamburg.

Our old craft behaved beautifully. Neb was at the wheel, the cook on the forecastle, while Marble and I got ropes cleared away to throw to the runaways, as soon as they should be near enough to receive them. Down we drove toward the boat, and it was time we did, for the cutter in pursuit, which pulled

"I see—I see. You've a trick with you, Miles, that makes a few words go a great way. I see, and I agree. But an idee has come to my mind, that you're welcome to, and after turning it over, do what you please with it. Instead of going to the eastward of Scilly, what say you to passing to the westward, and shaping our course for the Irish Channel? The news will not follow us thataway, for some time; and we may meet with some American, or other, bound to Liverpool. Should the worst come to the worst, we can pass through come to the worst, we can pass through between Ireland and Scotland and world between Ireland and Scotland and work our way round Cape Wrath, and go into our port of destination. It is a long road, I know, and a hard one in certain seasons of the year, but it may be travelled in midsummer, confortable

travelled in midsummer, confortable enough."

"I like your notion well enough, Marble, and am ready to carry it out, as far as we are able. It must be a hard fortune, indeed, that will not throw us in the way of some fisherman, or coaster, who will be willing to let us have a hand or two, for double wages."

"Why, on that p'int, Miles, the difficulty is in the war, and the hot press that must now be going. The English will be shy in visiting the opposite coast: and good men are hard

opposite coast; and good men are hard to find, just now, I'm thinking, floating about the coast of England, unless they are under a pennant."

"A hand, or two, that can steer, will

be an immense relief to us, Moses, even though unable to go aloft. Call Neb to the wheel, then, and we'll go look at the

the wheel, then, and we'll go look at the chart, so as to lay our course."

All was done, accordingly. In half an hour, the Dawn was steering for the western coast of England, with everything set we thought it prudent to carry. Two hours after we began to move away from the spot where they lay, the frigates had sunk behind the curvature of the earth, and we lost curvature of the earth, and we lost sight of them altogether. The weather continued good, the breeze steady and fresh, and the Dawn did her duty adcontinued good, the breeze steady and fresh, and the Dawn did her duty admirably. We began to get accustomed to our situations, and found them less arduous than had been apprehended. The direction of the wind was se favorable, that it kept hope alive; though we trebled our distance by going round the British Islands, instead of passing directly up Channel. Twenty-four hours were necessary to carry us as far north as the Land's End, however; and I determined to be then governed by circumstances. Should the wind shift, we alway had the direct route before us; and I had my doubts whether putting a bold face on the matter, running close in with the English shore, and appearing to be bound for London, were not the wisest course. There certainly was the danger of the Specdy's telling our story, in which case there would be

was the danger of the spectry terming our story, in which case there would be a sharp lookout for us; while their was the equal chance that she might speak nothing for a week. Eight and forty hours ahead of her, I should not have hours shead of her, I should not have feared much from her account of us.

It is unnecessary to dwell minutely on the events of the next few days. The weather continued good, the wind fair, and our progress was in proportion. We saw nothing until we got within two leagues of Scilly light, when we were boarded by a pilot-boat out from those islands. This occurred at sunrise, with the wind light at northeast, and one sail in sight to windward, that had the appearance of a brig-of war, though she was still hull down, and not heading for us.

she was still full down, and not neading for us.

I saw that the smallness of our crew, and the course we were steering, struck these pilots, the moment they had time to ascertain the first fact. It is not usual, in that day, nor do I suppose it is now, for deep-laden Americans to pass so near England, coming from the southeast and steering to the northwest. A remark to this effect fell from the mouth of the principal pilots as soon as

of obtaining three or four good said, "who shall be well paid for their services, and sent back, without cost, to

the place whence they came."
"Ay, I see you've a small crew for so stout a craft, master," the pilot answered. "May I ask what has happened swered. "May I ask what has happened to bring you down so low?"
"Why, you know how it is among your cruisers, in war-time an English trigate carried away all hands, with the

exception of these you see."

Now this was true to the ear, at least though I saw plainly enough, that I was not believed.

though I saw plainly enough, that I was not believed.

"It's not often his Majesty's officers shave so close," the pilot answered, with a sort of sneer I did not like.

"They commonly send in hands with a ship, when they find it necessary to take her own men."

"Ay, I suppose the laws require this with English vessels; with Americans they are less particular; at all events, you see the whole of us, and I should be very glad to get a hand or two, if possible, out of your cutter."

"Where are you bound, master? Before we ship, we'd like to know the port we sait for."

"Hamburg."

"Hamburg! Why, master, you're not

"Hamburg! Why, master, you're not heading for Hamburg, at all, which lies up the English, not up the Irish Chan-nel" nel."
"I am well aware of all that. But I am afraid to go into the English Channel so short-handed. Those narrow waters give a man trouble, unless he has a full

"The Channel is a good place to find

"The Channel is a good place to find men, master. However, none of us can go with you, and no words be necessary. As you've no occasion for a pilot, we must be off a'ter something else."

The fellow now left me, without more words, and I saw there was no use in attempting to detain him. He had got attempting to detain him. He had got a league from us, and we were jogging on our course, before we discovered he was making signals to the brig, which had kept dead away, and had set studdingsalls on both sides. As this was carrying much more sail than we could venture to show, I thought our chance of escape small, indeed. There was the whole day before us, with a light, which is gentle persuasive way. His hair was snow-white, but his figure was snow-white, bu

we could to avoid the gentleman. Sall was made, accordingly, so far as we dared, and the ship was steered a little off, as her best mode of sailing in her present trim. We saw the brig speak the pilot-boat, and from that moment, were certain her commander had all the conjectures of the Scilly man added to his own. The effect was soon to be noted, for when the two separated, the cutter stood in for her own rocks, while the brig renewed her chase.

That was an uneasy day. The man-

the brig renewed her chase.

That was an uneasy day. The manot-war gained, but it was quite slowly. She might beat us by a knot in the hour, and being ten miles astern, there was still the hope of its falling dark before she could close. The wind, too, was unsteady, and toward noon it grew so light, as to reduce both vessels to only two or three knots' way. Of course, this greatly lessened the difference in our rate of sailing, and I had now strong hopes that night might come before our

our rate of sailing, and I had now strong hopes that night might come before our pursuers could close.

Nor was I disappointed. The wind continued light until sunset, when it came out a fine breeze at northwest, bringing us dead to windward of the brig, which was then distant some six miles. We got the proper sail on the ship as fast as we could, though the cruiser was dashing ahead under everything she could carry, long before we could get through with the necessary work. When we did get at it, notwithstanding, I found she had not much the advantage of us, and now began to enter-

standing, I found she had not much the advantage of us, and now began to entertain some hopes of shaking her off in the course of the night. Marble was confident of it, and his confidence, on points of seamanship, was always entitled to respect.

About ten, both vessels were on the starboard tack, standing to the southward and westward, or out toward the broad Atlantic, with the brig about a league under the Dawn's lee, and a little forward of her beam. This was the most favorable position for us to be in, in order to effect our purpose, since the cruiser had already passed her nearest cruiser had already passed her nearest point to us, on that tack. The horizon to windward, and all along the margin of the sea at the northward, was covered with clouds, which threatened, by the way, a capful of wind. This dark background would be likely to prevent our being seen; and the instant the night shut in the outline of the brig's canvas,

ordered our helm put down.

It was lively business, tacking such a ship as the Dawn, under so much canvas and in such a breeze, with four men! The helm was lashed hard down, and st it we went, like so many tigers. The after-yards swung themselves, though the main tack and sheet gave us a good deal of trouble. We braced everything aft sharp up before we left it, having first managed to get the foreyard square. When this was done, we filled all forward, and dragged the yards and

forward, and dragged the yards and bow-lines to their places with a will that seemed irresistible.

There were no means of knowing whether the brig came round about this time or not. Agreeably to the rule of chasing, she should have tacked when directly absorptions are the statement of the rule of the rul chasing, she should have tacked when directly abeam, unless she fancied she could eat us out of the wind by standing on. We knew she did not tack when directly abeam, but we could not see whether she came round after us, or not. At all events, tack or not, she must still be near a league under our lee, and we drove on toward the English coast until the day reappeared, not a man of us all sleeping a wink that night. How anxiously we watched the ocean astern, and to leeward, as the returning light slowly raised the veil of obscurity from before us! Nothing was in sight, even when the sun appeared, to bathe the entire ocean in a flood of glory. Not even a white speck in-shore; and as for the brig, we never saw or heard more of her. Doubtless she stood on, on the old course, hoping gradually to close with us, or to draw so far ahead and to windward, as to make certain of her

pass so near England, coming from the southeast and steering to the northwest. A remark to this effect fell from the mouth of the principal pilot, as soon as I told him I did not wish to go in to any of the neighboring ports.

"I am short of hands, and am desirous of cheming the course of the next four-and-twenty hours, should the wind the principal three or four-good men." I stand. I determined therefore to make stand. I determined, therefore, to make tre best of the matter, and to go directly up the Irish Channel, hoping to fall in with some boat from the north shore, that might not have as apt intellects on board it as those of our Scilly pilot had proved to be. We stood on, consequently, all that day, and another sun set without our making the land. We saw several vessels at a distance in the afternoon, but we were now in a part of the ocean where an American ship would be as little likely to be disturbed as in any I know. It was the regular track of vessels bound to Liverpool, and these last were as little molested as the want of men would at all permit. Could we get past that port, we should then be in the way of picking up half a dozen Irish-

TO BE CONTINUED

A SILENT MAN A TRUE STORY

Strange stories are told by hospital chaplains of God's astounding mercy to poor sinners. Almost without apparent reasons, souls are saved before one's eyes that seemed beyond redemption.
Miracles of grace are enacted that make
one thrill with awe and reverence and the love of Christ becomes at times so mani-fest that we fall on our knees, almost frightened, in presence of the super-

I often visited a brother priest who was chaplain in one of the most promi-nent hospitals in the country. He had been there for many years and was a striking figure, as day by day he went around the various wards and private apartments, doing God's blessed work in apartments, doing God's blessed work in his gentle persuasive way. His hair was snow-white, but his figure was erect and well-kuit, his clerical dress faultless, and he was most impressive in his manner of offering prayers. Many a one listening to his deep sonorous voice, devoutly and slowly, enunciating every sacred word, went away with his petitions to God stamped on their souls—a help to their future perseverance.

"Well, Father Alexander," he said, "I me standing silent, as it were, before a latter often the outcome of confusion.

"Downstairs, a man has been bed-rid-"

"Downstairs, a man has been bed-rid-"

"Downstairs, a man has been bed-rid-"

"Town the time of the first capitalist to the same of the first capitalist to the same of the

"Well, Father Alexander," he said, "I am standing silent, as it were, before a case of God's wonderful mercy to day.

"Downstairs, a man has been bed-ridden for some months. When he came to the hospital I tried to find out what religion he professed, or if he had any at all. He would not speak a word. He seemed impatient of my presence, and even turned away his head irritably when I went near him. After innumerable attempts to awaken his interest, I gave up the task, begging the Sisters who never failed to elicit some signs of gratitude or appreciation, to find out something about all this silent patient. But they were unsuccessful. Even to the doctors, this man barely replied in monosyllables—and soon was left severely alone—although every effort was still made for his comfort and assistance.

"Month after month passed by, but no impression was made on the poor fellow and his disease became so offensive that it was all one could do to stand for any length of time at his bedside.

"Again and sgain he was spoken to

"Again and again he was spoken to about his soul. He never gave an answer or made any comment no matter how impressive his visitor might be. At last only a few words, or a prayer, with an aspiration, was said by those who could not bear to see him die without one word concerning his soul, or life

"Six months had passed by unavailingly, so it sppeared. The man seemed stolidly indifferent. Few had heard him speak.
"But this morning one of the narsing

Sisters passed his room. Something impelled her to enter and say a kindly greeting. Then she asked him if he wanted any thing,
"'Yes!'he said very distinctly. 'May I have a drink of water?'
"Certainly,' said the Sister, and she at once, went and returned with a class of

once went and returned with a glass of fresh water.
"He thanked her, and while she raised his head and assisted him to drink, she ventured to say as he tried to swallow a little: How refreshing that swallow a little: 'How refreshing that water seem to be to you! That is the way baptism is to an immortal soul! Of course, you have been baptized.' ""'No," said the sick man, 'I have never been baptized; I don't belong to any church. If I did, I would belong to yours.'

o yours.'
"'And would you wish to be baptized a Catholic?" asked the Sister eagerly.
"'If I could, I would,' he replied.

'No one ever asked me.'

"'Why, I thought you had been spoken to repeatedly about religion,' said the nun, amazed.

"'I didn't understand,' said he

wearily. "'But you understand now,' said she 'You want to be baptized, so that you may reach heaven!'
"'Yes, that's what I want.'
"'Wait a minute,' said the Sister, and

"'Wait a minute, said the Sister, and she quickly came to my room and amazed me by telling me No. 46 wanted to be baptized. I sprang to my feet, and, stole in hand, went to his room.
"In an instant I saw the shadow of death on his face.
"'You want to be baptized, my son?' I said. 'You believe all the Holy Catholic Church teaches?"

"I want to be baptized. I do believe, 'came distinctly from his lips.
"I seized the glass of water the Sister had brought him. It was nearly full. I "I seized the glass of water the Sister had brought him. It was nearly full. I poured it over his forehead, baptizing him in the Name of the Father and of the Son and of the Holy Ghost! As I said, 'Thanks be to God,' and turned to the Sister, who was beside me with a towel in her hand, she said: 'Look,' Father!"

"I turned to the bed; the man was genning! In one second he was dead!

gasping! In one second he was dead!
"'How long ago was that?' I asked.
'Less than an hour. And now, Father
Alexander, can you tell me how that
man received the grace of the Sacrament of Baptism, or how was it that the Lord's mercy lingered about him, refusing, as it were, to leave him until his soul was saved? These are the endless questions I ask myself as I minister by day to the countless cases that

ome into this great hospital.
"'What are the hidden can these marvels!" We are both silent and at last he said:

What wonders will be revealed at the Judgment Day! but the greatest of all will be the Mercy of God."— The Missionary.

INFLUENCE OF THE CATHOLIC RELIGION ON CIVILIZATION

DEVAS AND OTHERS EPITOMIZED BY JAS. A paper read before the St. Peter's Branch of the

A paper read perore the St. Peter's Branch of the Holy Name Society, Toronto, February 11, 1912.

To study out the history of man would be a task so extensive that even the greatest philosophers and historians have only touched on a period, place or people, and then only for a limited epoch. To take a short time, even only the last twenty-five years, compels specialization as a necessity, and then, too, in a restricted area. So, to try to give a paper on the influence of the Catholic religion, on the progress of civilization, in the time allowed, can only permit, as in a lightning flash, a few phases of the subject to be shown.

ject to be shown.

It will not be possible in this paper to relate the causes which have led up to results. Facts as they appear can be the only way to give a glimpse of the subject.

Civilization may be said to have seven conditions. Of these the primary one would be a city; The Second,—some measure of order and control; The Third,—evidences of industry in art, agriculture, manufactures, mining, building and transportation; Fourthly—some exportation; Fourthly—some ex-in sculpture, architecture, painting, music and the arts which com

from the time of the first capitalist to the present day, must be passed over with only a mention. The first capital ist may be described as the aborigine who bent a twig by which he could ensuare the fish of a stream, or shielded himself from the weather by excavating a cave, or piling rocks to give a roof shalter.

shelter. It was, however, the desire for wealth which brought into practice buying and selling. All and everything used in civilization has been made tributary to those two, and out of them developed social standing.

