

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 20, 1912

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### AN OLD STORY

A correspondent has sent us a long screed about Orangemen, with a request to have it published. However, we cannot do so at present; and, moreover, what would it profit? Orangemen talk an archaic language. It resolves and protests and bears in every reference to Rome but bondage and oppression. 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 recast to their duty of safeguarding the Empire, 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 thrall 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 generation, with its Carnegie libraries, short cuts to knowledge, was the favored of the ages. Reference is, of course, made to past times, but perfunctorily as if to designate them as of little consequence as factors in the work of education. 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 loss what to do. Give them facts and they will smile with a pitying condescension; tell them to read and they will state they have no time for special pleaders. Yet we venture to say that in one of the old European universities, founded 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 at the essence of things. They assimilated the learning 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 instruction in public school, the Normal School, etc., have their roots in the ages of faith, whose golden rule was that "no man can be the client of science who does 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 biased writers.

### 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 of Prohibition, but they have no weight with the many who believe in comporting themselves like reasonable beings. Abuse is not an argument, and personalities serve but to create a suspicion that they who use them are not worth considering seriously. The real temperance man seeks 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 Abstinence. That they achieve success is beyond doubt. Not that they do all they wish, but their work is bearing fruit, and is commanding 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

community, cannot but see in the trend of the times that liquor-drinking is a handicap and may in time make for dishonor and ruin.

### TOO FAR AWAY

It strikes us that Rudyard Kipling is too far from Mandalay. When he bids farewell to his soldiers and natives of India 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 look 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 Imperialists.

### 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 saline 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 about every subject under the sun. Instead of arraying their souls with ideals and ideas, with sources of inspiration and enthusiasm, they put upon them anything and everything from the "rag-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 chattering about actresses, rather than be refreshed by the pure water of decent reading. No wonder, then, that many of us are incapable of being serious, and 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. The chief characteristic of the "New Journalism," says Mr. Chesterton, is simply that it is bad journalism. It is, beyond all comparison, the most shapeless, careless and colorless work done in our day.

### NEWMAN AND ROME

A touching passage appears in William Barry's "Life of Newman." On his first visit to Rome the author declares that the sight of it overcame Newman. "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 helms 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, magnæ virginis Urbs." While the famous lines in the First Eclogue describe "kneeling and affectionately" what he was feeling, "quite abashed" to be standing in the City of the Apostles. He should invoke a "proper pride" lest he should prove distasteful 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 Ireland. He was drawn to that loveliest of islands as by a loadstone—wandered through the centre, making for Palermo, and was stricken with fever and laid up at Castro Giovanni, where he nearly died. His account of this expedition is pathetic—an admirable piece of self-portraiture, abounding in dreams, through which runs the cry of depression. "I have not sinned against light," he had written during the cholera in 1832; "one is destined for some work which is yet undone"; he had written as he seemed at death's door. Recovering, he was detained, homeless and desolate, in Palermo; there, soothed by his visits to the sanctuaries of which it has so many, he wrote, "O that

thy creed were sound, thou Church of Rome!" He sailed at last in an orange-boat, and as a calm held them one whole week in the Straits of Bonifacio, his heart breathed out its deepest aspirations, "Lead, kindly Light!" This most tender of pilgrim songs may be termed the "March" of the Tractarian Movement. It is pure melody, austere yet hopeful, strangely not unlike yet stanzas which Carlyle has made familiar to the whole English race, the "Mason-song" of Goethe, in its sublime address and inviolable trust. Both are Psalms of Life, Hebrew or Northern, chanted in a clear-obscure where faith moves onward heroically to the day beyond.

### THE POPE—A WORD PICTURE

"Watchman, what of the night?" All's well, and a fine night. The Dome serene in the darkness, the Pope Pius X. has taken the first step in that respect—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 the basis of the Breviary, the Psalms 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 Psalter of one hundred and fifty Psalms 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 "Psalterium dispositum per hebdomadam." If the office in practice be recited as it stands in the Breviary, the law and the intention of the Church would be completely fulfilled. But there have been introduced into the Calendar so many Offices of Saints, which, according to the Rubrics, took precedence of the very and the Ferial Offices, that very few days remained upon which these latter Offices could be recited. Their length was also practically increased, so that the number 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 opportunities of reciting the Breviary. These Votive Offices were much shorter than the Ferial, they were in 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 repetition bred, not contempt indeed, but mechanical and distant recitation, variety engenders interest, attention and devotion.

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 the clergy. To do this, the Rubrics of this object, another purpose 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 Psalter be recited in the same manner as it has been in the past, taught, defended and practised as an integral part of divine revelation and of the Christian Religion, shall in no wise suffer. The Psalms have accordingly been re-distributed throughout 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 explain these changes of the Rubrics.

### 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 Courtney Moore, M. A., proposed a resolution congratulating the Church of England, on his victory over the Bishop of Clogher, in his proposal of the 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 that the religious element in the discussion was not only dominant but predominant. The raising of this controversial argument really came 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 uncharitable, 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 his residence of over forty years in the county of Cork he never received anything but kindness and courteous consideration. During that long period the country had been agitated many times. He remembered the Rising of 1867, and he remembered the agitation on Mr. Gladstone's Church Act of 1839; he remembered many agitations, and through them all he never received anything but kindness and respect 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 made himself very so to speak, justifying 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 adopted.—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 respect—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 the basis of the Breviary, the Psalms 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 Psalter of one hundred and fifty Psalms 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 "Psalterium dispositum per hebdomadam." If the office in practice be recited as it stands in the Breviary, the law and the intention of the Church would be completely fulfilled. But there have been introduced into the Calendar so many Offices of Saints, which, according to the Rubrics, took precedence of the very and the Ferial Offices, that very few days remained upon which these latter Offices could be recited. Their length was also practically increased, so that the number 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 opportunities of reciting the Breviary. These Votive Offices were much shorter than the Ferial, they were in 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 repetition bred, not contempt indeed, but mechanical and distant recitation, variety engenders interest, attention and devotion.

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A note of alarm has been sounded in quarters to this effect: "Are the Breviaries which we have at present, to be henceforth entirely to be replaced by the new Breviary, which is to be introduced? It would be well to wait till the complete reform has been made, and then by Breviaries that will have some guarantee of permanence." There is really no need for this alarm. Mgr. Menghin gives the following assurance: "There is no foundation of truth in this, and the foundation of truth is that the Breviary is drawn from it are false too. Instead of being useless, the Breviaries of to-day are absolutely necessary for those who wish to use the new Breviary separately; and as regards the following assurance: "There is no foundation of truth in this, and the foundation of truth is that the Breviary is drawn from it are false too. 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MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPTER XIX

The sea waxed calm, and we discovered two ships from far making main to us. Of these, the one of Epidaurus this: But on they come—Oh, let me say no more! Gather the sequel by what went before."

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 we might outlast her, but a man-of-war's crew would soon restore the balance of power, if it did not make it preponderant 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 have recognized this beyond all doubt, and will be on our heels the moment we 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 get down with a flag of truce, and see what terms could 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, herself in bent on pursuit. If in no immediate hurry, it might occupy her four-and-twenty 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 Speedy lay her bows toward us, and she had just 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 leveled his glass toward the frigate. "There's the deuce! pay down there, Miles—no balling this way, for a life or death, and another 'er it. The shot was intended for the leading boat, 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 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 himself of the circumstances 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 have been the intention of the Frenchman. I immediately acquainted Marble with my views of the matter, and he seized on the idea eagerly, as one probable and natural.

"Them's our fellows, Miles!" he exclaimed; "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 boat. This could not be done, however, without going within reach of the English guns; the late experiment showing unanswerably, that we lay too near in the drop of the water, 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 they were in the Dawn to leave them miles behind her, in the first hour. Each instant rendered my first conjecture the most likely to be true. There could be no mistaking the exertions of the crews of the two boats; the pursuers seeming to do all they could, 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.

The reader will understand that large ships seldom engage, when the ocean will permit, without dropping one or two of their boats into the water; 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 muster only one or two boats that will swim, after a combat; and frequently only the one she had taken the precaution to lower 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, should one be found, after the first two or three all-important minutes were lost.

The Dawn showed her ensign, as a sign we saw our poor fellows struggling to regain us, and then we filled our main-top-sail, squaring away and standing down abreast of the fugitives. Heaven! 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 inducement of feeling, interest and security to do so. With our present force, the ship could easily be made 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 down to Hamburg.

Our old craft behaved beautifully. Neb was at the wheel, the cook on the fore-castle, while Marble and I got ropes cleared away to throw the runaway, 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

ten oars, and was full manned, was gaining fast on the fugitives. As we were after the mast, the crew of the cutter, 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 sinner 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 done times at least, to encourage the men to pull for their lives, though they were not yet within a mile of us. The constant raising 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 hopes of being seen, but got no answering signal, the distance being still too great.

At that moment I cared nothing for the gun of the English ship, though we were running directly for them. The boat—the boat was our object! For that she 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 was a westerly gale, which 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 uneasiness, the cutter astern certainly going through the water four feet to the other's three. Manned with her regular crew, with everything in order, and with men accustomed to pull together, the largest boat and rowing ten oars to 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 lessened chance of success, and 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 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.

The end approached. The Dawn had been of course on her, Marble and Diogenes having dragged down the main-topgallant-sheets and hoisted the sail. The water foamed under our bows, and the boat was soon so near it became indispensable to haul our wind. This we did with the ship's head to the windward without touching the rigging, though we had 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 intensity. Our men were so near we could recognize the firing cutters, and the 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 firing cutters, and the fact 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 within range of his lead; but this I never would permit. I promised to use them should the English attempt to board the ship, but did not dare to anticipate that movement.

Nearer and nearer came the boats, the chasing gaining always on the chased; and now the Black Prince and the Speedy each had a shot quite over the heads of the three frigates, rather increasing than lessening that distance, however, as they drifted to leeward, while we were slightly luffing, with our yards a little braced up, the leechees lifting. Neb steered the ship, and 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 with the Dawn, which 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 of the Speedy, and one of our men was 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 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 fifty yards of us—the English less than twenty behind them. Why the latter did not now fire, I do not actually know; but I suspect it was because the 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 chances fast turning to his side.

I called out to Marble to stand by with a rope. The ship was slowly drawing ahead, and there was no time to be lost. I then shouted to my second mate that he should be of good heart, and he answered with a cheer. The English hurrahed, and we sent back the cry from the ship. "Stand by in the boat, for the rope!" I cried. "Heave, Moses—heave!"

Marble hove from the main-chains, the rope was caught, and a motion of hand told Neb to keep the ship off, until

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 felt the enormous additional pressure of this broad breadth of canvas. At this instant there was a cheer from 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 two rows 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 low-line slipped from the thwart of the boat, and we shot away, as it seemed to me, a hundred feet, on the end of the very next second. There was not time for the Americans to get seated at their oars again, before the other cutter grappled. All that had been gained was lost, and, after a near and close chase of recovering the most valuable portion of my crew, I again left the cutter, 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 water out of the Speedy's cutter, and then, as I was awake, at first he dashed on, and I unwilling he should, for I wished to speak him. The main and fore-sheets were eased off, and Neb was told to keep the top-sails lifting. This 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 off the traftail, 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 the Speedy, the other day?" called out the lieutenant. "Sent them adrift," I answered. "We've had enough of prize crews in this ship, and want no more."

"Heave to, sir, on the pain of being treated as a pirate," he called out. "Ay, Ay," I 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 crew!"

This was neither dignified nor polite, and I ordered my mate to be silent. A good natured tone I indulged 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 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 frigates did not fire at us, after the guns already mentioned. Why they 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.

Great was the disappointment on board the Dawn, at the result of the final chase, and the result of the day. Marble swore outright; for no remembrance 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 roused.