From this latter came the desire for higher intellectual understanding recess.

riom this latter came the desire for higher intellectual understanding neces-sary to an acceptation of happiness, and this depended on the moral and religi-ous condition of the people. The value of these in a community is shown in the homes which should be the sanctuar-ies of innocence and peace.

able to dwell on the progress and retro-gression of civilization, to consider why so many countries and cities we read about in history and memoirs; have lost their eminence and are now only examples emphasizing the danger of ignoring moral laws which are the foundation and success of civilization, as

ignoring moral laws which are the foundation and success of civilization, as a proved fact that knowledge without morality holds germs of decay.

In the present age of the world there is a most pronounced regard for recognition in regard to right and wrong, good and evil. Evil is always in evidence. Daily we are hopewith fact to face ence. Daily we are brought face to face with it and although good underlies all, yet it passes unobserved.

Writers have given to the world works on many supernatural systems which were to influence civilization for higher moral practices. It will be sufficient to mention a few of them and pass on to the more direct object of this paper.

Pantheism—The doctrine that the universe taken or conceived of as a

whole is God.

Theism—rejects deistic separation between God and the world.

Deism generally means a rationalistic anti-Christian movement such as founded in England in the seventeenth and eighteenth centuries. Its strong feature was antagonism to revealed religion.

Civilization has brought man to want speeching more than term. That is to

revelation has man learned of God and through His Divine Majesty, of Chris-tianity, which brings us to a knowledge of the Incarnation, and this may be held to be the turning point of human

Our Lord, knowing human weakness and the necessity for an authoritative guide, a judge between right and wrong, established the Catholic Church which we acknowledge in the profession of our faith "I believe in the Holy Cath-

God has always used the foolish to God has always used the foolish to confound the wise, the weak to confound the strong, and nowhere has He given greater evidence of this than in choosing his disciples, selecting them from among the lowly. Throughout the Church's history the Holy Ghost makes it manifest that a special grace is given to the priesthood. What matter it, then, whether the Church's enemies criticize it and seque it of illitary, of the low level whether the Church's enemies criticize it and accuse it of illiteracy, of the low level of its teachers, both socially and intellectually. In every path of learning, music, art, science; in the highest ideals of refinement and in all that may be included for the greatest advancement of man, not only spiritually, but in his progress towards the summit of his proper ambitions, the priests have, from the earliest days, held the most prominent and erudite places among discoverers and teachers.

and teachers.

This lowly priesthood, but learned force of teachers, apparent contradiction though it may be, is one of the Church's many strong characteristics, full as it is of paradoxes and antinomies. Here are some others; to the world dying, yet living and growing, turned out of Catholic countries, as was Christ out of the temple, but returning stronger than ever, fostering civilization yet opposing it, sorrowing yet full of gladness, solemn yet joyful, opposed to yet supporting the State. It is difficult to live up to her teaching yet easy. She gives freedom yet she controls. Always the same yet ever changing. Always the same yet ever changing,

To revert to the evidences of civiliza-To revert to the evidences of viriliza-tion and to apply the influence of the Catholic Church thereon it will be found that in each phase the teachings and practices of the Church have been to humanity the highest ideals for the betterment of man and the glory of

Let us consider the cities of pre-Christian times.
What need to wade through their his-

tories to open up evidences of vice of every imaginable kind?

The degradation of women, the cruelty to slaves, the illiteracy of the masses, the unwarranted sacrifice of life, and the sacrifice of art, music and

Is Sickness a Habit?

With many sickness undoubtedly be With many sickness undoubtedly becomes to some extent a habit. They have "bilious spells," "sick headaches," "attacks of indigestion." Why not shake loose from these ailments and know once more the joy of good health? It takes a little will power. You may have to deny yourself some luxuries which do not agree with you, but it is worth while to be well and to prolong life. Dr. Chase's Kidney Liver Pills will help you, because they act definitely and directly on the liver and thereby remove the cause of biliousness, headpainting, music and the arts which come under the inspired ideas of refinement; Fifthly,—knowledge of science, philosophy, history, etc. Sixthly,—poetry and literature; and Seventhly,—a portion of wealth and leisure, and the masses.

These characteristics will vary in each country; one will be more civilized, another will be stronger in certain features and others will show greater material or intellectual advantages.

In our present age, civilization does not appear to be governed by religion, morality or happiness. But we find vice

aculpture to the lowest and most vicious animal instincts, with apologies to the

animals.

The first step was for a proper appreciation of order, and so the Church used the cities to bring the very strongest examples by which to show her influence on the progress of the world. In this, appreciation of order was the acceptance that authority must be upheld. By her teachings and preachings of the commandments and Gospels, out of a chaos of power came righteous judgment and an acknowledgment that mankind was a brotherhood made for the glory of God.

teach all nations" the Church was given authority over all institutions of learn-ing. Tho' in some countries schools and ing. The in some countries scales and universities existed for four or five centuries B. C., under Catholic influence they were regenerated and the Church directed and guided their movement, bringing the benefits of education to the poor as to the wealthy. Improvements became general in agriculture, to the poor as to the wealthy. Improve-ments became general in agriculture, all kinds of industrial arts and manu-factures, delving into the earth for its treasures, building of churches, cathe-drals and minsters, giving new thoughts in construction, and for all these making necessary improved methods of transportation.

History is so easily within the reach of all, it cannot be required here to refer to what has been termed "the dark ages." Then was it that Mother Church nourished Christianity and in her monasteries and convents preserved the purity of all that has since de-veloped and expanded in the fourth and fifth phases of civilization.

As we have no gifts but those which come from God, then should no gift be used but that its ulterior benefits should be for His glory. And out of and by contrast this is forced on our minds by the tribute to the Catholic Church given in the grandeur of her cathedrals, sanctuaries and campaniles, as found throughout South America and erected since the sixteenth century. ince the sixteenth century.

Many nations conserve as national monuments of past glory in history and architecture, the magnificent buildings erected by the Catholic Church. erected by the Catholic Church. We might mention the beauty of the Renaissance of the eleventh and twelfth centuries. The sublime mosque of Constantinople, St. |Sophia, was built by the Catholic Church. Montmartre, Notre Dame of Paris, and the Strasbourg cathedral may also be incidentally noted. Great Britain's pride, the seat of the crowning of her kings, the most noted hall of fame in the world, the great Cathedral of London, Westminster Abbey, is not the least of the beauties of Catholic architecture erected in the mediaeval ages, and it is guarded and mediaeval ages, and it is guarded and cared for by the successors of the gov-ernment which destroyed so many cathedrals and churches, also monssteries, convents, schools, colleges and universities, in the hope of establishing a religion without a "rock" foundation and not having a head with divine authority

But reference was made to South Americal because of the special reason that all its beauty in church architec-ture, in seats of learning, in the homes of legislation, in industry, in commerce in transportation and in all that helps t build a great people, ever since Americus Vespucius gave the name to the western hemisphere, has its progress been under the guidance and instruction of the the guidance and instruction of the Catholic religion. And this has all been done by Catholicism, notwithstanding Luther, Henry VIII., Knox, Calvin, Wesley or other self-constituted promoters of new schisms, or the restric-tions on education forced on the Irish, since the days when the same influences determined to drive the faith of her fathers out of Ireland.

A part of this paper should dwell on philosophy, but like theology it requires an accomplished student, otherwise mis-

come of truth, then the very principles of reason and morality must govern the mean between that materialism which does not recognize the high spiritual side of man, and a narrow idealism found among non-Catholic religions.

Let us guard ourselves against the great danger of shipsyrecting our faith

great danger of shipwrecking our faith on the modernism of the age.

Being the tabernacle of truth the

Church can allow the storms of mis-representation, villification, rancour and hostility to rage against her, but her truth will prevail.

A very important feature of our subject must have attention and that is, the prosperity of countries under civiliza-tion. The Church has incurred the retion. The Church has incurred the reproach of fostering ignorance and poverty. Herein, however, is one of her strong antinomies. The Church makes light of the things of this world, and though charged with opposing material civilization, is really its powerful promoter. It does this by appealing to man to follow high ideals, by a strong condemnation of coverousness and the inculestion. low high ideals, by a strong condemna-tion of covetousness and the inculcation of the best knowledge in conserving and developing national resources. The Church is checking wasteful production as well as wasteful consumption. This may also include labor. The Church teaches the dignity of labor and also the may also include labor. The Church teaches the dignity of labor and also the duty of labor. In all ages of Christianity labor has been dignified, by St. Joseph and his Divine foster Son, by the disciples and followed on by saints, monastical orders, missionaries, popes and priests. The work of honest hands in-creases God's blessings to man, and the beauty of crystal streams, perfumed flowers, shady forests, lowly meadows and luxuriant lands are all made tributary to wealth and prosperity as long as spiritual grace is unblemished and undefiled.

Morality, a term so often used, but a Morality, a term so often used, but a virtue more often abused, so necessary to progress and civilization, may be said to have its only defender in the Catholic Church. Let it be remembered that it was the want of morality that destroyed the Roman Empire, and that it is the practice of virtue which makes

for the prosperity of the nations of our modern days and modern peoples.

It is the people who follow the religion of the Cross who are making the greatest progress in all that serves to advance the comfort, peace and contentment of humanity.

The Catholic Church, being international and independent, is both cosmopolitan and autonomic. Sometimes, some country or nation may, for a time, be regarded by the rest of the world as one of her favorites. Providence may, for an inscrutable reason, see such state pass from under the Church's guidance. The opposition of the Church to the State is misunderstood and laws giving freedom to worldliness win the support of falsehood and irreverence, to the injury of the home, the bulwark of civilization.

zation.
Yet this very opposition to the State
is the strongest support for the State.
So to be in a position to be independent,
the Church protects her autonomy.
By this she claims an influence which
seems to over ride all civil power, when
in her wisdom she determines to deliver

seems to over ride all civil power, when in her wisdom she determines to deliver a definite message to all mankind on an important truth.

God Himself has said "All power is given to me in heaven and on earth." As the Church teaches submission to

authority, she commands support of the State, so long as no interference with the law of God obtains. God's with the law of God obtains. God s power on earth is in His Church, and it is under His will and command that the Church refuses to accept State laws when irreconcilable with His teaching.

Civilization implies an antagonism be-tween classes of society. Sometimes that antagonism becomes acute, from abuse of power, revolutionary religious changes or the decay of religion as is socialism.

The Catholic Church, however, con-

tinues to apply her ancient principles to guard society from these ills. In her strict justice she forbids evil en-richment, overreaching in business, un-

She requires strict justice between She requires strict justice between employer and employed, forbids underpayor underwork, immoral or insanitary influences, and any injury to the home. When the State and society banish the Church, a want of confidence among workers and a growing discontent among the masses are revealed in undefined currents running underneath the surface of comparation, apparently placid and of occupation, apparently placid and trustful.

Volcanic in nature they burst out into

destructive eruptions, and, but for the firm and ever-forceful influence of Christian teaching and control, the backward step of socialism would carry us into class hatred, anarchy, injustice and

"Socialism" is only one of the isms the Catholic Church has had to battle. From the days of Arianism to our present day, with its bigoted Protestantism and unlettered socialism, the fight for God's law is incessant.

Jealousy by one Protestant community of another has removed Christianity out of the State and school and often from the home.

What is left but socialism?
The Catholic Church saved Christian ity, and all it stands for, to the world once before and it looks as if she must do it again.

In the foregoing epitome, only a small and insignificant idea can be given of the great value to the world of the

Catholic Church.

But having studied the facts we can commit ourselves to her guidance. We find she maintains the golden mean. And if continued advancement is to be made in all that makes for the spiritual or material welfare of mankind, if civilization is to continue to rise to higher altitudes of knowledge, justice, culture and morality, then indeed must all superstitious illusions and vague theories be left to be dealt with, not "by the unlearned and unstable who read to their own destruction" but by that Church During the ages of the Church she has gathered the intellectual truths and, one by one, bound them into her theology.

As the best philosophy must be the outcome of truth, then the very principles of reason and morality must govern the tion of the world, and that the gates of hell shall not prevail against it.

HOW I BECAME A CATHOLIC

(By Marie Wainwright.) There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life Is bound in shallows and in miseries."

I had reached that "tide" in my spiritual apathy. It was at my feet, and yet I stood uncertain whether to "take it at the flood," or sink back again into

the old slough of despondency, unbelief and questioning that had racked and tortured me for so long.

I was born and baptized in the Pro-testant Episcopal church — grand-daughter of the Rt. Rev. Jonathan Maydaughter of the Rt. Rev. Jonathan Mayhue Wainwright, Bishop of the State of
New York. Being left motherless when
very young, I was placed under the
guardianship of a near relative, taken to
France, and sent to the Convent of the
Sacred Heart in Paris, where I remained from the time I was seven years
old until I was fourteen. During that
period of my childhood there was no attempt on the part of the good nuns to
proselyte me in any way. They were
aware of the wishes of my family that I
was not to be coerced or compelled to was not to be coerced or compelled to attend Mass unless I so desired. I have

was not be celebrated. I have attend Mass unless I so desired. I have always thought that the pictorial side of the Mass must have been what first attracted my childish imagination and caused me to ask to be allowed to attend the Holy Sacrifice of the Mass in company with the other children.

I, however, completed my studies at the convent, and left its peaceful walls to go out into the world. I must be honest and confess that for many years the spiritual side of my nature lay dormant, although I often visited Catholic churches in different parts of Europe and in America, whenever I chanced to be a such holidays as Christmas, Good Friday and Easter Sunday. I know now, however, that the fact of my attending

Mass on these days was always more as a sentiment, and in remembrance of my convent sojourn, than from any real yearning of my inner spirit to find the

yearning of my inner spirit to find the truth.

I remained in this neutral state, or I might say in statu quo, until a year ago. Then I became aware of a great spiritual emptiness in my life that nothing seemed to fill, and I began to read about all sorts of complex religions, and their promoters, from Buddha and Confucius, to Mrs. Eddy of Christian Science fame, with the result of becoming only more and more bewildered. At last I turned to the New Testament, and then and there realized that it was Christ and Christ only I needed. I must say here that I had never been an agnostic or an atheist. I have always believed in a Supreme Being, that Christ is the Son of God, and was sent to earth for our redemption—that seemed the beginning demption—that seemed the beginning and end of my faith. But He had always appeared too far away, too hard to reach. One day, in speaking to an old friend (who was a devout Roman Catholic) on the subject of my desire to reach some foothold in religion, I said, ".I feel the need of Christ, but am at a loss as to how I can come close to Him." Then she answered me by asking me this question: "Do you think a mother's supplication to an earthly father to forgive and bless his erring children would avail? If so, how much more must the prayers of our Blessed Mother reach the tender, loving heart of Our Lord."

Her Son! Those few words of my friend were my first step toward conversion, and what a simple, childlike stepping stone it was! And so, on and on, just as a child, I began with faltering feet to climb the Great White Way. Then, as my mind grew and broadened demption—that seemed the beginning and end of my faith. But He had always

Then, as my mind grew and broadened under the teachings, eloquence, and the

under the teachings, eloquence, and the profound knowledge of one who is now my beloved pastor in New York city, a light was set before me, and my vision that had been for too long obscured and darkened by the narrowness and bigotry of the Protestant church, suddenly burst open with the effulgent light of the only true and lasting faith.