As for myself, I felt as much as any of the party, but preserved more self-composure. 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 on us. In the latter case, they might board us with their boats, which an hour or two's work would probably enable them to do again. But I had no intention of remaining in their neighborhood, being desirous of profiting by the present wind.

The sails were trimmed accordingly, and the ship was steered northwesterly, on a course that took us past the three vessels-of-war, giving them so wide a berth as to avoid all danger from their batteries. As soon as this was done, we resumed our travelling her road at a good rate, I beckoned to Marble to come near the wheel, for I had taken 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 not 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 likes to do, unless indeed it may be the office of stowing the jib in heavy 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," he has been a bad job, this last. 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 nature of the disappointment I felt, when I saw 'em give up. I can best compare 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."

"It can't be helped, and we must take things as we find them. The question is, should it be done with the ship? What the odds will be after us with the news of the Yankee, on board of whom they put a prize crew, being adrift without the men; and there are fifty cruisers ready to pick us up. The news will spread all over the Channel. As a week, and an opportunity of getting through the Straits of Dover will be so small as not to be worth naming; nay,

these fellows will soon repair damages, and might possibly overtake us themselves. The Speedy is only half crippled."

"I see—I see. You've a trick with you, Miles, that makes a few words go a good way. I see, and I agree. But an idea 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 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 between Ireland and Scotland and work our way round Cape Wrath, and go into a long road, I know, and a hard one in certain seasons of the year, but it may be travelled in midsummer, comfortably enough."

"I like your notion well enough, Marble, and an ready to carry it out, as far as I am concerned. 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 point, Miles, the difficulty is in the war, and the hot press of our countrymen, who are going to the English will be shy in visiting the 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 if we are obliged to go aloft. Call Neb to the wheel, then, and we'll 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. We were away from the spot where they lay, the frigates had sunk behind the 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 admirably. Neb began to grow impatient, and found them less arduous than had been apprehended. The direction of the wind was so 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 as the Land's End, however; and I determined to be then governed by circumstances. Should the wind shift, we always had the direct route before us; and I had my doubts whether putting a bold face on the matter, resting close in with the coast, and then appearing to be bound for London, were not the wisest course. There certainly was the danger of the Speedy's telling our story, in which case there would be a sharp lookout for us; while there was the equal chance that she might sight nothing for a week. Eight-and-forty hours were necessary to carry us as far as the Land's End, however; and I determined to be then governed by circumstances. Should the wind shift, we always had the direct route before us; and I had my doubts whether putting a bold face on the matter, resting close in with the coast, and then appearing to be bound for London, were not the wisest course. There certainly was the danger of the Speedy's telling our story, in which case there would be a sharp lookout for us; while there was the equal chance that she might sight nothing for a week. 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sculpture 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 of 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.

From the command "Go forth and teach all nations" the Church was given authority over all institutions of learning. Tho' in some countries schools 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, all kinds of industrial arts and manufactures, delving into the earth for its treasures, building of churches, cathedrals and ministers, giving new thoughts in construction, and for all these things 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 developed and expanded in the fourth and fifth phases of civilization.

As we have no gifts but those which come from God, they should no gift be used but that its interior benefit 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.

Many nations conserve as national monuments of past glory in history and architecture, the magnificent buildings 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, 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 vestiges of Catholic architecture erected in the mediaeval ages, and it is guarded and cared for by the successors of the government which destroyed so many cathedrals and churches, also monasteries, convents, schools, colleges and universities, in the hope of establishing a religion without a "rock" foundation and not having a head with divine authority to guide it.

By reference was made to South America because of the special reason that all its beauty in church architecture, in seats of learning, in the homes of legislation, in industry, in commerce, in transportation and in help to the masses, a great part of the American Vespucci gave the name to the western hemisphere, has its progress been under 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-styled promoters of a religion, or the restrictions 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 mistakes might be made.

During the ages of the Church she has gathered the interests of actual truths and, having 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 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 danger of shipwrecking our faith on the modernism of the age.

Being the tabernacle of truth the Church can allow the storms of misrepresentation, vilification, 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 the nations under civilization. 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, it is really its powerful promoter. It does this by appealing to man to follow high ideals, by a strong condemnation of covetousness and the incultation 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 the right 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, monastic orders, missionaries, popes and priests. The work of honest hands increases God's blessings to man, and the beauty of crystal streams, perfumed flowers, shady meadows, low 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 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 concerns 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 over 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.

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 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. He who hears the Church on earth, I will hear on earth, and he who binds on earth, I will bind on heaven, and he who looses on earth, I will loose on heaven." This is the power of the 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 between classes of society. Sometimes that antagonism becomes acute, from the abuse of power, revolutionary religious changes or the decay of religion as in socialism.

The Catholic Church, however, continues to apply her ancient principles to guard society from these ills. In her strict justice she forbids evil enrichment, overreaching in business, unfair prices, secret commissions and usury.

She requires strict justice between employer and employed, forbids under-pay or 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 the result in undefined currents running underneath the surface 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 immorality.

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

Jealousy of 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 Christianity, 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 built by Christ on the rock of Peter, and to whom was given the promise that He would stay with it until the consummation 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 Protestant Episcopal church—granddaughter of the Rt. Rev. Jonathan Mayhew 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 not to be coerced or compelled to 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 pass such holidays as Christmas, Good Friday and Easter Sunday. I know now, however, that the lot 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 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 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 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, 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 step—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 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 I 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 my sins, all my weaknesses, all my feet, with a sincere and contrite heart.

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 kindness and the sympathy of the saintly old man before whom I knelt helped, encouraged and guided me. Then, in that little confessional in the darkened 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 restless, helpful place when one is weary and worn with the cares of this world, and one's sins seem all too heavy to bear, than to take it all to Christ and, through His priest, if one is truly repentant, receive forgiveness.

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 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 have played the part of a French, German, Italian and Greek writer. 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 have played the part of a French, German, Italian and Greek writer.

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 away, so inaccessible, now He is with me in every step of my life. And I never place my feet 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 make the mistake 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.