Up to this point it had all come so easily, so entirely within the grasp of my reason, all the forms of the entire ritual appealed to me. Then for the first time in the course of my conversion I struck my one great and only stumbling block—Confession. It was such a mountain in my path that at one time it I struck my one great and only stumbling block—Confession. It was such a mountain in my path that at one time it seemed to me I could go no further on the road. I know now that it was the "ego" in me that rebelled. How could I confess myself—lay bare my soul, my heart, my mind to a mere man! Yet it was placed before me in the plainest possible way that I could not receive the Body and Blood of Our Lord unless I laid all imy sins, all my weaknesses at laid all my sins, all my weaknesses at His feet, with a sincere and contrite

All these doubts and fears and questionings were, of course, before I was baptized. Oh, the horror and the dread of that first Confession! Thank God, it lasted only a few moments, for the kind-ness and the sympathy of the saintly old man before whom I knelt helped, en-couraged and guided me. Then, in that little confessional in the darkenin church I knew II had "come home" at

church I knew | I had "come home" at last—"owning my weakness, and leaving with meekness my sins to my Saviour."

When I received the priest's admonition and absolution, and left him, I felt the birth of a new day in my soul. And now I know no more restful, helpful place when one is weary and worn with the cares of this world, and one's sinsecont all too heavy to hear, than to take seem all too heavy to bear, than to take it all to Christ and, through His priest, if one is truly repentant, receive for-

giveness.

I have, in my career as an artist, been called upon to enact most of the noble women in Shakespeare's immortal plays, and also many classic roles from the and also many classic roles from the French, German, Italian and Greek writers. My dramatic life has covered a period of twenty-five years, and I have again and again felt my heart swell with triumph at the plaudits of the audience when I knew that my work had covered its appropriation and work had earned its approbation and applause. But when I approached the table of our Lord! Here then was my greatest triumph—my sublimest role-for it seemed to me the angels them-selves bent down and rejoiced.

Then another great satisfaction my conversion has brought me is the fact that I have been able to adapt my religion to my every-day life—and it has been of the greatest assistance and comfort to me in my theatrical profession. Whereas I said in the beginning of this article that Christ seemed so far of this article that Christ seemed so far away, so inaccessible, now He is with me in every step of my life. And I never place my foot upon the stage at night without thinking a prayer to our Lord to help and abide with me.

If it were only given me the power to set before my non-Catholic friends the great joy that comes when one receives the faith in the Real Presence. "Not in memory of," as the Protestant church would have us believe, but that we may as often as we wish partake of our Lord's Body and Precious Blood, that was shed for us.

Now all my doubts are set at rest, all is made clear—and night and day I know that I can and do reach the heart of my Saviour, Who listens to me, comforts me, and makes the rough roads smoother.

"For though from out our bourne of time and place
The flood may bear me far.
I hope to see my Pilot face to face
When I have crossed the Bar."

THE UNIVERSE IS NOT A RIDDLE

Having once accepted the idea of God the Perfect and the Infinite, we must know Him as Creator of the world and acknowledge a system, far transcending the laws of nature, which shall be in force after the present order of things shall have passed away. This is no more than saying that the laws of nature do not give us the clue to the highest purposes of God. This goes against the grain with many; but it is a logical necessity, God being once admitted. There is no escape from it. It is probably for this very reason that so many reject all consideration of God in science. They seem to have an idea that this conception pulls the basis of science from under its feet. They do not appreciate that this does not invalidate acknowledge a system, far transcending

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physical science, but only shows that there are realms far above it. They labor under an extraordinary delusion that a law apparently self-established (whatever that may mean), can in time be more or less grasped, but that the scheme of the Supreme Intelligence is necessarily unintelligible. On the con-trary, it is worthy of our most enthusias-

tic study.

Now comes the question: has science shown us anything to invalidate belief in God? This belief, once at least, seemed a perfectly reasonable one. As all our knowledge of God, revelation apart, is in the domain of pure reason, science, i. e., physical science, cannot directly touch any point at issue. The most that it can do is to show us a state of affairs utterly inconsistent with the theory of an infinitely good and wise Creator. There have been in the past the philosophers of pessimism to whom all was black and evil. Certainly if one does not look upon God and upon relig-ion with faith there is much to make this plausible. It is to me inconceiva-ble that a good God could make a world like the present one were it the be all and the end-all. To those who look upon it as a world of trial the difficulty dis-appears, that is as far as man is con-cerned. But, for I wish to make the objections as strong as they deserve to be, what about the lower animals? Does any future of reward for man repay them for their sufferings? There is no convincing answer. The mystery of evil is beyond us. Some tell us, and tell us truly, that the want of reason in animals takes away the bitterest stings of pain, those of memory, and above all those of anticipation. It may be so; but even then there seems to exist a residue of suffering above com-fort which is appalling. We do not see the solution : but we put the question aside knowing that there must be an explanation, though we cannot see it now. So with the doctrine of spiritual evil and its eternal punishment. We can see its justice and its necessity, yet the human mind shrinks from it. We can-

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not see the answer; but we know that God is good. After all, these difficulties are not new ones; they are to-day precisely what they were centuries ago: no more, no less. Modern science has added nothing to the difficulty.

Since God exists we know that the riddle of the universe has an answer. God must have created the world for an adequate reason—for one worthy of Himself. To think otherwise would be an insult to God and to our reason. But in this case the purpose, being worthy of God, must be a supernatural one dealing with higher things than matter, even than living matter. Hence the supernatural in creation is not of secondary but of absolutely primary importance. It must be acknowledged as frankly as we accept any law of matter. It is not, indeed, for us to speak of it as if we could grasp it, as if we knew God's secrets, but its existence is not to be forgotten. Thus the Catholic's view of the universe is immeasurably greater and grander than that of the materialist, for it extends to when time shall be no more, and it rests upon God.—(By the late Thomas D wight-Ha. vard, Professor more, and it rests upon God.—(By the late Thomas Dwight-Haward, Professor of Anatomy, in "Thoughts of a Catholic Anatomist.")

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Sir.—Since coming to Canada I have Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper,
faction that it is directed with intelligence and
ability, and, above all, that it is the store of the store
Catholic spirit. It stresses the state of the store
Catholic spirit. It stresses the state of the store
Catholic spirit. It stresses the state of the state of the state
large and authority of the Lhurch, at the same time
promoting the best interests of the country. Following these lines it has one a great deal of good for
the welfare of eliments of the country, and it will do
more and man and country, and it will do
more and man as its wholesome influence reaches
more Catholic families. With my blessing on
your work, and best wishes for its continued success.

Apostolic Delegate

Donatus, Archibshop of Ephesus.

Apostolic Delegate

Ottawa, Canada, March 7th, 1900. It. Thomas Coffey
Dear Sir: For some time past I have read your
timable paper, the CATHOLIC RECORD, and congralate you upon the manner in which it is published,
a matter and form are both good; and a truly
atholic spirit pervades the whole. Therefore, with
easure, I can recommend it to the fixithul. Bless
g you and wishing you success, believe me to reain. Yours faithfully in Jesus Christ.

†D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, APRIL 20, 1912

ARCHRISHOP HOWLEY

It will be remembered that during the closing days of the past session of the Federal Parliament serious charges were made against the Hon. A.B. Morine, who had been appointed to a prominent position under the present government. The charges were advanced by Mr. Frank B. Carvell, M. P. for Carleton, N. B., who, amongst other things, quoted a stateat of Archbishop Howley in reference to the character of Mr. Morine. The following press despatch bearing on the incident was published in the papers:

Toronto, April 1.—R. A. Reid, ba Toronto, April 1.—R. A. Reid, barrister, of Toronto, private secretary to the Hon. A. B. Morine during the latter's experiences of the storms of Newfoundland politics, has written a lengthy letter, vindicating his former chief against the attacks in the House of Commons. In the letter he claims that Mr. Morine is suffering from the ill-will of Archbishop Howley through refusing the Roman Catholic Church a loan from the Newfoundland treasury. Mr. Reid, it is explained, is not related to the Newfoundland contractors of his name.

On the 12th we received from His

On the 12th we received from His Grace of St. John's the following tele-St. John's, Nfld., April 12.

Thos. Coffey, CATHOLIC RECORD, London,—Statements of R. A. Reid are false. Will reply in due time.

ARCHBISHOP HOWLEY.

THE MAKING OF IRELAND AND ITS UNDOING

On the eve of a measure of justice to Ireland, and recognition on the part of England of the unquenchable claims of Irish nationality, unusual interest attaches to a recent work by Alice Stopford Green-"The Making of Ireland

and its Undeing."

The learned writer, indefstigable consulting historic records, not only gives copious extracts, but always gives shows the great agricultural wealth of Ireland and the industrious tillage of her people. The wonderful skill in all orafts is evidenced by the great foreign trade in linen serges and Irish cloth which were esteemed so highly throughout Europe. For 500 years, from about 600 to 1100, there was the Great Irish dispersion over England and Europe in the cause of religion and learning, the history of which is more or less known, and is presented in popu lar readable form by Montalembert in The Monks of the West. But our autho points out that there was another dispersion lasting for 500 years (1100-1600)
"when Irish merchants wandered over Europe taking a peaceable part in the new progress of manufactures and intertrade. These movements had enriched the land from which they sprung. But the violent suppression of commerce and trade opened the last phase of emigration, the dispersion of a people outlawed and exiled, The prosperons condition, as evidenced by the wealth, agriculture, manufac tures, trade and commerce of the Irish, persisted for centuries after the English invasion, as the English were absorbed into Irish civilization, and community of interests welded them together. Under Henry VIII. and Elizabeth systematic war was made on Irish trade and comerce. Between the reigns of Edward III. and Henry VII. a revolution in commerce gave to English ships the foreign trade of England, which had till then been carried in continental vessels. English vessels openly aimed at carrying the trade of foreign countries; but here at their doors was an active continental commerce The war to capture Irish trade was part of the commercial wars with Europe. The first commercial pamphlet written in England for circulation a ong the

ests of the country demanded the lete annexation of a land so plenhe wealth of Ireland, with its fair fields and bounteous harvests, with such trade in wool and corn and hides and fish and woollen and linen goods, with such otable quarries of marble, etc., "as ouse of her chief treasure.

Then self-interest, cupidity, greed erocity mark the long wars of atte nation of the Irish : and the accepted records of Irish history of the time is based on the accounts of the English Deputies and plunderers: " Rude, beastly, ignorant, cruel, and unruly infidels!" One of the most common accusations had a practical bear-ing on English schemes to grab the land : they " seldom or never marry and therefore few of them are lawful heirs by the laws of the realm to those lands they presently possess."

mestic grounds for the slander of the Irish were many and powerful; but added to these were the reasons of foreign policy. English diplomacy was employed in every European court now treating with foreign States that they should send no ship save to the King's own ports in Ireland; now spreading lying reports of Irish " barbarism English " civilization " there. In spite of the legislation of three hundred years, Irish trade survived, and even lourished. But the rapid increase of the royal navy under Elizabeth provided ns more powerful than statutes to shatter Irish commerce.

"No sooner had her deputy, as she supposed, secured Ulster by the murder of Shane O'Neill, than she sent orders to bring the commerce of Munster "into our own people's hands." The greatest of Klizabeth's seamen were among th lestroyers, Grenville, Frobishe eigh, Courtenay, Rawson, Gilbert Sir Humphrey Gilbert was made Adniral of the Seas to destroy Irish trade with Spain and stipulated " to have granted to me and my partners the privilege and only traffic with the lords and people of Ireland for such Irish wares and commodities as is now traded by the Spaniards and Irishmen only."

The annihilation of inland industries was to match the ruin of outland comnerce. The slave trade of Bristol is errible proof of its violence. For Bristol, pushing at all costs its wooller trade, looked across the water to the profit provoked and stirred up divers heathen people, who were received and put in occupation of the craft of Weavers.

Eaough is given merely to show the determined and relentless war on Irish industries and commerce. The book must be read in all its fascinating details to realize the full truth. It may be thought unnecessary to revive the tale of slanders, hoary with the age of centuries, says our author, but unhappily age has not abated their strength. Slanders have passed into current history, and the hostility of races is still nourished by old ignorances, by vulgar traditions, by the idle use of hackneved phrases.

From Annals of England, a hand book used at Oxford by Prof. Stubbs and Prof. Goldwin Smith-"History may neglect a study that reveals nothing but a dreary picture of convulsions and blood, painful to peruse and but slightly ted with that of any other

Again Mrs. Green thus refers to an other modern historian:

"The license of ignorance and bigotry may be seen in the Irish chapters of an 'Introduction to English History' by Mr. Fletcher, Feliow of Magdalen College, Oxford. That such gross errors and fantastic absurdities could be printed in an 'historical' work without fear of awakening any protest is a curious illustration of the state of historical study so far as Ireland is concerned."

Then from the latest historical worl Cambridge Modern History, III. 578, we have the following picture of the Irish at the time of the Reformation :

"The people were semi-barbarous, leading a wandering life, eating no bread, saved by their frieze cloaks from the need of building houses, with no internal intercouse amid their trackless forests, and knowing nothing of Europe or its political, moral, or intellectual influences."

It was " hardly to be expected that the feeling of religion should be anything but superficial:

"A reformation implies something to be reformed, but outside the pale there was nothing worthy of being called a church."

Mrs. Green truly says that it would be easy to draw up a series of modern quotations and intersperse them with Tudor sayings without any differ ence of thought to be discerned, so uni-form are the workings of ignorance through the centuries when the knowledge of history is set aside.

If is for this reason that Irish history cannot safely be ignored. It is needed

to correct prejudices which have been the source of fatal errors. It is needed both by the English and the Irish. "For the true record of Ireland will be powerful to efface the prejudices, the on solid foundations of fact the esteem only honorable relation between two neighboring peoples."

We commend very strongly this work to our readers, and suggest that it is one shelves of every public library. It will be timely reading for men of scholari castes, especially now when the ran corous appeal of Rudyard Kipling' loggerel gives us the key note of what we may expect from reckless partiss opposition to a belated measure of justice and good-will to Ireland.

It is too true "that age has not abate their strength. Slanders have passed into current history and the hostility races is still nourished by old ignorances, by vulgar traditions, by the idle use of hackneyed phrases."

A knowledge of Irish history is, then still of practical value in solving the centuries old problem. It behoove every Irishman, at home and abroad, to which will dissipate the mists of ignorance and prejudice, and thus prepare the way for the dawning era of peace and good-will between England and Ireland, when the misdeeds of the one and the sufferings of the other will be only of historic interest.

MODERN THOUGHT

To a series of papers entitled "Europe and the Faith" by Hillaire Belloc we have before made reference. The last of the series treats of the mental attitude the moral product of the Reformation as distinguished from the economic result viz., Capitalism, "for which the best and also the most comtemptuous name know is Modern Thought."

Paradoxical as it may sound to the superficial, Mr. Belloc holds that "the first and most salient character discoverable in non-Catholic thought today is the undue extension of authority." over the authority of the Church, and have split up into innumerable secte, should be responsible for bringing about a state of mind which gives undue and unwarranted credence to mere authority, does seem paradoxical, and even, at first blush, absurd. Catalonians and Florentines and for But when we consider that the human profit provoked and stirred up divers mind is so limited, that it desires above chants and others to bring into the all else to possess the truth, we can see sown strangers and aliens not born that inevitably, when the enlightening under the King's obeisance but rebellious, as well as restraining influence of Cathwhich hath been sold to them as it were olic teaching is removed, the human mind must set up some other authority to which it must submit.

First there is a simple and unque tioning faith in mere statement, and then the almost childish repetition of known names in proof of doubtful or quite unprovable assertion.