### THE UNIVERSE IS NOT A RIDDLE

Having once accepted the idea of God, the Poetive and 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 probable 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

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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 contrary, it is worthy of our most enthusiastic study.

Now comes the question: has science shown 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 religion with faith there is much to make this plausible. It is to me inconceivable that a good God could make a world like the present one were it the best and the end-all. To those who look upon it as a world of trial the difficulty disappears, that is as far as man is concerned. 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 and left to be dealt with, not "by the unlearned and unstable who read to their own destruction" but by that Church built by Christ on the rock of Peter, and to whom was given the promise that He would stay with it until the consummation of the world, and that the gates of hell shall not prevail against it.

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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 60-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. Night, Harvard, Professor of Anatomy, in "Thoughts of a Catholic Anatomist.")

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to hold an annual retreat. In reference to this the Philadelphia Catholic Standard and Times says:

"The annual retreat of the Knights of Columbus was brought to a close in the Cathedral recently, when the splendid series of manifestations of faith and loyalty that had marked the preceding week culminated in the approach of a great body of representative men from all parts of the city to the Holy Table. More than one thousand five hundred Knights received Holy Communion at the 8.15 o'clock Mass, requiring the services of four priests, from the time of the Consecration until fully a quarter of an hour after the conclusion of the Holy Sacrifice. The Knights left the church by the upper doors, and thus avoided crowding the entrance for the parishioners coming to the next Mass. "In the evening the last sermon of the course was delivered by Rev. John H. O'Rourke, S. J., who congratulated the Knights on their faithful attendance at the exercises throughout the retreat and on the inspiring sight presented night after night by the spacious Cathedral being crowded with men. "The subject of the concluding discourse was 'The Glory of the Soldier.' The preacher referred to the heroic deeds of soldiers of the world in all ages, and said that the soldier of Christ should excel in all the best qualities of a soldier. The Knights of Columbus should not only be chivalrous, but should possess all the virtues of the ideal knight. They must fight the good fight, so that when the battle of life is over they may receive the crown of victory and the eternal reward promised those who overcome themselves."

WHITHER DRIFTING?

Shameful we must characterize the proceedings of the World's Purity Federation Commission, consisting of clergymen and laymen of non-Catholic sects, which took place on the 9th in the Metropolitan Church, Toronto. Spread broadcast before the people of the country through the public press we find matters dealt with which should be in sacred confidence between parent and child, and in the Catholic communion between 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 out away from the centre of unity. Their methods 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 themselves as a general rule without salutary influence amongst 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 the ear of our ministerial friends. A single community of the Sisters of the Good Shepherd are doing more in a week to uplift the fallen than your Purity Associations could do in very many years, and the model Catholic parent and the confessional are influences for the building up of purity in the child mind, for imprinting 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

APPROPOS the proposed consolidation of the Presbyterian, Methodist and Congregational denominations, about which we hear so much these days, it was a good answer given by a Catholic commercial traveller to a query as to "how he stood on the question." "It doesn't concern us at all," he said. "You left us a matter of three hundred and fifty years ago; if you wish to come back now 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 throughout Canada and the United States. It is a big contract, and, when all is said and done, a senseless one. What is more, it has about it that air of intrusiveness and officiousness so characteristic of all Protestant propagandism. 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 these "Gideons" would inflict upon him. Catholicism, 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. 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 offensive, misuse of the sacred volume. Mak-

ing every allowance for the good intentions of such zealots as the Gideons, their campaign is simply part and parcel of that world-wide passion for distributing Bibles which has often been a laughing-stock of the astute objects of their benevolence. We have all heard how in China the book is converted into 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 mania 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 suspect, indeed, that this very mania is largely due to a desire to cover up, if that were possible, the fearful havoc which so-called higher criticism among them has created in current belief in the integrity of the same Scriptures.

THE "REV." PATRICK MORGAN, who 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 hospitality of his pulpits was extended to another bogus "ex," one Widdows, who for two years previously had sojourned in the Central Prison. The good people 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 Protestant Alliance got hold of him and debauched him. It was under their auspices that he took to the lecture platform. Will its Canadian counterpart 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 grotesque campaign against toleration and free-speech in Belfast is that Lord Pirrie has been considering the advisability of removing his ship-building plant to another location. It was intimated that Liverpool might absorb the industry, but the desirability of keeping it in Ireland has not escaped the attention of other municipalities. The corporation of Limerick, in a spirit of true patriotism, came forward with an offer of lands and dock facilities at Corkanree, on the Shannon, and Lord Pirrie has promised that should the question of removal be seriously considered, he will not overlook 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 Westminster Gazette, announced his change of sentiment, the reason given being that recent events have convinced him that Ulster Unionist ideas are not those of equality but of ascendancy. This is a truth writ large upon every page of Irish history since the Union, as for centuries before. And it has driven others than Lord 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 browbeat Winston Churchill, to repugnance on their part to letting the world see that almost 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 situation 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 is ever preservative in its instincts; that in the great body of small landowners and tenants who have purchased a strong Conservative element exists, that among Nationalists a variety of opinions would manifest themselves, and that with proper representation the minority would exercise great power themselves. And they forget that civil and religious liberty can be perfectly secured by statute."

LORD DUNRAVEN goes on to discuss the psychology of the Ulster Unionist attitude. They have for so long been accustomed to complete ascendancy, that such a thing as equality with their Catholic fellow-countrymen is quite beyond their reckoning. "It seems to me," he says, "that the rational faculties of these men are inhibited by a fixed idea of sub-conscious mentation. The force behind all their bluster and truculence is all the more formidable in that it is not based on reason but on wild if sincere hatred of the majority. They think they are afraid of being forced under. What they really dread is being put on a level."

A SOCIETY under the name Clann Na H. Alba exists in Scotland, devoted to the fostering of a national spirit among her 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 direction of Knox, sold their country into the hands of Elizabeth of England. The de-thronement of Mary, as Queen of Scotland, and her subsequent martyrdom at Fotheringhay 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 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 sanguine hope.