"Men will tell you in a wild extravage ance or riot of faith, that Charles Dar ance or riot of faith, that Charles Dar-win originated the theory of evolution; which is as though a Catholic were to say that St. Philip Neri had originated the daily Mass. They will next inform you that the same Charles Darwin proved by his enormous labors, by the patient accumulation of evidence, which was his colaim to fame, that transformism had taken place in a particular fashion. They will conclude by assuring you that this matter is now part of the Established Scientific Truth upon which 'modern life roposes.' That Charles Darwin did nothing but add one particular hypothesis to the immemorially old theory of Transformism; that this hypothesis was hardly topable by thinking man(for it was hardly topable by thinking man(for it was Transformism; that this hypothesis was hardly tenable by thinking man(for it was materialist); nay, (and much more) that this hypothesis is now admitted to be false—of all this. I say, not one in ten thousand of the men who accept in the full spirit of an exaggerated religious faith, the name and authority of Darwin has the faintest idea."

We give this extract because perhap not one who reads it but will know, from actual experience its absolute truth The Darwinian dogma has permeated the inthinking and unread masses precisely s though it had the authority of infallible teaching behind it.

On reading the comments on the coal strike and the minimum wage we were orcibly struck with the same unque tioning faith in "all sound economists." A writer in the Nineteenth Century and After, speaking of the coal strike

"This anti social and unjust demand ought to be resisted at any cost, not only because it is in itself injurious to the nation but also because a concession made to the Miners' Federation—not on account of Justice, but on account fear—will only increase the gof that body over the coal resour of the country." the grip

He would have "perfect liberty" who ther workmen would undertake the work which the miners refuse to dis-

It is the old statement of the political by the law of supply and demand. To question that is heresy. Now Catholic

abover to live in decency and frugat

ter. Nevertheless there is something rotten in the state of Denmark. Eco omic principles which are responsible for present conditions cannot be so "sound" as their beneficiaries would have the world believe.

Even in American conservative papers we read of the "minimum wage" omically unsound " and the

And so it goes, unquestioning belief in mere assertion, and undue exaltation of "authorities."

FIRE HEROES

Recently Mayor Gaynor of New York resented thirteen medals of honor for leeds of exceptional heroism among the fire-fighters during 1911. It is interest-ing to note the names Howe, Boyle, McKenna, McKenzie, Lynch, Grady, fre-fighters during 1911. It is inte Leenard, McGrane, Jennings, Dowd, and Sullivan. Two only, Brindle and Hosterback, are not Celtic.

The New York Times gives a page to the graphic accounts of the thrilling deeds of Battalion Chief John P. Howe who figured for the tenth time on th roll of honor.

roll of honor.

"We New Yorkers have often stood just beyond the fire lines and gasped as we breathlessly watched the daring of the city's "amoke eaters." We have seen them going about their strenuous duty, apparently indifferent to showers of broken glass, burning brands, and huge pieces of sheet-iron cornice. We have seen them at work under heatracked walls that threatened to topple at any second. We have seen them through doorways that were vomiting thick clouds of smoke, through windows the casings of which were being licked by flames. We all of us are willing to take off our h. t. to every man who wears the department uniform.

What then are the facts that make a man a here smong men whose very task

part of their day's work?
Each one of the ten stars on the sleeve of Chief Howe's uniform marks an occasion when he outfaced Death. But on how many other occasions has he done the same thing and no star to mark it? On how many occasions have other men in the department done the same thing and no star to mark it? Just a part of their day's work, that's all."

May not the fact that Irish and Catholie names so often appear when deeds of herolam are recounted, he due to the fact that they are Catholics, and good practical Catholics at that. Three quarters of the men in the New York Fire Department are Catholics, and they have a fire-chaplain, Father James McGean who ranks as a battalion chief. any firemen, and risks his life, too, in the ance of bis duties.

A newspaper account of the Equitable Fire thus refers to Father McGean and may give some idea of his duties as Fire

"While pieces of the cornices were falling all around Father McGean was anointing the foreheads of the dead men from his vial of oil. Some one screamed before the chaplain had finished murmuring his words. But he had already head a warning rocket over his head heard a warning racket over his head and leaped back from a death under fall-ing iron and bricks. He was slightly niured in the back.'

Catholics may be proud of the brave men who give to young and old the striking object-lesson of unflinching a clever ring about his work. He has generations four-fifths of the Irish

EARLY RISING BAPTISTS

A new departure has been made by our Baptist fellow citizens of Toronto It savors somewhat of Catholic prac tice. The members of the Bapt Young People's Union of Ontario lately held a two days' session in the Quee City. The official proceedings, we are told, commenced with a sun-rise prayer meeting. We are glad to see our friends so much in earnest, even though they are so very far from the true fold. On cold winter mornings it causes not a little self-denial to be up with the sun. When proceeding toward their place of worship, however, they are not possess of that buoyant anticipation pect of partaking of the Body and Blood our divine Lord in the Blessed Eucharist. A pity it is that our good brothers the Baptists have such a barren soulless faith.

At the morning conference Rev. Dr. W. T. Graham, of Toronto, told us that the three greatest institutions in the State which made for the development of national life were the home, the public school and the church. The home is very good, of course, when there is a real home, but unfortunately the old-fashioned home is fading from our sight. In centres of population it has charge. "In this way the question of the renumeration of miners would settle and the apartment house, while the parents are too busy with other things than looking after their children, that as the poet of Orangelsm. He deserve economists, that the price of labor like is, if they have children. The public that of other things must be determined school, into which the teaching which fits our children for eternity is not permitted to enter, is but a poor expedient economists, including Pope Leo XIII., for promoting a Godly national life.

As to the church. Well, we do not like determined by the natural right of the to say anything unkind about our neigh-

bors, but surely it ought to be re nised that too often the preaching of the Word of God is east aside and questions of the day, having little or no re eternal life, are commented upon. w-holders as a rule consider such that will bring the largest number to the pews. The Baptists, said Mr. Graham, believe in religious freedom and the right of private judgment, and the Scriptures were supreme. Such being the case, what necessity is there, we ask, for the existence of Baptist burches? It would appear as if our riends enjoyed their own line of thought neeting houses merely for social enjoy ment. Truly this system of our separ ted brethren is but a babel of confusion After all there is but one true Church and that the Catholic Church. But the leaders of the Baptists and other sect keep their people from studying its claims by misrepresenting its aims and its true character.

THE GUARDIANS OF LIBERTY

In the United States there appears to e a resurrection of the A. P. A. we going to have another war? It is the past century pests of this kind spread over the country shortly before conflict. The Knownothings preceded the Civil War and the A. P. A. pre seded the Spanish American These combinations are ushered in by an unregenerate lot of rascals, who want to get rich quick by playing upon the credulity of Protestants. The new anti-Catholic organization about to be sunched in the Republic is styled The Guardians of Liberty," and we are told that one of its leading spirits is Tom Watson, of Georgia, editor of Watson's Magazine. It is a society of persons who have everything to gain and nothing to lose, including by joining. Shortly after the A. P. A was launched in the United States sister association called the P. P. A. was started in Canada. It brought considerable revenue to needy bigots who told fairy tales about the Catholic Church to simple Protestants. The commissions were liberal, the canvassers worked energetically, and they made money. It had an inglorious career for few years. The old saying, "When rogues fall out," etc., came true. The bubble burst and the grand treasure emptied the contents of the treasury into his own pockets, believing that I had as good a right to it as anybody else. He justified himself by calling it casual advantages. When the "Guardians of Liberty" start out on business we would advise those who draft the bylaws to insert one clause which will read : " A bulldog must be chained to the safe." We do not think the epidemic will reach Canada. If an attempt be made the

THE COARSE POET

Sovereign Grand Lodge of the Orange

Order will object. If, however, it insist

op crossing the border it may form an

alliance offensive and defensive with

the Sons of William. It might be called

the " Bigotry Trust."

Rudyard Kipling has broken out again in verse, and most of the newspapers have printed it because there is t'tle of his new poem is "What Answer from the North." He introduces his violent tirade with this text from Scripture :

"Their webs shall not become garments, shall they cover themselves with their works, works are works of iniquity and the act of is in their hands."—Isaiah lix., 60,

Had Rudyard Kipling lived in Canada in the forties he would undoubtedly have been the petted poet of the Famil Compact who fought against represen ative government on the plea that such a departure would disrapt the Empire. Speaking for the Ulster Unionists Mr. Kipling writes:

We asked no more than leave To reap where we had sown, Through good and ill to cleave To our own flag and throne.

This may be poetry but it is not truth

The Uisterites are reaping where they had not sown. Their ancestors wer but carpet baggers from Eagland and Scotland who slaughtered the native Irish and became possessors of the soil. They were simply freebooters or soldiers of fortune who risked their lives that they might become possessed of other people's property. Let us not be under stood as putting all Uisterites in this category. We speak now only of that section who do not want the new system of government because they have fattened on the old-notably the Orange element largely made up of persons who are en-dowed with a fat stupidity and who are loyal so long, and only so long, as they are rmitted to enjoy the loaves and fishes of Dublin Castle and abuse their Cath olic neighbors on Orange anniversaries Rudyard Kipling will now be canonized it. His songs will not live in select libraries but will endure in the barrack room when mugs of beer are being consumed, and in the bar rooms, in the maudlin hours, when the raffish people will be drunk enough to be emotionally

The people of England will not for-give him for his production in which he ferred to our late gracious Queen as the "Widder of Windsor." In the same class is Watson who was universally voted a depraved person because of the poem he penned on Mrs. Asquith. Rudyard Kipling has sought, and to a certain extent has attained, the plaudits With them is his home, his feelings, his aspirations. His latest production has sent him a step lower in the estimation of the pure-minded and high-minded people of the Empire. "What Answer from the North" may be sung with gusto in the lodges of Ulster, but it will not serve to delay Home Rule even for a

THE DEMONSTRATION IN BEL-

Our misguided fellow-countryme hould we call them fellow-countrymen? —the Orangemen of Belfast, lashed into fury by Bonar Law, the Canadian whom ans have no cause to honor, and by Sir Edward Carson, who dearly loves, for revenue purposes, the present condi-tions in Ireland, held a demonstration in Belfast on the 9th. We are told that one hundred and fifty thousand enthusiasts gathered on this occasion and they passed a resolution denouncing Home Rule. Of course a great effort was made to give bulk to the gathering. The members of the Orange lodges, slavishly under the thumb of the Grand Masters may be always depended upon to step drum beats. In addition to this there were the Dublin Castle officials, their brothers and cousins and uncles, all carrying the badge : " Leave things as they are: it is better for us." One very notable feature of the day was the abso lute indifference of the Nationalists They are the true friends of freedom and liberty of speech, and they therefore permitted their Orange brethren, without any sort of interruption, to hold their meeting and give vent to their coming as they were. When a few weeks ago the Nationalists essayed a like demonstration it was found neces-sary to get the army prepared for active service. Violence and even murder would have been the outcome had not the military been present. Which of the two classes are the more fit for local self-government?

A CRAZED CLASS At the anti-Home Rule meeting in Belfast there were as usual a well assorted stock of Lords, including Lord Castlereagh. One would think that person bearing that name would be ashamed to be seen in Ireland at all, as the memory of his notorious ancestor is held in execuation in that country. having, with other craven-hearted creatures, sold it for a price. The deliverance of Mr. Bonar Law stamps him as a man entirely unfitted to lead a great political party. Indeed his statenents were entirely at variance with his name and this is a pitiable position for an English statesman to occupy. declared that Ulster will be justified in resorting to the most extreme measure in resisting Home Rule-s piece of treason pure and simple. For many about to take the reins of power the onefifth becomes wroth. Not only the people of the British Empire but civilized people the world over-the Orange conspirators always excepted—believe that it is time for a change. If the Unionists of Ulster will not be satisfied under the new conditions there is nothing to prevent them leaving the country, and the country would not be the oser by the emigration of such malcontents. We can quite understand why they will not be comfortable under Home Rule. They have too long been permitted by the old conditions to lord it over their fellow subjects outside the lodges. That they will suffer perse-cution under Home Rule is but the uncombe of the political charlatan

The Parliament in Dublin will deal out even-handed justice to every man in the country irrespective of race or creed,

Orangemen want but ascendancy.

Let us look at the conditions in Belfast, showing a greater degree of intolerance than in any other city in the world, save, perhaps, Toronto, Canada's Orange-ridden Belfast :

Orange-ricken Belfast:

The Belfast Corporation has issued a return of the number of Catholics and non-Catholics in its employment on salary and the amount paid. According to this return, says the Dublin Leader, in the City of Belfast, where the Catholics are one-fourth—or, to be precise, 24.1—of the population, there are 604 non-Catholics getting \$378,210, while there are only 100 Catholics, who get \$21,150; the average non-Catholic salary is \$625, while the average Catholic salary is \$320.

salary is \$320.

Those who made the return did all they could to make out the Catholic side as big as possible, but satisfies the catholic side as big as possible, but satisfies they could only show the Catholics got in salaries \$21,250 as against \$378,210 to the non-Catholics; or, in a city where they are about three fourths of the population, the non-Catholics re-

as a salaried official of the Belfast Oc-poration; and nurses, at about \$50 a year in the Fever Hospital, were in-cluded in the list of salaried persons under the corporation. This grotesque salaries' return has been sent back for alterations and repairs, and the public will be interested in the revised re-

OUR CATHOLIC SOCIETIES Highly commendable are the good works which have been accomplished by

our different Catholic societies. The

oldest in Canada is the Catholic Mutual

Ancient Order of Hibernians and the Catholic Foresters. The immense amount of money accruing to widows and orphans, on the death of the bread-winner belonging to these societies, during the past forty years, has proved to be s icence the extent of which it were impossible to calculate. The Catholic who is not enrolled in one or more of them is not wise in his generation. He might make the excuse that, not being a married man, he does not see the cessity of joining. This is but a poor argument, for, even if he has no relatives, the beneficiary made payable to a work of charity would be a good investment in the future life. The C. M. R. A. and the Ancient Order of Hibernians have in the past, and are now doing, a full and generous share of work in sup-port of the Church, both individually and collectively. The vonngest Catholic society in our midst, and which has in a few years assumed a very great prominence, which, too, has received the blessing and commendation of the Holy Father and on whose membership roll may be found the names of many distinguished prelates and priests of the Church, is the Knights of Columbus. It, too, embraces the beneficiary feature. Not only does it, like other Catholic bodies, in all its undertakings, keep in close touch with episcopal authority, but all over the continent it as well gives liberally of its funds towards the carrying out of projects which mean much for the spread of the faith. In the United States a few years ago it gave, if we remember the figures aright, half a million dollars to the Catholic University at Washington. In almost every diocese of that country has it donated large sums toward Catholic undertakings o one kind or another. As an example of its work we may say that the Knights of Columbus of Crafton, Pa., has opened a night school in the council's club house for the purpose of instructing those who find themselves deficient in the principles of elementary education. Coming splendid works the Knights of the Provnce of Ontario have given \$40,000 towards publishing a new set of text book for the Catholic schools. Whenever and wherever a worthy object presents itself people have been governed by the Bishop and the parish priest do not one fifth. Now that the four-fifths are appeal in vain to the Knights of Columbus. Promptly and liberally have they given of their funds to aid Church work which way be in contemplation. The vast increase in membership in this organization means much for the Catholic body. It is entirely non-political and Catholies who are Catholies in me only are not admitted to membership. Every member must have the sterling brand upon him. He must have the Catholic spirit and his conduct in the community must be such as to reflect credit not only on himself but on the church to which he claims allegiance. There is no seat in the Kuights of Columbus hall for the professional ward politician who would use it for his own purposes. It is an ideal association of Catholic gentlemen whose Catholicity means much for the Church and whose citizenship means much for the country. Whenever the out it is not even-handed justice the Catholic cause needs defence and whenever manly men are required to bring about ideal conditions in the community the Knights will always be found in the forefront. An item has just come under our notice to the effect that the members of the society, even in far-off Manila, Phillipine Islands, have inaugurated a campaign for public decency and civic morality by protesting against the offensiveness of many of the films presented in the local picture shows. As an example of the prominence honorably won by the members we may state that in the newly formed government of Prince Edward Island out of nine seat in the Cabinet four are held by Knights of Columbus, members of the Charlottetown Council. They are Hon. J. A. McNeil, Commissioner of Public Works: Hon. J. A. McDonald, Hon A. E. Arseneault and Hon. Chas. Dalton.

In the great city of Philadelphia it is the custom of the Knights of Columbus THE HOME RULE BILL

ht after night by the spacious hedral being crowded with men. The subject of the concluding disree was "The Glory of the Soldier." preacher referred to the heroic ds of soldiers of the world in all s, and said that the soldier of Christ uld excel in all the best qualities of oldier. The Knights of Columbus uld not only be chivalrous, but should sees all the virtues of the ideal ght. They must fight the good fight, that when the battle of life is over y may receive the crown of victory the eternal reward promised those of overcome themselves."

WHITHER DRIFTING?

Shameful we must characterize eedings of the World's Purity Fedation Commission, consisting of clergynen and laymen of non-Catholic sects which took place on the 9th in the Metropolitan Charch, Toronto. Spread deast before the people of the country through the public press we find matters dealt with which should be in sacred confidence between parent and shild, and in the Catholic communion on parent and child and the spiritual guide whom God has ordained to minister to both. The report to which we refer gives another evidence of the barrenness of religious sects cut away from the centre of unity. Their method of action are as varied as their system of religious thought, and no wonder is it, therefore, that they possess not the power of persuasion. They have given their people free rein and now profess astonishment that licence and disregard of authority are the outcome. Finding elves as a general rule without themselves as a general run security assumed their people they fly to statutory enactments for aid to produce better social conditions. The preacher has failed and the policeman is appealed to. Let us whisper in single community of the Sisters of the pherd are doing more in a week to uplift the fallen than your Purity Asons could do in very many years, and the model Catholic parent and the confessional are influences for the build-ing up of purity in the child mind, for mprinting in the child heart the beauty and glory of taking as exemplars the Holy Family of Nazareth, the power of which is more salutary by far than anything else the world ever dreamt of.

NOTES AND COMMENTS

APROPOS the proposed consolidation of the Presbyterian, Methodist and Congregational denominations, about which mercial traveller to a query as to "how he stood on the question." "It doesn's " It doesn't concern us at all," he said. " You left. ow we will consider it."

THERE IS A society among commercial men known as "The Gideons" which has taken upon itself the mission of depositing Bibles (Protestant Bibles of course) in every room of every hotel ut Canada and the United s. It is a big contract, and, when all is said and done, a sens What is more, it has about it that air of intrusiveness and officiousness so characteristic of all Protestant propagandisu A hotel in Boston recently, says an exchange, declined to permit such a use to be made of its guest-rooms. A guest in a hotel is in his home for the time being when he occupies the room he pays for. In that capacity he has rights which no unauthorized person may encroach upon. And not the least of these is the right to be protected from such annoyances as "Gideons" would inflict upon him. Catholics, says the same exchange, should simply avoid hotels where sectarian literature, of whatever description, is forced upon their attention. Or. perhaps a simpler plan is to quietly deposit outside his bedroom door anything of the kind he may find upon his table.

ing every allowance for the good in shoe-soles, or shipped back to Europe and America in the shape of firecrackers. It would be a good thing, remarks an English contemporary, if Protestants realized—as, we believe, many of them are realizing—that their blind manis for spreading the book broadcast has resulted far more in the profanation of God's word than in diffusing any real knowledge of Christian truth. We sus-pect, indeed, that this very mania is largely due to a desire to cover up, if that were possible, the fearful havon which so-called higher criticism among hem has created in current belief in the integrity of the same Scriptures.

had been posing as an "ex-priest" and using Methodist pulpits throughout Ontario to exploit a fake "home for converted priests," appears to have thought better of the prospects and to have skipped the town. In doing so he has done his Methodist friends a real kindness. Thirty-five years ago the hospit ality of their pulpits was extended to another bogus "ex," one Widdows, who for two years previously had sojourned in do not seem to imbibe wisdom with the years, or to learn discretion from experience. As to Morgan, authentic information points to his having been simply an unfortunate until the English rotestant Alliance got hold of him and shoushed him. It was under their spices that he took to the lecture platform. Will its Canadian counter part now have the charity to let him retire into obscurity? As the "Khan" says, " we pause for a reply."

ONE OF the first results of the grotes que campaign against toleration and free-speech in Belfast is that Lord Pirrie has been considering the advisability of removing his ship-building plant to an-Liverpool might absorb the industry land has not escaped the attention of other municipalities. The corporation of Limerick, in a spirit of true patriotun, came forward with an offer of lands and dock facilities at Corkantree, on the annon, and Lord Pirrie has promised that should the question of removal be seriously considered, he will not over-lock Limerick's offer. His letter of response reads as follows:

"It would indeed be a great pleasure to me if I could see my way to the establishment of a ship-yard on the Shannon, but just at the present I have my hands full in other directions, and fear, therefore, it will be impossible to seriously consider the suggestion so kindly made by the Council. I will, however, keep the letter and the map before me in case of any possible developments in the future."

LORD PIRRIE is not the only distinguished convert to Home Rule. Sir Frederick Pollock, one of the few really intellectual men in the Unionist camp, has, in a letter to the Westminst Gazette, announced his change of sentiment, the reason given being that recent good answer given by a Catholic com- Unionist ideas are not those of equality but of accordancy. This is a truth writ large upon every page of Irish history since the Union, as for centuries before. us a matter of three hundred and fifty
And it has driven others than Lord
years ago: if you wish to come back
Pirrie and Sir Frederick Pollock to see that for an exemplification of intolerance and oppression one must go, not to the Catholics of Ireland, but to the Orange Lodges of Belfast. Sir John Simon, Solicitor-General, attributes the whole Unionist outburst, including the attempt to browbest Winston Churchill, to repugnance on their part to letting the world see that simost half the population of Ulster are on the Home Rule side.

> ONE MORE testimony to the essential intolerance of the Northern minority comes from another gentleman of distinction Lord Dunraven. Discussing the situa tion recently with a representative of the press, he said:

"Under a microscopic examination Irish history fails to show a trace of intolerance on the part of the Roman Catholic majority. It is not a pleasant thing for me—a Protestant—to say, but unquestionably intolerance has always proceeded from the Protestant minority. No, the plea of religious persecution will not hold good for a moment, and indeed the attitude taken up by these agitators in the North has no basis on reason. They pretend to think that they, together with civil and religious liberty and property, would be swamped in an Irish Parliament. They forget that the Church of the majority This method was adopted effectively in Ireland under similar circumstances many years ago.

It is unnecessary, of course, to say that such action on the part of a Catholic is not directed against the Bible itself, but against mutilated versions and against the unthinking, sometimes offen, sive, misuse of the sacred volume. Maksacred by statute."

ne psychology of the Ulster Unionist Mitude. They have for so long been accustomed to complete accendancy, that such a thing as equality with their ond their reckoning. "It seems to me," e says, "that the rational faculties of

LORD DUNRAVEN goes on

these men are inhibited by a fixed idea is all the more formidable in that it is cere hatred of the majority. They think they are afraid of being forced under. What they really dread is being

A SOCIETY under the name Clann Na H. Alba exists in Scotland, devoted to the fostering of a national spirit among her ople. The object is commendable people. The object is commendable, and the means of carrying on its work not less so. We have always maintained that the decline of Scotland as a nation began with the Reformation, when the party of the ascendancy under the dictation of Knox, sold their country into the hands of Elizabeth of England. The dethronement of Mary, as Queen of Scotland, and her subsequent martyrdom at Fotheringay were, as all the world knows but incidents in this great plot, as were all the evils that followed in their train. What the Reformation began the Covenanters perpetuated, and the Act of Union nailed down the lid. Is it possible that with the dawning of the new century the old intrepid spirit of the Scot—the spirit that inspired Wallace and Bruce and the great ecclesissical and Bruce and the great ecclesiastical patriots of pre-Reformation times-may live again? The Clann Na H, Alba evidently thinks that it may and will, and we enthusiastically catch up the

control on giving a year's notice to the Imperial Government.

The Irish Parliament is debarred from altering the Home Rule Bill or the power to appeal to the privy council.

Provision is made for the protection of religious equality in Ireland and stipulating that the Irish Parliament cannot make laws, directly or indirectly, to establish or to endow any religion or to prohibit the free exercise thereof, or to give a preference or privilege to any LECTURING before the Clann, Mr. A.

MacNeacoil spoke of "Scotland as a lation," and gave utterance to sentimory, a condition of validity of any marriage. C. MacNeacoil spoke of " Scotland as a Nation," and gave utterance to sentiments akin to the foregoing. The Nation, he said, really dates from St. Columba, who, hand-in-hand with the truths of the Gospel, taught the Gael, whether in Scotland or in Ireland, to value his heritage, and by adhering to their common cause, to protect and foster it.
That was the debt both countries owed to the Saiot, and it lasted as long as the common language existed to exert its unifying effect. The first rift in Scotland was caused by the introduction of feudalism under David I-a political theory alien to the Scottish genius. It was this act of David that brought about the cleavage between Highlands and Lowlands, and paved the way for the oss by the latter of the mother tongue In Ireland, on the other hand, the Nor man and English adventurers, a small minority just as in Scotland, were largely absorbed into the Irish (i e. Gaelie) political system and becameGaelic-sp In both cases those who lost their lan guage—the Anglo-Normans in Ireland, and the Southern Celts in Scotlandlost also their political identity, a re. markable tribute to the importance of a distinctive national language.

though still kept alive for some century ies, began with this advent of feudalism to decline, until in the sixteenth cen tury, the great upheaval, miscalled the Reformation, found the country a prey to the evil genius of a clique of vile its wake a policy of alliance with English political parties, and to this policy were subsequently sacrificed Montrose Claverhouse, and those other, Scotland' true sons, who vainly strove to stem the onrushing tide. Ideas of an English alliance culminated in ideas of a federal union which never came; in its place same the incorporating " Union 1707 with the accompanying clink of English gold, which meant that Scotland as a nation ceased to exist. The Jaco bite Rising of 1745, heroic as it was in its conception and in the devotion of its rank and file, was the last expiring gasp. So in Ireland, "Union," though longer delayed, came at last, and spelt as in Scotland, national extinction The dawning hope now of Home Rule may re-awaken the spirit of the Gael in Ireland. Will it not do as much for Scotland?

HIS HOLINESS POPE PIUS X

FALSE REPORT ABOUT HIS DEATH QUICKLY CONTRADICTED

On Thursday, of last week the civilized world was startled by a cable report from Madrid stating that Pope Plus X. was dead. Embassies in Washington, Paris, London, Brussels and other capitals one by one reported no official confirmation of the story and as time passed doubt began to grow, until finally a denial was issued from Rome. Nothing within the last few days has indicated that the Pope was in a critical condition, although his health has for some time been unsatisfactory. On March 25 he was compelled to suspend his audiences for a few days owing to a slight cough accompanied by catarrh. On March 27 he was sufficiently improved to resume his audiences. Those

on March 27 he was sufficiently improved to resume his audiences. Those he greeted on that day noted a slight pallor and some hoarseness in the Pontiff's speech, but beyond that there was no evidence of serious physical disability. The Pope went through the fatigu-

The authority of the executive is to be co-extensive with that of the Irish Parliament. The 164 representatives are to be elected by the existing constituencies, but no constituency is to have less than 27,000 population.

The collection of all taxes is to remain in the imperial service, and they will be paid into the imperial exchequer which is to pay over to the Irish executive an amount equivalent to the expenditure on Irish services at the time of the passing of the act.

An additional sum of \$2,500,000 is to be paid to Ireland the first year, and this will diminish by \$25,000 yearly till it is reduced to \$1,000,000.

The postal services are to be handed over to Ireland. The Irish Parliament is to have power to reduce or to dis-

The Irish representation at Westmin-ster is to be 42 members, 1 for every 100,000 of the population.

Mr. John E. Redmond, the leader of the Nationalists said: "We Nationalists

the Nationalists said: "We Nationalists of to-day are not separatists like the followers of Parnell. We are ready and willing to accept an Irish Parliament, subordinate to the British law-making body, which may prescribe proper safeguards for Irish legislation. The bill presented to-day by Premier Asquith is available.

There is probably more trashy stuff sold in the baking powder line than in any other line. Most of it contains large quantities of alum. To avoid the use of this dangerous sold, see that all ingredients are plainly stated in English on the package. The words "No Alum" on the package or in an Ad. is not sufficient. marriage.

The lord lieutenant of Ireland is to have the power to veto or suspend any bill on the instruction of the imperial executive.

Any question regarding the interpretation of the Home Rule Bill is to be

ORDINATION OF SIX CONVERTS

Roman Letter of Catholic Standard and Times
On the 25 inst., the feast of the
Annunciation, His Eminence Cardinal
Merry del Vai will ordain to the priesthood in the Pauline Chapel of the
Vatican six former Anglican clergymen,
v.z., Mesers, Cocks, Hinde, Henly,
Prince, Shebbeare and Steele. The
last mentioned, the Rev. I. H. Steele,
M. A., is an Irlahman who for nearly
wenty years acted as chaplain to Lord
Erne, leader of the Orange forces in
Ulster. Though one may say a mountain of Gad's grace was needed to storm
the Orange stroughold, the conversion
of Father Steele took place almost instantaneously. A few years ago, while
yet shepherding Lord Erne's gentle
soul, the Protestant olergyman took a
trip to Rome, and happened one day to
enter a church in which High Mass was
going on. The grandeur of the ceremonial, with other adjuncts, converted
the stranger to the fold, and, much to
the displeasure of the gentle Orange
leader, as subsequently turned out, he
left the church a Catholic at heart.

The other five were occupied in the an Letter of Catholic Standard and Times

The other five were occupied in the Anglican ministry at Brighton when received into the Catholic Church in 1910 by the Bishop of Southwark, the Rev. A. Carew Cooks, M. A. (Oxford), being vicar of St. Bartholomew's and the Rev. H. Fitzichald Hinde, M. A. (Cambridge), being vicar of the Annunciation, with Messrs. Henly, Prince and Shebbeare as their respective assistants.

The Holy Father takes the most lively interest in the converts, and will receive them in special audience on the day of their ordination. It was the desire of His Holiness that the newly converted clergymen should prepare in Rome for the priesthood, on hearing they had decided to devote the rest of their lives (they are all men in the prime of life) to the special service of God. His Holiness, through Cardinal Merry del Val, appointed as their place of residence in Rome the Academy of Noble Ecclesisstics, and provided them with special lecturers. Very Rev. Gregory Clery, of the Irish Franciscaus (St. Isidore's), doctor in canon and civil law, doctor in Latin literateur and lector in theology and Rev. G. Petroccia, D. D., professor of S. Apollinare, were selected as their professors, while Rev. Father Howell, an English Redemptorist, was appointed confessor and spiritual director to the group. To Right Rev. Mgr. Pricr, judge of the Rota, the general supervision of everything connected with the body was entrusted.

MUNSTER

A REPLY TO KIPLING'S ULSTER

The bright eleventh hour
Draws near when foes of old
Uniting power with power
Shall greet the New Days gold
Despite untruth and hate
"Oppression, wrong and greed."
"As loosed to rule our fate."
By Rodsand's act and date."