LECTURING before the Clann, Mr. A. C. MacNesoll 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 Saint, 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 system alien to the Scottish genius. It was this act of David that brought about the cleavage between Highlanders and Lowlanders, and paved the way for the loss by the latter of the mother tongue in Ireland, on the other hand, the Norman and English adventurers, a small minority just as in Scotland, were largely absorbed into the Irish (i. e. Gaelic) political system and became Gaelic-speaking. In both cases those who lost their language—the Anglo-Normans in Ireland, and the Southern Celts in Scotland—lost also their political identity, a remarkable tribute to the importance of a distinctive national language.

THE NATIONAL spirit in Scotland, though still kept alive for some centuries, began with this advent of feudalism to decline, until in the sixteenth century, the great upheaval, mis-called the Reformation, found the country a prey to the evil genius of a clique of vile apostates. The Reformation brought in its wake a policy of alliance with English political parties, and to this policy were subsequently sacrificed Montrose, Claverhouse, and those other, Scotland's true sons, who vainly strove to stem the crushing tide. Ideas of an English alliance culminated in ideas of a federal union which never came; in its place came the incorporating "Union" of 1707 with the accompanying clink of English gold, which meant that Scotland as a nation ceased to exist. The Jacobite 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 CONTRADICTION

On Thursday, of last week the civilized world was startled by a cable report from Madrid stating that Pope Pius 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 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 fastig-

ing ceremony of greeting three hundred persons without a sign of exhaustion. The official Spanish news agency explains that its statement that the Pope was dead was due to an error in a message from Rome at the papal municipality at Madrid. It is believed that the error occurred in the deciphering of a code message.

THE HOME RULE BILL

On the 11th, Premier Asquith introduced the Home Rule Bill in the House of Commons. Never before, perhaps, was there evidenced more intense interest in British legislation. The main provisions of the measure are as follows: The cardinal principle of the present Home Rule Bill is the supreme authority of the Imperial Parliament while at the same time real autonomy is conferred on Ireland in regard to Irish concerns. The bill provides for the establishment of an Irish Parliament consisting of a Senate and a House of Commons, with power to make laws for peace, order and good government in Ireland.

The bill provides that the matters to be excluded from the control of the Irish Parliament are the crown, the army and the navy, imperial affairs, the Irish land purchase and the old age pensions and national insurance acts, the Irish constabulary, the post office savings bank and public loans, in addition to those excluded by the Home Rule Bill of 1893, which left the customs under the control of the Imperial Government. The Irish constabulary is to be automatically transferred to the Irish Government after six years, and power is given by the bill to the Irish Parliament to demand the transfer of the old age pensions and insurance act to its 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 religion or to make any religious ceremony a condition of validity of any 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 settled by appeal to the judicial committee of the privy council.

The Irish Senate is to consist of forty members and the House of Representatives of 164, of which Ulster is to have 59 and the universities 2. The Senate is to be composed of nominated members. In the first instance, the imperial executive is to control the nominations with a view to assuring the representation of the minority. In case of disagreement the 2 Houses are to sit in joint session. The lord lieutenant is to be head of the executive. There will be no religious bar, and he will hold office for a fixed term. 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 \$250,000 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 discontinue the imperial taxes excepting the income tax and the stamp and estate duties. It will also have power to alter the excise duties, but except in the case of beer and spirits it is debarred from adding to the customs duties anything which will give a greater increase than 10 per cent. The Irish representation at Westminster 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 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 excellent. 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 acid, 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."

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 Val will ordain to the priesthood in the Pauline Chapel of the Vatican six former Anglican clergymen, viz., Messrs. Cooks, Hinds, Henly, Prince, Shebbeare and Steele. The last mentioned, the Rev. I. H. Steele, M. A., is an Irishman who for nearly twenty years acted as chaplain to Lord Erne, leader of the Orange forces in Ulster. Though one may say a monument of God's grace was needed to storm the Orange stronghold, the conversion of Father Steele took place almost instantaneously. A few years ago, while yet shepherding Lord Erne's gentle soul, the Protestant clergyman 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 Anglican ministry at Brighton when received into the Catholic Church in 1910 by the Bishop of Southwark, the Rev. A. Carew Cooke, M. A. (Oxford), being vicar of St. Bartholomew's and the Rev. H. Fitzhald Hinds, 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 Ecclesiastics, and provided them with special lectures. Very Rev. Gregory Clero, of the Irish Franciscans (St. Isidore's), doctor in canon and civil law, doctor in Latin literature and lector in theology and Rev. G. Petrocchi, 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. Price, judge of the Rota, the general supervision of everything connected with the body was entrusted.

After ordination the priests will resume their studies until June, when they will return to England to take up the work assigned to them in the ministry.

MUNSTER

A REPLY TO KILPING'S ULSTER For whom has thou been solicitous, and afraid that thou hast lied. (Isaiah lviii-11.)

The bright eleventh hour Draws near when foes of old Usiting power with power Shall greet the New Days gold Despite untruth and hate "Oppression, wrong and greed." "As loosed to rule our fate" By Ruyard's act and deed. Your faith untouched may stand. The laws now made that guard Men's honor, lives and land Will still be our regard. "And murder done by night And treason taught by day" Shall punished be by rights For justice still shall sway. As yours, our fathers' split Their blood on many a plain Befoul us as thou wilt The Fusiliers remain "Before an Empire's eyes" The Muse debase 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 weal; 'Tis this we ask alone He lies,—who calls us foes; To England and her throne.

There is no war prepared On any peaceful home There are no halls declared "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 Coast 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. BROWN.

Ottawa, 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. (1st Peter 2:25)

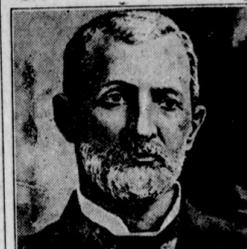
To-day is the Sunday of the Good Shepherd, and the church sings in joyful strains: "The Good Shepherd, who laid down His life for His sheep, yea, who was contented even to die for His flock, the Good Shepherd is risen again—Alleluia!" It is in this tender, loving and, to us, most winning character that 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 to give eternal life to those who believe in 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 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 where 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 solemnly pealing 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 sacraments 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 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 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, wandering ones! take heed ere it is too late to the gentle voice that calls you. Your souls 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 sake. Come, wash and be made clean in the Sacrament of Penance which He has 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 out 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 remain in the house of the 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 His favored sheep upon His right hand, to be glad for ever in the light of His countenance.