Your faith untouched may stand. Your faith untouched may stant.
The laws now made that guard
Meu's honor, lives and land
Will still be our regard.
"And murder done by night
And treason taught by day"
Shall punished be by right
For Justice still shall sway.

As yours, our fathers' split
Their blood on many a plain
Befoul us as thou wilt
The Fusileers remain
"Before an Empire's eyea"
The Muse debased for price
Dead on her Altar lies
That is the sacrifice.

The boon which foes in fight Are granted without fear We ask as Ireland's right Please God that boon is near To ease our Erin's woes; 'Tis this we ask alone He lies,—who calls us foes.
To England and her throne.

There is no war prepared For such as serve not Rome "The terror, threats and dread Are Phantoms of the mind They are, when all is said" But Slanders loosed to blind.

Believe, we shall not boast Believe, none need us fear From South to Northern Coas Ireland to us is dear. This answer from the South
"Our land, one land, one throne'
This from the heart, not mouth
We will not rise alone.

-T. A. BROWNE Ottaws, April 11th., 1912.

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FIVE-MINUTE SERMON

SECOND SUNDAY AFTER EASTER

THE GOOD SHEPHERD For you were as sheep going astray; but you are now converted to the pastor and bishop of your souls. ("1 2t. Peter ii. 25.)

now converted to the pastor and bishop of your souls. (*1.36. Peter it. 35.)

To-day is the Sunday of the Good Shepherd, and the church sings in joyful strains: "The Good Shepherd, who laid down His life for His sheep, yea, who was contented even to die for His flock, the Good Shepherd is risen again—Alleluia!" It is in this tender, loving and, to us, most winning character that Our Lord presents Himself in the Gospel of to-day—the Good Shepherd, who knoweth His sheep, and acknowledges them as His own, whose tender care for them is so great that He is willing even to lay down His life for their sake, yet with the power to take it again for His own glory and for their eternal good. We are those sheep for whom He died, and for whom He rose again, for they are in the truest sense His sheep who believe in His name, and are gathered into His one fold, the holy Catholic Church. But it is not enough to believe; we must also hear His voice. How have we done this in the past? Have we

done this in the past? Have we hearkened to His voice as He spake to us hearkened to His voice as He spare to us through the offices of the church, through the words of our pastors, through the still, small voice of conscience? Alas! we have been as sheep going astray. We have been deaf to His voice, as it has so often spoken to us, bidding us follow Him. And, having strayed away from our Shepherd, we have refused to listen to the loving tones of that same sweet voice, calling us back have refused to listen to the loving tones of that same sweet voice, calling us back to our place in the flock, but have wandered still further away into the pleasant pastures of sin, where all seemed delight for a time but iwhere the wolf, the great enemy of our souls, was lurking, waiting for his chance to seize us as his prey for ever. Oh! into what danger have we run by thus wandering from the right path! But now, during the holy season of Lent that is passed, the church has been appealing to us through her solemn that is passed, the church has been appealing to us through her solemn offices, and through the earnest words spoken by her ministers, to forsake our evil ways, to leave the deceitful pleasures of sin, and return to where we can alone find pasture for our souls, to the saoraments of the Church, wherein the Good Shepherd gives Himself to His sheep. Many have hearkened to the call of the Saviour's voice, many have come during this holy time to the green pastures and the still waters, where the Good Shepherd feeds His flock, and, with souls restored and renewed, are prepared Good Shepherd feeds His flock, and, with soils restored and renewed, are prepared and determined to walk hereafter in the paths of righteousness, where He leads the way. Even when at last they shall walk through the Valley of the Shadow of Death they will fear no evil, for He will be with them, His rod and His staff shall comfort them.

But there are also many, far too many, who, have not listened to the voice of

But there are also many, far too many, who have not listened to the voice of Jesus, as He calls them in this blessed Easter-tide. Poor, wayward sheep, they still wander in paths of their own choosing, which can only lead them into danger and into death. O foolish, danger and into death. O foolish, in the Columbian. Jesus, as He cans them have been they still wander in paths of their own choosing, which can only lead them into danger and into death. O foolish, wandering ones! take heed ere it is too ate to the gentle voice that calls you. Your souls are soiled and sin-stained, and you have need to be washed in the stream which flows from your Shepherd's side, His Precious Blood shed for you when He laid down His life for your Come, wash and be made clean in the Sacrament of Penance which He has ordained for your cleansing. You were ordained for your cleansing. You were as sheep going astray; be now converted and return to Jesus, the pastor, the shepherd, the bishop of your souls. You have been famishing for the food you need for your spiritual sustenance. Come, then, to Him Who so graciously and tenderly invites you to the table which He has prepared for you. Draw nigh with joy to the heavenly banquet of His Sacred Body and the goodly, overflowing cup of His Precious Blood, that your souls may be fed and have life eternal. Then will you be strong in the presence of your enemies, His mercy will follow you all the days of your life, and you will dwell in the house of the Lord for ever, even in that house of many mansions which He has prepared Lord for ever, even in that house of many mansions which He has prepared for those who love and follow Him. For He has said of those who hear His voice and follow Him: "I give them life everlasting, and they shall not perish for ever, and no man shall snatch them out of My hand." And remember that other promise of His: "He that eateth My flesh and drinketh My Blood has everlasting life, and I will raise Him up at the last day." Yes, poor, lost sheep though we have been, if we now turn from our wayward paths to hear His voice and follow Him, He will raise us up at the last day, and place us among up at the last day, and place us among His favored sheep upon His right hand, to be glad for ever in the light of His

WHAT THE CATHOLIC PAPER

A good Catholic paper is a powerful aid to every kind of Catholic activity. The story is told of a pious Catholic in The story is told of a pious Catholic in Germany, who, some years ago, went to a German Bishop, offering him 20,000 marks for the reconstruction of the ancient church in the birthplace of the former. At the same time he suggested that the money should be invested, and the interest allowed to accumulate until the sum had become large enough to better the more.

the interest allowed to accumulate until
the sum had become large enough to begin the work.

The prelate asked, "Is there a Catholic hospital in your town?" "No, Monsignor." "A Catholic daily newspaper?" "Nothing of the kind." "No
working men's club, I suppose. Very
well, then, if you agree, I will engage so
to use your money, that within ten years
a church shall be built, a hospital founded, a club established, and a daily
paper in circulation. Invest your money
in a Catholic periodical which will begin
in its very first issue to promote all
these interests."

This was done. The periodical
started as a semi-weekly. In its second
year it was issued three times a week,
and in the fourth year it had grown to
be a daily, with a goodly number of subscribers. Shortly afterwards the working men started a club. Its condition
was soon so thriving that it purchased a
house. A hospital, started on a small

was soon so thriving that it purchased s house. A hospital, started on a small

TRIED EVERYTHING WITHOUT RELIEF

Until 1 took "Fruit-a-tives"

SARNIA, ONT., Feb. 5th, 1910.

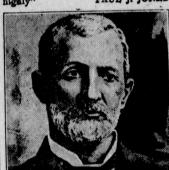
"I have been a sufferer for the past 25 years with Constipation, Indigestion and Catarrh of the Stomach. I tried many remedies and many doctors but derived no benefit whatever.

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scale, began so to impress its usefulness on the community, as to receive general and generous support. A church was built, and paid for, and was consecrated on the truth anniversary of the publication of the paper.—S. H. Review.

TREATING AND ITS DANGERS

I am in hearty accord with Justice Barnes on the necessity of something being done to train our boys to habits of temperance and on the advisability of nell in the Columbian.

I think, however, that the twenty-first birthday is the wrong time for the ex-piration of a total abstinence pledge for the very good reason that just at that particular time, more than any other, there is supposed to be a certain indefin-ite restraint lifted from the new man that is all too likely to be taken advantage of by the tempter and represented as being a license to indulge in any-thing and everything that the appetite and passions may dictate, and the lift-ing of the total abstinence pledge at his particular time is like tempting fate and

particular time is like tempting fate and should by all means, be avoided.

The twenty-second birthday.

The young man has had a whole year to become accustomed to the sensation of being a man and has begun to realize what it means, would be less dangerous. Still better, the twenty-fifth birthday, when he has grown wise enough to see when he has grown wise enough to see the folly of drink and curiosity no longer impels him to take his first glass.

But, if it is a good thing to take a pledge of total abstinence for a limited time how much better to take it for life.

question to which I have given the most careful study is the absurd American custom of treating; the most disastrous form of misdirected generosity that this world has ever known. A custom that prevails even amongst the better classes, and,

vails even amongst the better classes, and, I regret to say, is too frequently permitted and encouraged by our members. This is the one particular vulnerable spot where the Knight of Columbus can strike a fatal blow to the cause of intemperance by coming out bodily, emphatically and unequivocally against the senseless custom of treating.

Who ever heard of a drunkard who had never taken his first drink?

Who ever heard of a drunkard who had not first been a tippler?

Who ever heard of any man taking his first drink voluntarily, deliberately and alone?

Is it not a fact that not one in a mil-lion take their first drink in any other manner than through the misdirected generosity of some respected friend, whose offer of the first drink the young

man hesitates to refuse for fear of causing offense? And once the first drink has passed his lips the young man has joined that vast army of drunkard makers without

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the assistance of which not one drunk-ard in ten thousand would ever have acquired that irresistable craving which has hopelessly ensiaved him. And where is the drunkard, no matter how hopeless, who did not at one time cherish the delusion that he could take a drink and leave it alone; that only the weak willed were unable to stop before reaching the danger sout?

weak willed were unable to stop before reaching the danger point?

And there is the tippler to-dsy who would not feel justly indignant if any one should intimate to him that he would ever become a drunkard?

Drunkenness is the product of treating. The first drink is the only seed from which it can be produced, and treating is an essential requirement after the seed has been planted.

Are we going to continue planting and cultivating this seed? Or, will we do our part to root it out?

It is a most serieus matter to offer your fellowman a drink of intoxicating liquor! Stop! Taink! And your conscience will not let you do it.

The influence of the Kuights of Columbus, if wielded in this cause, can reduce drunkenness in this country more than any other agency. Is it not worth the effort?

WHAT BOYS READ

"Tnie," says the Pilot, "is an age of ephemeral literature. Serious reading is passing to arralarming extent. The cheap magazine is at its zenith. Some of the matter is harmlessly amusing and

of the matter is harmlessly amusing and some decidedly vicious.

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

"No one doubts that the most of this "No one doubts that the most of this stuff which appeals to boys and then perverts them ought to be suppressed as a menace to youths. But while waiting for the law to act, Catholic

waiting for the law to act, Catholic parents have a clear duty, not merely of forbidding evil reading, but of supplying in its stead something harmless and full of interest.

"The boy cherishes such reading because those who should care for him do not think it worth while to supply him with good books. And by good books is not necessarily meant plous books. The

with good books. And by good books is not necessarily meant plous books. The ordinary boy avoids books avowedly pious. But you can give him plenty of Catholic books, like those of Father Finn, David Bearne and countless others, which are as interesting as the 'dime novel,' while they set before the boy exemplars of true manliness.

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

LABOUCHERE'S FRIENDLY HAND

The death of Mr. Labouchere must not be recorded by his Catholic brother journalists without a word of gratitude to the part he took, time and again, in defence of Catholic interests. Truth, despite its high name, was not a paper which on its appearance raised in the Catholic breast any expectation of a special show of fair play towards their eelings and interests. But as time went on one Catholic after another felt the friendly editorial hand, and at least one sort of "escaped" lunatic found that he or she could not, at any rate, escape his searchlight. Mr. Labouchere hated humbug; and if any other explanation of his valiant defence of Catholics against their traducers is needed, it may per-haps be found in his personal relations with members of the Catholic Church. His wife, the well-known actress, Henri-etta Hodson, professed the faith; his daughter also; his nephew, Mr. Algar Labouchere Thorold, joined the Church with such conspicuousness as attaches to great talents and the conversion of an Anglican Bishop's son; and one at least of his intimate contemporaries, George Augustus Sala, was fortified on his deathbed by the Church's rites. Among the contributors to Truth, too, Mr. Charles Jerningham has a long record, and no better tributes than his to his old chief have appeared in the daily press. One anecdote of Mr. Labouchere, told in Mr. Wilfrid Blunt's recent volume, is too racy and too charac teristic to be allowed to pass unquoted. The member for Northampton had to leave a friend to keep an engagement to open a Wesleyan chapel—to such straits, he said, are we reduced at election timss.—London Tablet.

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Home Office

Toronto

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The path to the spiritual leads through the physical. Not until we have cleared the many obstacles scathave cleared the many obstacles scat-tered along the path by circumstance, environment and custom, can we gain the right perspective and breathe the more invigorating air on the soul-heights. So, while there are many who may think they can be strong when the need comes, the only ones who are sure to be fully equipped for the task are those who have gained self-mastery.



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A DOG STORY

has taken that song as a tribute to him-self," said Mr. Whittier, "for his name is

mouth with every evidence of distress.

WHY HE WAS CHOSEN

and clean from head to feet. His hands had been washed and his shoes polished. Then he rose when I spoke to him. A

lady going out of the store dropped a parcel. This boy saw it, picked it up and politely returned it to her. I judge

a boy by his manners and by little things almost too small to mention. I

things almost too small to mention. I have not made a mistake in my choice of

Little things too small to mention

often prove the turning points in life, To take one's hat off when one meets an

older friend : to lend a hand to some one who is carrying a heavy suit case; to be accommodating and obliging, and to rise when an older person comes into the room, seem little things to the average

boy, but they are worth thinking about. THE WELL-BRED GIRL

The girl who is well-bred never finds

it necessary to announce the fact to the world. Good breeding is as natural to her as breathing, and as necessary, too.

The well-bred girl seldom apologizes

the well-bred girl seldom applograme— ti s not necessary for her to do so, because she is always careful of other people's feelings, and she never talks of her private affairs.

The well-bred girl never makes herself

Religion the Only Sure Cure

Dealing with the problem of safe-guarding the boy, the Catholic North-west Progress says: "Save the boy, and you save the man. Many and varied

schemes are proposed by earnest and philanthropic people for an achievement of this laudable aim. As remedial or

preventive measures they are good as far as they go; but they do not go far enough. They do not reach down to the core of the situation, which is the lack

The Warts Disappeared

Mr. Kingshaw Found the Right Remedy

It is certainly not for lack of so-called "Cures" that people put up with unsightly and uncomfortable warts.
But somehow or other most of these "Cures" fail to work.

also 'Robin Adair.' "

CHATS WITH YOUNG MEN

It Couldn't be Done

Somebody said that it couldn't be done, But he with a chuckle replied, That "maybe it couldn't," but he would

be one
Who wouldn't say so till he'd tried.
o he buckled right in with the trace of

On his face. If he worried he hid it, He started to sing as he tackled the thing
That couldn't be done—and he did it!

mebody scoffed: "Oh, you'll never

do that—
At least no one ever has done it;"
But he took off his coat, and he took off his hat. And the first thing we know he'd

With the lift of his chin and a bit of

grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it

There are thousands to tell you it cannot be done, There are thousands to prophesy fail-

ure; There are thousands to point to you, how, one by one, There are dangers that wait to assail

you. But just buckle in with a bit of a grin Then take off your coat and go to it: Just start in to sing as you tackle the

That "cannot be done"—and you'll

CURSING

Every one knows, or should know, that cursing is the wishing of an evil to a person or thing. Further, the one who does the cursing asks God to do the punishing.
Where is the satisfaction?

If an angry person gave some one a rap there would be a certain amount of satisfaction, but to ask some one else to

do the rapping is cowardly. This is precisely what one does who curses. He wishes God to do what he himself is too cowardly or unable to do.