TRIED EVERYTHING WITHOUT RELIEF

Until I took "Fruit-a-lives"

SARNIA, ONT., Feb. 25, 1912. "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. Finally, I read an advertisement of 'Fruit-a-lives' and decided to give 'Fruit-a-lives' a trial and found they did exactly what was claimed for them. I have now taken 'Fruit-a-lives' for some months and find that they are the only remedy that does me good. I have recommended 'Fruit-a-lives' to a great many of my friends and I cannot praise these fruit tablets too highly." PAUL J. JONES



"Fruit-a-lives" is the only natural cure for Constipation and Stomach Trouble, because it is the only medicine in the world that is made of fruit juices and valuable tonics. Hundreds of people have been cured, as if by a miracle, by taking "Fruit-a-lives", the famous fruit medicine. 50c. a box, 6 for \$2.50, trial size, 25c. At dealers, or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

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 to the tenth 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 the Knights of Columbus undertaking to pay the expenses of a corps of ardent and energetic priests to visit the different churches periodically and impress upon our youth the dangers of intemperance and urge them to take the pledge of total abstinence, writes J. H. O'Donnell in the Columbian. I think, however, that the twenty-first birthday is the wrong time for the expiration 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 indelible 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 anything and everything that the appetite and passions may dictate, and the lifting of the total abstinence pledge at his particular time is like tempting fate and should by all means, be avoided. 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 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, which few would hesitate to do if they had kept a pledge until the age of twenty-five; for it is difficult to conceive of a total abstinence pledge until his twenty-fifth birthday who could be persuaded to throw aside such a valuable safeguard, but, on the contrary, would gladly renew his pledge for life.

THE SEED OF DRUNKENNESS But, the particular phase of the liquor 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 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 boldly, 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 million take their first drink in any other manner than through the misdirected generosity of some respected friend, whose fatal blow to the cause of intemperance he 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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WHAT BOYS READ

"This," says the Pilot, "is an age of ephemeral literature. Serious reading is passing to an alarming extent. The cheap magazine is at its zenith. Some 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 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. 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 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 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 the old-fashioned ordinary boy avoids books avowedly pious. But you can give him plenty of Catholic books, like those of Father Finn, David Bearnie 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."

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the assistance of which not one drunkard in ten thousand would ever have acquired that irresistible craving which has hopelessly enslaved 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 would be unable to stop before reaching the danger point? And there is the tippler to-day who would not feel justly indignant if any one should intimate to him that he would ever become a drunkard like the 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 serious matter to offer your fellowman a drink of intoxicating liquor! Stop! Think! And your conscience will not let you do it. The influence of the Knights of Columbus, if wielded in this cause, can reduce drunkennes to a thing of less importance than any other agency. Is it not worth the effort?

Don't Wait Till Your Barn Is Struck! Put a roof NOW on every building on your place—a roof that will absolutely protect that building against lightning, wind, snow and rain—the ONLY roof guaranteed by a bond to be lightening proof. Don't buy any roofing, at any price nor on anybody's sayso, until you know all about the roofing that is the cheapest in the long run, and safest as well—don't roof until you get acquainted with Preston SAFE-LOCK SHINGLES. Fill in coupon shown below—mail to us, and immediately upon receipt of same, we will send you (postpaid) a copy of "Truth About Roofing." It's a FREE book that is worth a lot of money to you if you ever intend to put a new roof on any building. It tells you FACTS about every kind of roofing, and makes it plain why

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Form for requesting a free book: "Please send me, free and postpaid, a copy of the new edition of 'Truth About Roofing,' and tell me how to protect my buildings against lightning. Would you like us to send you our portfolio of barn plans free? (Yes or no.) Name: Province: Paper: Catholic Record."

Advertisement for NA-DRU-CO Headache Wafers: "Why doesn't she take NA-DRU-CO Headache Wafers? They stop a headache promptly, yet do not contain any of the dangerous drugs common in headache tablets. Ask your Druggist about them. 25c. a box. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED, 122

Large advertisement for The Robert Simpson Company Limited. Features text: "The Authoritative Style-Book for Canadian Men and Women." Includes illustrations of a man in a suit and a woman in a dress, and text: "Have just published a new Spring & Summer Catalogue, now universally regarded as The Authoritative Style-Book." Also includes a coupon for a postcard: "YOUR NAME ON A POST CARD WILL BRING YOU THIS NEW CATALOGUE"

Advertisement for North American Life insurance company. Includes text: "Assets - \$12,313,107 Net Surplus, \$1,300,784". Also features a map of North America and names of executives: E. GURNEY, President; L. GOLDMAN, Vice-President and Managing Director. Home Office: Toronto.

Advertisement for ABSORBINE and MENEELY & CO. WATERVILLE BELLS. Includes text: "True happiness consists not in the multitude of friends, but in their worth and choice.—Johnson." and "Cures Strained, Puffy Ankles, Gout, Rheumatism, Foot Ache, Finitula, Sore Throat, Wire Cuts, Bruises, Swellings, Lameness, and all the Pains caused by Rheumatism, Sprains, Burns, Scalds, etc. For full particulars, send for our special instructions and Book & Free." MENEELY & CO. WATERVILLE, N.S. BELLS. The Old Reliable Meneely Foundry, Established nearly 100 years ago.

Advertisement for Eddy's Silent Matches. Includes text: "Eddy's Silent Matches are made of thoroughly dried pine blocks. The tips, when struck on any surface whatever, will light silently and burn steadily and smoothly without throwing off sparks. Eddy's Matches are always full MM count—ask for them at all good dealers." THE E. B. EDDY COMPANY, LIMITED HULL, CANADA. Makers also of Toilet Papers.