Cursing affects two distinct objects, the one who curses and the object

A third may come in—one who hears the cursing. Here is where scandal is given. Beware of giving scandal, especially to the young. It is one of the greatest crimes that can be committed, as often it starts a young innocent one on the way of sin. The consequences are traceable to the scandalquences are traceable to the scandal-

giver.

Let parents be most careful in this, as there are numerous instances of the parents' curses resting upon the chil-dren.

In every instance cursing is the effect of downright ignorance. With some, more than with others. Cursing always shows something of the scummy, rowdyish, and riff-raff. Those who have only a small vocabulary curse to emphasize their weakness. The better educated curse to be on a par with their less for-tunate companion—lack of character.

The well trained who curse do so after having lost that finer sense of right and No one is respected because he can spin off ugly curses. It is anything but

No one is respected because he can spin off ugly curses. It is anything but manly.

Young and old should quit this cowardly vice.

Nothing is more beautiful or Christlike in the character of the young than a kind and gentle regard for the old. They whose failing footsteps are slowly

THOUGHTLESSNESS

THOUGHTLESSNESS

It is clear to all students of life and people that thoughtlessness is at the base of a good bit of the unhappiness that makes the world such a bitter place at times. We do not take enough careful thought as to what we do, or what we say, or even, if one might so put it, as to what we think! for thoughts blossom out into actions at the most unexpected moments. Well did the Psalmis say—"Set a guard upon your lips," for it is so easy to give offense by a careless speech, or to hurt some one unwittingly because of a little lack of thought.

thought.

Tactful people are always careful in speaking, and while tact is an inborn instinct in most people, it can and should be cultivated where lacking. embarrassing subjects of conversation who always steers a course into mid-channel where no hidden shoals are apt to give the conversational boat an un-

velcome jar.

Lack of thought is also responsible for many a contretemps in everyday life. Busy about matters of larger moment, one is so apt to overlook an apparently trivial matter, which may in the end have an important bearing on some part of your life. It is not too much to say that lives and even souls have been that lives and even souls have been wrecked because of lack of thought in wrecked because of little things.—True Voice.

CARDINAL NEWMAN'S DEFINI-TION OF A GENTLEMAN

Such a masterpiece of truth and of style is the great English Cardinal's definition of a gentleman that it has be-come a classic on the subject. Says His Eminence: "It is almost the definition of a gentleman to say he is one who never gives pain. He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast all clashing of opinion or collision of feeling, all distraint or suspicion or gloom. He tries to make every one at ease and at home. He has his eyes on all the com-pany. He is tender toward the bashful, gentle towards the absurd. He can gentle towards the absurd. He can resollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does, and seems to be receiving when he is conferring. He never speaks of himself except when compelled; never defends himself by mere retort. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never mean or little in his disputes; never takes an unfair advantage; never mistakes personalities or sharp sayings for ts, or insinuates evil which he dare net say out. He has too much sense to be affronted at insult. He is too busy to remember injuries, and too wise to bear malice. If he engages in wise to bear malice. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated, minds, which like blunt weapons, tear and hack instead of cutting clean. He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive."

TENDERNESS TO THE OLD

Not a Mark of the Weather;

the same lustre and brightness as when

first applied—no cracking—blistering nor fadeing—that's the kind of Paint you want. RAMSAY'S PAINTS stand the severest tests of weather and time because they are mixed right—honest linseed oil—turpentine and coloring pigment intimately combined — the result of Toyears of practical paint making.

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A. RAMSAY & SON COMPANY, MONTREAL.

The Old Folks

and advancing years being an increasing tendency occupitation. The corrective they need is

NA-DRU-CO" Laxatives

Ask your dealer in your town.

BAKING POWDER THE STANDARD AND FAVORITE BRAND.

descending the sunless slope of age have but one consolation as the years speed by them, and that is the tenderness and consideration of those on whose lives the beauties of the morning are breaking. Age is a season of physical infirmity, of mental retrospection, of shattered dreams and earthly disappointments. No more for the old is there a glamor in the rolling stars, no more a triumph in the rolling stars, no more a triumph in the years. The thousand melodies of the present sound far off to their aged ears and the eyes whose tears fall on the graves of old affections. Treat them gently, for by their travail and their sacrifices are yet the presence not only sacrifices are ye the possessors, not only of existence in the world in whose splendors ye exult, but also for the prosperity and bappiness ye thoughtlessly en-joy. Never mind if she and he be old and feeble and of humble garb—they look to you in their helpless years to aid with gentle courtesy their tottering steps. God's blessing will reward you if you do.

OUR BOYS AND GIRLS

KEEPING HIS WORD

On the corner of Dearborn and First street, in Chicago, there is a newsstand, which is occupied every evening between 4:30 and 6 o'clock by a poor newsboy. His full name is Andrew James, but for His full name is Andrew James, but for short the other newsboys usually call him Andy. During the day he is at home caring for his younger brother, while his mother is working. The little money that he makes by selling newspapers helps to support the family. After selling his papers he usually can be found studying in one of the many night schools in Chicago.

One evening last October a gentleman walked up to Andy's stand, bought two papers and gave the boy a one-dollar bill. Andy could not make the change, but said, "You wait here and I'll have the change for you in a moment."

He ran into a nearby clothing store, got the necessary change, and came back to the stand with the 92 cents for his patron, but the latter was gone. Search as he could about the stand Andy could not see him nor did he remember having met him before. "Why, he's a lawyer in the Randolph building," he concluded

That place was nearly five miles fro the boy's stand, but when his work was finished he boarded a street car and went to the mentioned office. e of an hour he reached his destin course of an hour he reached his destin-ation and was admitted to the lawyer's presence. Andy held out his hand, in which the silver and pennies glistened, and said: "Here's your change, sir. I got back as quick as I could, but you were gone, and I had trouble finding out who you were."

who you were."
"Bless me!" exclaimed the lawyer, "I waited a moment until a friend spoke to me, and I forgot all about the change. But for your honesty you may keep the money and add these \$20." Andy was thunderstruck. He thanked the lawyer

best he could, and made his exit.

When Andy came home that evening about her friends. This sort of convers hest he could, and made his exit. there was great rejoiting. Potates, meat, oranges, apples and many other delicacies, which they had not had for quite a while were bought. The rent was paid and the money seemed to last forever. The next evening Andy went to work with a hanniar heart that even forever. The next evening Andy went to work with a happier heart that ever before. He made a resolution that he would always follow the old provers. "Honesty is the best policy."—S. D. Flottemesch in Father Dune's Newsboys' Journal.

CHILD SAINTS

Many little children imagine it is so hard to be good, the effort is not expected of them until they are older. Yet some of the greatest saints in the Church reached their high degree of sanctity at an early age.

Church reached their high degree of sanctity at an early age.

St. Peter of Verona was an eloquent prescher at fifteen. St. Catherine of Sienna was a zealous tertiary at the same age. St. Paschal Baylan convert ed the herdsmen of Aragon when he was but a lad in his teens. St. Aloysius was a saintly child before he was nine years old. When a boy at school St. Dominic sold books to feed the poor during the famine then raging, and he offered himself in ransom for a slave when he was but fifteen. St. Louis of Brignolles, nephew of King Louis, was devoted to the glorification of God, and the mortification of self at an early age. It is recorded of this child that he would steal out of his royal bed and sleep upon the

corded of this child that he would steal out of his royal bed and sleep upon the floor in memory of the king who had nowhere to lay his head.

So saintly was the childhood of St. Charles Borromeo that his singular virtues caused his elevation to the cardinalate at the age of twenty-two. St. Stanislaus Kostka was but seventeen when he died, after a life which, though but short, had its every minute devoted to God. St. Lawrence O'Toole was a model of virtue at the age of fourteen and be-But somehow or other most of these at the age of twenty-two. St. Stanislaus Kostks was but seventeen when he died, after a life which, though but short, had its every minute devoted to God. St. Lawrence O'Toole was a model of virtue at the age of fourteen and became abbot before he was twenty-five. St. John, the beloved disciple, was only a boy when our Lord called him to follow Him. St. Louis, the Crusader, King of France, was but twelve when he ascended the throne and voluntarily vowed to make the defense of God's honor the aim of his life.

St. Agnes, St. Cyril and a host of other child martyrs gave up their lives for the holy faith. These young saints needed not the maturity of years to teach them the better way.

Sanctity and genius, though often revealed at an early age, are occasionally

of such moral and religious training as will educate the conscience and act as the surest deterrent to vice and crime. In the present wave of juvenile orime, we are but reaping the aftermath of godlessness in the home and school, and it is futile to hope for any great improvment until religion is put in its true place in both."

ALCOHOL AND BUSINESS

Speaking recently in the Mansicn House, London, Sir Thomas Barlow, President of the Royal College of Physicians, condemned the fallacy of believing that alcohol was in any way an aid in the performance of business

duties.

How many young fellows, he asked, who had taken no stimulants during their school life began to take brandies and sodas at their mid-day meal directly they entered the university or business? It was simply a custom copied from older men. If a man had a little nauses or stomach disturbance alcohol might temporarily relieve that discomfort, but it was not a real benefit. It

of slow development. Some do not know themselves until the world has tried them. St. Francis Xavier, St. Augustine, St. Ignatius, St. Alphonsus were among those who found the heavenly path amid the tangled ways of earth.

Each one's life is his own to do with as he will. The qualities of heart and mind which God has given him must be used for God and man—the earlier the better, for we are not all set right when we make mistakes at first. Early virtue and early knowledge are sure to bring early reward. note, but it was not a real benefit. It was practically a mode of disguising nature's danger signals.

The most common of these intermediate refreshers was the eleven o'clock drink in the morning, he continued, and many men at their clubs were to be found drinking at five o'clock in the distribution. in the afternoon. The system of multi-plied drinks was far more disastrous piled drinks was lar more disastrous than an occasional debauch, and it resulted in wide-spread damage to the body. The law of self-sacrifice underlies the best endeavors and the best achievements of our lives.

Scientific experiments at Munich, which demonstrated the effect of alcohol A DOG STORY

Some one has written a pretty tale about a dog, which we are told is a true story. One day when the famous poet Whittier was celebrating his birthday. he was visited by a lady who was a fine singer. On being asked to sing, this lady seated herself at the piano, and began the beautiful song called "Robin Adair." White she was singing, Ar. Whittier's pet dog came into the room, and, seating himself by the lady's side, he listened with unusual attention to her song. When she had finished he

which demonstrated the effect of alcohol on the brain and body nerves, were referred to by Sir Thomas Clouston, expresident of the Royal College of Physicians, who said that some of the most distinguished living doctors in Germany had become abstainers on account of those experiments.

Dealing with the fateful period of her song. When she had finished he came and put his paw very gently into her hand and licked her cheek. "Robin adolescence, between the ages of fifteen and twenty-five he said that the con-sumption of alcohol was attended by an extreme danger to such a delicate organ as the brain. A certain amount of alcohol premoted happiness of a kind; also 'Robin Adair.' "
The dog having heard his own name in the song seemed to think that it was all for his benefit. From that moment during the lady's visit, he was her devoted attendant. He kept at her side while she was indoors, and when she went away he carried her satchel in his mouth with every evidence of distress. it led to what they would call the organ-ic feeling of satisfaction, but it diminished self-centrol.

At this period it had a sad effect on the finer type of brain. Edgar Allan Poe spoiled his life entirely during an excess of alcohol taken in the adolescent period. Swinburne, who was also a vic-tim of this habit, and who might have tim of this habit, and who might have produced a great deal more and better work than he did, wrote poetry and literature of a kind which he greatly regretted in the latter part of his life.

"No man," he said, "should take alcohol until his beard has grown, and after it has grown he should not take it till he has reached five and twenty years and then he should he precious gareful The sign, "Boy Wanted," appeared in a certain window. In the course of a week a number of boys applied for the place. One was flually engaged, and when the storekeeper was asked why he had chosen him instead of the others

and then he should be precious with it." The Lord Mayor spoke of the period

sixty years ago, when he first went into active practise in London. It was a common custom then for a young man to have a glass of beer at 11 a. m. He (the Lord Mayor) steadfastly set his face against the habit, and inculcated the general principle of abstaining from alcoholic drinks until the time when they had their mid-day or evening meal.

A good pot of tea was more sustaining than a glass of beer when he was called

upon to do extra work. "If someone could substitute a non-injurious drink that would give that comfort to meals which some desired, then alcohol would almost altogether go to the wind."-Sacred Heart Review.

Just sit down and write us for full particulars of the best business proposition you are likely to hear this year. Let us tell you, in plain words, how very little money will start you in the profitable business of poultry-raising The Peerless Way. Let us show you why it will pay you well One PEERLESS to adopt the Peerless methods, to make use user will sell 200- of the advice and aid of the Peerless Board of the Peerl

000 fowl this year all this output prices stay high for every sort of good poultry and eggs. The market is far big-ger than the present product— and it grows bigger day by day. Poultry-raising is the best busi-ness for any farmer, any far-mer's child. Pays better for the time and money invested. Profit is surer. I sn't over-crowded—and never will be.

Poultry ought to be a side-line on every farm -

The poultry-crop is the crop that never fails. Ev farmer certainly ought make poultry a side line least—it is a certain profit make poultry a side line, at least—it is a certain profit for him. no matter how bad a year he may have with his other cross. And the Peerless customer need feel no worry about finding a market for all he wants to sell in the way of poultry or eggs. We look after that for him. We find him a buyer who pays the best market prices in spot cash. Your credit with

us makes it very easy to start -Your credit is perfectly good with us. You can equip yourself fully for successful poultry-raising, and you don't need ready money to do it. We trust you; and we will make the terms so easy for you that you will never feel the outlay. In fact a Peerless Outfit pays for itself and quickly, too.

Experts—pay you well, and profit you speedily

Raise The Crop That Never Fails

Let us ship you this. We will trust you with it, show you how to succeed, and give you a 10-year guarantee.

Within a month or so from this very day, you could have a poultry-for-profit business well

under way. Write and ask us to Write and ask us to prove to you that success with poultry, The Peerless Way, is possible for anybody of good sense in any part of Canada. Get the facts about it. They are facts that will probably be new to you. Send for them—it's for your own benefit we suggest that you send for them at once, without another once, without another day's delay. Just use a post card, if you haven't e stamp handy—put your name and address on it—say 'Show me'—that's all that's necessary.

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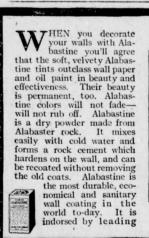
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McCormick Sow at Correct Depth and Are Easy on Horses

VITH this light draft Mc-Cormick Drill you can plant peas, beans, corn or any other large seed, and

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McCormick Drills have disk bearings as near dust-proof as disk bearings can be made. Here's why; The oil runs from the inside towards the outside, and the constant supply tends to force out grit or dirt. The oil cups

are large and convenient. Let the McCormick agent in your town tell you all the facts, or, write

to nearest branch house below for any special information you desire.

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HAMILTON, CANADA

CATHOLIC POPULATION

There are 15,015,569 Catholics in the United States according to the 1912 edition of "The Official Catholic Directory," published by P. J. Kennedy & Sons of Baroksy street, New York. The figures given in the 1912 volume include only continental United States and do not embrace the number of Catholics in any

continental United States and do not embrace the number of Catholics in any of our island possessious.

Comparing the figures of the 1911 and 1912 issues a gratifying gain is seen in the number of Catholics for the Directory of 1912 shows an increase of 396,808 souls for the year. The figure 15,015,569 includes all Catholics and does not deduct 15 per cent. for children and infants as was done by the government in its census of 1906 99, and which is invariably done by Protestant statisticians when quoting numbers of Catholics. It is of interest at this time, also, to look back ten years and discover what gains have been made. Glancing through the 1902 Catholic Directory published by the Wiltzius Co., in Milwaukee, it is seen that the Catholic population at that time was 10 976,757 and compared with the present total of 15,015,569 a gain of 4,038,812 is recorded for the decade.

cade.

Not only has there been a gain in the number of souls, but there has, also, been an increase in the number of Catholic clergymen, in the number of churches, sohool academies and charitable institutions during the past year, and by referring to "The Official Catholic Directory" for 1912 it is found that there are 17,491 Catholic priests in the United States. Of these 12,996 are secular clergymen and 4,495 are members of religious orders. This figure shows a gain of 407 priests.

bers of religious orders. This figure shows a gain of 407 priests.

Four hundred and seventy-eight additional churches are recorded in the Kennedy publication, and the general summary shows that at the beginning of this year there were 13,939 Catholic churches in America. Of these 13,939 nearly 10,000 have resident pastors or, to be exact 9,256 churches have resident priests, the other 4,683 being mission churches, that is, attended from neighboring parishes.

There are at present fourteen archi-

bishops in the United States, each of the fourteen archiepisopal sees being occupled. Three are cardinal archbishops. In addition to these there are titular archbishops in the United States, both being retired ordinaries. It is a remarkable fact, and deserves special attention, that according to the Directory there is only 1 vacancy in the bishopries of this country. The Vicariate of Brownville, Texas, is mourning the loss of its bishop. All told, there are 97 bishops in continental United States, some of these, of course, being coadjutor and auxiliary bishops. In addition there are 2 arch-abbots and 15 abbots.

Eighty-three seminaries are discovered in various parts of the country, and 6,006 students are preparing for the holy priesthood in these seminaries. There are 229 colleges for boys and 701 academies for girls, although there are more students in the 229 colleges for boys than there are in the 701 academies for girls.

more students in the 220 colleges for boys than there are in the 701 academies for girls.

One of the most interesting features of the Directory's table are the statistics for parochial schools. According to the Directory there are 5,119 parishes which have schools attached, with an attendance of 1333 736. Over and above the parochial schools there are 289 orphan asylums, in which 47,111 orphans are taken care of. Counting the children in parochial schools, the number of young ladies and young men in academies and colleges, and including the orphans and children in other charitable institutions, it is found that at present there are under Casholic care in the United States 1,540,049 young people. Special attention has been given to the Directory figures, and as the reports were received from the chancery office of every diocese in the country, the figures must be taken as correct. They are official because they are furnished by the authorities of the various dioceses.

Official Catholic gives an interesting array of figures, and perhaps the most interesting are those showing the Catholic population of the various states in the Union. The appended table shows the number of Catholics in the 25 states having the "The

	778 076
1-New TOLK	616,920
2—I dunsy I vanto	447.400
0-IIIIIOIS	447,400
4-Massachusetts 1,	381.212
5-Ohio	745 271
6-Louisiana	583 000
7-Wisconsin	556 703
8-Michigan	554,320
9—New Jersey	502 000
10-Missouri	455.000
11—Minnesota	447 280
11—Minnesota	412 973
12—Connecticut	399.500
13-California	300.917
14-Texas	261 625
15-Iowa	
16-Maryland	260,000
17-Rhode Island	255,000
18-Indiana	227,695
19—Kentucky	158,945
20-New Mexico	140 573
21—Nebraska	130 755
22—New Hampshire	126 034
	123.547
23-Maine	121 000
24-Kansas	105 000
25-Colorado	105 000

In Fear of Consumption

To be entirely cured of a cold which threatened to become consumption naturally makes one think well of the treatment which helped to effect the

treatment which helped to effect the cure.

In a letter just received from Mrs. Edson Brock, Trenholm, Que, the writer says: "I wish to tell you that I have used Dr. Chase's medicines with great success. I took a very bad cold and could not get rid of the cough. I felt so bad that I really thought I was going into consumption. I got well by using Dr. Chase's Syrup of Linseed and Turpentine.

The Chase's Kidney-Liver Pills also did me a let of good. You may publish this if you wish, for many people already know what great good Dr. Chase's medicines have done me."

SANOI

The Sanol Manufacturing Co.

The 1912 edition of the Directory will be the most complete that has ever been published and will contain information published and will contain information that has not appeared in previous direc-tories. During the year this publica-tion was acquired by P. J. Kennedy & Sons of 44 Barclay street, one of the oldest Catholic publishing houses in the

The Shoe is on the Other Foot

The Shoe is on the Other Foot

Orange bigots in Canada, Ireland,
England and Scotland, who have been
claiming that Pope Pius' recent "Motu
proprio on the privilege of the clergy
was "a blow at human liberty," "at the
sanctity of property," and so forth,
should now hold their peace. For it
has been proved that a similar rule
holds among Scotch Presbyterians and
English Wesleyans, as well as in the
Church of England. An identical rule
also obtains in the regulations of the
Protestant "University of Trinity
College," Dublin. It reads: "All domestic differences shall be examined and,
if possible, decided within the college.
He who brings another into court without the consent of the provost and the
majority of the Senior Fellows shall be
expelled from the college."—Pittsburg
Observer.

White Swan Yeast Cakes

If you want your family to eat more read, bake it with White Swan Yeast Cakes. Try a 5c package containing 6 cakes—at all grocers or write to-day for sample. White Swan Spices & Cereals, Limited, Toronto, Out.

FATHER COURTOIS DEAD

We regret very much to have to chronicle the death of the Rev. Joseph Edward. Courtois, parish priest of St. Josehim, Essex Co., which took place at 2p. m. on Easter Sunday. He succumbed to an acute attack of diabetes after less than twenty-four hours' iliness. His obsequies were held at 10 s. m. on Wednesday the 10th inst. His Lordship, the Right Rev. M. F. Fallen, D. D., presided in cope and mitre, assisted by Rev. Father James, O. F. M., and Rev. P. Corcoran. Solemn Requiem Mass coram episcopo was celebrated by Right Rev. Mgr. Aylward. Rev. J. A. Pinsonneault acted as deacon, Rev. D. Brisson as sub-deacon and Rev. L. Pitre as master of ceremonies. Besides these the following priests were in the sanctuary: Rev. Fathers West, St. Cyr, Brady, Aboulin, C. S. B., Murray, C. S. B., Langlois, Besudoin, Parent, McCabe, Hodgkinson, Renaud, C. S. B., Fuma, C. S. B., Downey, Tobin, Landreville, Laurendeau, Martin, O'Neil, Ford, Stroeder, O'Connor, Fuerth, Robert, Neville and Doe. Rev. P. L'Heureux lead the choir in the rendering of the sacred and solemn chant. The sermon was delivered in the French language by Mgr. Fallon, Bishop of London.

was delivered in the French language by Mgr. Fallon, Bishop of London.

His Lordship began by referring to the fact that this was the second time in a little more than a year that death had deprived the people of St. Joschim of the shepherd of their souls. But this last bereavement, from one point of view, was sadder than the first. Father Lorion's death had come after a long and lingering illness and when he was already well advanced in years. It was long expected by himself and by his people. But that of Father Courtois was appalling in its suddenness and so had given a violent shock not only to his own people but also to his brother priests, to his Bishop and to the whole diocese. On Holy Thursday he was in the episcopal city to assist at the solemn blessing of the holy oils and appeared to be in his usual good health and now he lies cold in death's embrace. From the suddenness of his going His Lordship drew some useful lessons for all those present. Continuing he referred in words of praise to the character and work of the departed priest, and emphasized in particular his modesty and love of retirement. He had no desire to make himself prominent among his brother priests or conspicuous among his fellow-men. The Right Reverend speaker then expressed his gratitude to the good spriest who had gone for the his fellow-men. The Right reverends aspeaker then expressed his gratitude to the good priest who had gone for the reverence and obedience which he had always rendered to his Bishop. A secular priest takes but one vow on the day of his ordination—the vow to "rever-



Does It Pay

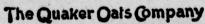
to serve low-grade oatmeal to the children, when Quaker Oats costs one half cent per dish?

Quaker Oats is made from just the rich, plump grains-the finely flavored oats.

We get but ten pounds from a bushel. That cream of the oats, when prepared by our process, forms

the finest oat food in existence. The exquisite flavor has won millions to it.
In this daily dish—this premier food—don't
you think that the grade is important?





PETERBOROUGH, ONT.



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H OW do you buy a wagon? Do you wait till you need one and then take the first that's offered you, or do you find out in advance which wagon will give you best service, and buy that one? Why not get as much as you can for your money? Buy the wagon that will stand up for the longest time and be easiest on your horses. That wagon is an IHC wagon. Here is why: Each IHC wagon is thoroughly inspected. IHC wagons—

Petrolia

Chatham

have just one standard—the highest. The lumber used is selected from large purchases. Every stick of this lumber is carefully inspected. Another inspection is made when the parts are ready for assembling. This inspection assures perfect shaping and ironing.

The third inspection, when the wagon is ready for the paint shop, covers all the points of superior construction for which I H C wagons are famous. Bearings are tested, every bolt and rivet is gone over, the pitch and gather of the wheels are verified. When this inspection is finished, the wagon is up to standard everywhere, good enough to be stamped with the I H C trademark.

The final inspection is made when the wagon is ready for delivery. Four inspections to make sure that you get everything you pay for. All these inspections are for your benefit, so that any farmer who owns one can say with truth, "My I H C wagon is perfectly satisfactory." The I H C local agent will show you the wagon best suited to your needs. He will supply you with literature, or, we will send it if you write. Address—

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Montreal, P. Q. St. John, N. B. IHC Service Bureau

au is to furnish, free of charge to all, the

better farming. If you have any worthy questions concerning solts, crops, land draining, firgingle, terriller, etc., make your inquiries specific and send them to IHC Service Bureau, Harvester Bulding, Chaqo, U S A

ence and obey" his Ordinary. Father Courtois had always been faithful to that solemn engagement and during the whole of his sacerdotal life had never given an uneasy moment to those whom God had placed over him. The good done in the different parishes over which whole of his sacerdotal life had never given an uneasy moment to those whom God had placed over him. The good work which the departed priest had done in the different parishes over which he had presided was then touched upon. In the French Settlement and at Paincourt, where most of his days as a priest had been spent, he had labored zealously and with no little success for the spiritual and temporal welfare of those parishes, building churches, establishing schools, and applying himself with energy to all the duties of a good pastor of souls.

These duties, broadly speaking, were three: 1st, to exercise the ministry of the word by preaching God's word and it alone from the pulpit: 2nd, to administer the sacraments of the Church—to baptize the little ones of the fold, to absolve the penitent from their sins, to feed the flock of Christ on the Divine Food prepared for them by the Good Shepherd and to comfort and strengthen the dying for their last journey; 3rd, to stand at the altar of sacrifice and to plead the the altar of sacrifice and to plead the cause of his people before the throne of Divine Justice. Father Courtois had always recognized that these were the duties and the only duties of a good pastor and had performed them with care and with zeal. And, said His Lordship, any pastor who fulfils these sacred obligations well will always find enough to do. His pastoral work will engage all his time and all his energies and will his time and all his energies and will leave him no leisure to squander on things foreign to his vocation in life or to meddle with affairs which do not belong to his province. The duties of a parish priest begin and end with the promotion of the spiritual and temporal interests of that portion of the flock of Christ which has been committed to his care by his ecclesiastical superior. Father Courtois' life was an exemplification of this truth.

In conclusion His Lordship reminded his hearers that although they would never again see their late pastor at the altar of their church or hear his familiar voice from its pulpit nevertheless they still had a duty to perform towards him
—the duty of prayer for the repose of
his soul. This duty was all the more
imperative because of the suddenness
with which the hand of death had been laid upon him. They should urgently beseech the God of mercy to deal leni-ently with His servant departed and to grant to him eternal light, rest and

peace.

His Lordship then sang the absolution, after which the funeral cortege proceeded to the cemetery adjoining the presbytery, the thirty priests present leading the procession with lighted tapers in their hands and singing the Benedictus. The body was carried to its last resting place by Messrs E. Quennville, E. Tellier, W. Giroux, C. Laporte, C. Caza and E. Pinsonneault. The last prayers at the grave were chanted by Bishop Fallon.

The late Father Courtois was born at Gentilly, P. Q., in the diocesse of Nicolet. His classical studies were made at the diocesan college; later he studied

let. His classical studies were made at the diocesan college; later he studied for some time at Assumption College, Sandwich, acting at the same time as master of studies. He finished his theological course at the Grand Semin-ary, Montreal, and was ordained in St. Peter's Cathedral, London, on August Peter's Cathedral, London, on Angust 25, 1889. The RECORD extends its sincere sympathy to the good people of St. Joachim in this the second sad sfliction which has come to them in a twelvementh. May the soul of the faithful priest, who has now gone to his reward, rest in peace!

peace!
Before leaving for home Bishop
Fallon appointed the Rev. C. Laliberté
as the successor of Father Courtois.

A BISHOP TO NON-CATHOLICS

ON INVITATION OF PROTESTANTS DELIVERS A LECTURE ON THE CHURCH

As part of the work of the visitation of his diocese Right Rev. John W. Shaw, D. D., of San Antonio, Texas, is giving lectures to non-Catholics. While visiting Del Rio it is interesting to note that he received an invitation for a lecture from the non-Catholics. He gladly accepted, and a large sudience, composed chiefly of the non-Catholic citizens, greeted him at the Vendome Theatre. The subject of his lecture was "The Catholic Church, the Only True Church of Christ." On the rostrum the newly elected Major of Del Rio, Hon. George McMullen, and Hon. C. K. McDowell, County Judge, both non-Catholics, occupied prominent positions. Catholies, occupied prominent positions.
Judge McDowell introduced the Bishop and during the evening the later claimed the closest attention of one of the most representative audiences that has been gathered in Del Rio. They were all gathered in Del Rio. They were all grateful to the Bishop for his masterly presentation of the Catholic position, and said they understood the claims of the Catholic Church better.

Murphy.—At St. Michael's Hospital, Toronto, on Sunday, March, 31st, 1912, Mrs. Joanno Murphy, widow of the late Mathew Murphy, of Whitby, Ont. aged, seventy-one years. May her soul rest

Kelly .- In Wallaceburg, Ont., Jan. 17th, 1912, Edward Kelly, aged sixty-three years. May his soul rest in peace!

J. P. K.—Please have a talk about the matter with your parish priest. We wish you could see the work we are doing in this end of the country. Even in secular studies we are 25 per cent. shead of the public schools.

Favors Received

A Newfoundland subscriber wishes to return thank to our Blessed Redeemer's Bitter Passion for a great favor received.

favor received.

A reader wishes to return thanks for a great favor received after prayers to the Sacred Heart, the Blessed Virgin, St. Anthony and the Souls in Purgatory.

A reader wishes to return thanks for a fayor received after prayers to the Sacred Heart of Jesus, the Blessed Virgin, St. Joseph and St. Anne and a promise to publish.

The prayers of the readers are requested to the Blessed Virgin, St. Joseph and St. Anthony for a very great spiritual favor — the conversion of a great sinner.

sunner.

A subscriber wishes to return heartfelt thanks to Almighty God for a favor received after prayers to the Holy Family and St. Anthony and by being god to the poor, and a promise to publish, and also asks another favor of Almighty God for which a Mass will be said for the suffering souls if granted.

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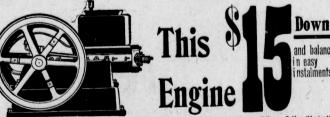
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