CHATS WITH YOUNG MEN

It Couldn't be Done
Somebody said that it couldn't be done.
But he was a chuckle replied,
That "maybe it couldn't," but he would be one.

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.

Who 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.

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 com-
mitted, as often it starts a young man-
ent one on the way of sin. The conse-
quences 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 sunny, rowdy-
ish, and ruff-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
wrong.

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

Young and old should quit this cow-
ardly vice.

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 care-
ful thought of 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 un-
expected moments. Well did the
Psalmist 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.

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.
The tactful person is the one who avoids
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-
welcome 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
wrecked because of lack of thought in
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 distrust 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
recollect 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 receiv-
ing when he is conferring. He never
speaks of himself except when com-
pelled; 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 interprets every-
thing that he hears in the best. He is
never mean or unfair in his disputes;
never takes an undue advantage; never
mistakes personalities or sharp sayings for
arguments, or insinuates evil which he
dare not 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
controversy of any kind, his disciplined
intellect preserves him from the blun-
dering discourtesy of better, though
less educated, minds, which like blunt
spears, tear and hack instead of cut-
ting 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
Nothing is more beautiful or Christ-
like in the character of the young than
a kind and gentle regard for the old.
They whose falling footsteps are slowly

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND. MADE IN CANADA CONTAINS NO ALUM

descending the useless garb 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 break-
ing. Age is a season of physical infir-
mity, of mental retrogression, of shattered
dreams and earthly disappointments.
No more for the old the glamor 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 ye the possessors, not only
of existence in the world in whose
splendors ye exist, but also for the pros-
perity and happiness 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.

of slow development. Some do not know
themselves until the world has tried
them. St. Francis Xavier, St. Augustin,
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 quality of heart and
hand 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.

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, the
lady seated herself at the piano, and
began the beautiful song called "Robin
Adair." While she was singing, Mr.
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
came and put his paw very gently into
her hand and licked her cheek. "Robin
has taken that song as a tribute to him-
self," said Mr. Whittier, "for his name is
also 'Robin Adair.'"

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
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 gentle-
man walked up to Andy's stand, bought
two papers and gave the boy a one-dol-
lar 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
at last.

That place was nearly five miles from
the boy's stand, but when his work was
finished he boarded a street car and
went to the mentioned office. In the
course of an hour he reached his destina-
tion 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."

"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 thought the lawyer
as best he could, and made his exit.

When Andy came home that evening
there was great rejoicing. Potatoes,
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 happier heart than ever
before. He made a resolution that he
would always follow the old pro-verb,
"Honesty is the best policy."—S. D.
Flotemesch in Father Dunne's News-
boys' Journal.

CHILD SAINTS
Many little children imagine it is so
hard to be good, the effort is not expect-
ed 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.

St. Peter of Verona was an eloquent
preacher at fifteen. St. Catherine of
Sienna was a zealous tertiary at the
same age. St. Paschal Baylan, fervent
of the hermits 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 him-
self in ransom for a slave when he was
but fifteen. St. Louis of Brignolle,
nephew of King Louis, was devoted to
the glorification of God, and the mortifi-
cation of self at an early age. It is re-
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 vir-
tues caused his elevation to the cardinal-
ate at the age of twenty-two. St. Stan-
islaus 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-
came 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 re-
vealed 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 crime,
we are but reaping the aftermath of
godlessness in the home and school, and
it is futile to hope for any great improve-
ment until religion is put in its true
place in both."

ALCOHOL AND BUSINESS

Speaking recently in the Mansion
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 direct-
ly they entered the university or busi-
ness? It was simply a custom copied
from older men. If a man had a little
nausea or stomach disturbance alcohol
might temporarily relieve that discom-
fort, but it was not a real benefit. It
was practically a mode of disguising
nature's danger signals.

The most common of these inter-
mediate refreshments was the eleven
o'clock drink in the morning, he con-
tinued, and many men at their clubs
were to be found drinking at five o'clock
in the afternoon. "The system of multi-
plied drinks was far more disastrous
than an occasional debauch, and it re-
sulted in wide-spread damage to the
body. The law of self-preservation under-
lies the best endeavors and the best
achievements of our lives.

Scientific experiments at Munich,
which demonstrated the effect of alcohol
on the brain and body nerves, were re-
ferred to by Sir Thomas Clouston, ex-
president of the Royal College of Physi-
cians, 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
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 promoted happiness of a kind;
it led to what they would call the organ-
ic feeling of satisfaction, but it dim-
inished self-control.

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
produced a great deal more and better
work than he did, wrote poetry and
literature of a kind which he greatly re-
gretted 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 be precious careful
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 intimated 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
be little things for 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.
She never gossips or listens to tales
about her friends. This sort of conver-
sation is not pleasing to her.
The well-bred girl seldom apologizes
—it is 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
conspicuous in public places, and does
not permit herself to be drawn into any
arguments in conversation which might
involve others.

She is gracious and hospitable, giving
of what she has with a good will, and
good breeding is as natural to her as
she can not afford. Indeed, she is just a
simple, wholesome girl, careful of other
people's feelings, and always has a ready
fund of sympathy for those in trouble.

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
"Curres" that people put up with un-
sightly and uncomfortable warts.
Once a "fall" to work.
Mr. J. S. Kingshaw, of Bent River,
Ont., very sensibly tried Douglas'
Egyptian Liniment on them, and found
it was a real cure. He says:
"I was greatly annoyed with warts
on my hands and face, but after using
Douglas' Egyptian Liniment for a short
time they all disappeared as if by magic.
I have found it an excellent remedy
for cold sores, in fact it is a cure for
every ill in our house. We would not
be without it."

Raise The Crop That Never Fails

Just sit down and write us for full particulars of the best busi-
ness 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 user will sell 200-
000 fowl this year
Scores and hundreds—twenty
thousand people in fact—
over Canada, are following The
Peerless Way to their profit.
More than eleven million dol-
lars' worth of eggs were sold
in Canada last year. Yet with
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 farm-
er's child. Pays better for
the time and money invested.
Profit is sure. Isn't over-
crowded—and never will be.

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

Poultry ought to be
a side-line on
every farm
The poultry-crop is the one
crop that never fails. Every
farmer certainly ought to
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
crops. And the Peerless cus-
tomer 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 mar-
ket prices in spot cash.

Your credit with
us makes it very
easy to start
Your credit is perfectly good
with us. You can equip your-
self 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.

More than 20,000
PEERLESS users
are successful
Poultry-raising with the difficulties
taken out of it—that is the reason
why The Peerless Way has proved
profitable for over twenty thousand
people, scattered all over Canada.
There is not a reason on earth why
it would not do as much for you as
it has for the most successful of
them. You can do well The Peerless
Way—and you won't need to depend
on luck in planning, either.
Send right away for
interesting offer and
FREE very valuable
information.

You will know why The Peerless
Way is the best way to get profit from
poultry, once you have read the big
and plain booklet from book-outlet
you to us on. With the booklet will
come an offer to outfit you for poultry-
raising on terms that will meet
your wishes and fit your means.
Please write us at once, and we will
make your start now—it will pay
you to.

RENNIE'S SEEDS THE BEST OF THE PATCH. ASK ABOUT RENNIE'S COLLECTIONS—HERE IS ONE. WM. RENNIE CO. LIMITED TORONTO WINNIPEG VANCOUVER MONTREAL

CHURCH'S Alabastine COLD WATER Alabastine. It Won't Rub Off. Free Stencils. Write for full particulars about our Free Stencil offer and the service our decorators are giving Alabastine users in the way of Free Color Plates. Let our experts help you to secure an artistic style of interior decoration. In order to get the genuine Church's Cold Water Alabastine look for the "little church on the label." For sale by Hardware and Paint dealers.

McCormick Drills Sow at Correct Depth and Are Easy on Horses. WITH this light draft McCormick Drill you can plant peas, beans, corn or any other large seed, and wheat, oats, barley, and other small grains, with equal facility—without cracking or breaking any of the seed—because of the construction of the double-run force feed.

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. Eastern Branch Houses International Harvester Company of America (Incorporated) Hamilton, Ont.; London, Ont.; Montreal, Que.; Quebec, Que.; Ottawa, Ont.; St. John, N. B.

RAMSAY'S PAINTS Not a Mark of the Weather; the same lustre and brightness as when first applied—no cracking—blistering nor fading—that's the kind of Paint you want. RAMSAY'S PAINTS stand the severest tests of weather and time because they are mixed with—honest linseed oil—turpentine and coloring pigment intimately combined—the result of 70 years of practical paint making. RAMSAY'S are the best looking and best wearing paints made. Ask your dealer in your town. A. RAMSAY & SON COMPANY, MONTREAL.

The Old Folks find advancing years bring an increasing tendency to constipation. The corrective they need is "NA-DRU-CO" Laxatives. Entirely different from common laxatives. Pleasant to take, mild and painless. A tablet (or less) at bed-time regulates the bowels perfectly. Laxating doses never needed. Compound, like all the 125 NA-DRU-CO preparations, by expert chemists. Money back if not satisfactory. 25c. a box. If your druggist has not yet stocked them, send 25c. and we will mail them. NATIONAL DRUG & CHEMICAL COMPANY OF CANADA, LIMITED, MONTREAL.

PLAYTIME WASHER Times have Changed. Why shouldn't the farmer's wife have labor saving implements as well as the farmer, and wash her clothes without breaking her back over a wash board. The PLAYTIME cuts all the hard work of washing; it is operated by either Power or Hand. FOR POWER—The balance wheel is fitted with a flange for a belt that can be hooked on to a small gasoline engine or electric motor. FOR HAND—A Lever Handle, Pull, Foot-Tread and Combination lever, operating together drive the balance wheel at any speed desired, with little effort. Wash thoroughly and is harmless to everything but dirt. Its rubbing bar wears out the clothes but has a life time in ordinary use. Write for particulars of this modern and up-to-date, truly labor-saving machine. D-2-25 CUMMER-DOWSWELL, LIMITED HAMILTON, CANADA

CATHOLIC POPULATION

There are 15,015,599 Catholics in the United States according to the 1912 edition of "The Official Catholic Directory," published by P. J. Kennedy & Sons of Barclay street, New York.

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 369,938 souls for the year.

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, school academies and charitable institutions during the past year.

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.

There are at present fourteen bishops in the fourteen archiepiscopal sees being occupied. Three are cardinal archbishops.

Eighty-three seminaries are discovered in various parts of the country, and 6,006 students are preparing for the holy priesthood in these seminaries.

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 1,333,786.

"The Official Catholic Directory" gives an interesting array of figures, and perhaps the most interesting are those showing the Catholic population of the various states in the Union.

Table with 2 columns: State and Catholic Population. Includes New York (2,778,076), Pennsylvania (1,616,920), Illinois (1,447,400), Massachusetts (1,381,212), Ohio (745,271), Louisiana (583,000), Wisconsin (556,703), Michigan (554,230), New Jersey (502,000), Missouri (447,280), Minnesota (412,973), Connecticut (399,500), California (300,917), Texas (261,025), Maryland (260,000), Rhode Island (255,000), Indiana (227,085), Kentucky (158,945), New Mexico (140,573), Nebraska (130,755), New Hampshire (126,034), Maine (123,547), Kansas (121,000), 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 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 medicine with great success."

SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an operation in the future.

The Sanol Manufacturing Co. Winnipeg, Man. Price \$1.50 From Anderson & Nelles, Druggists 268 Dundas St.

The 1912 edition of the Directory will be the most complete that has ever been published and will contain information published and not appeared in previous directories.

The Shoe is on the Other Foot

Orange bigots in Canada, Ireland, England and Scotland, who have been claiming that Pope Pius' rescript "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.

White Swan Yeast Cakes

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



Music in the Home an Assured Fact

With the Player-Piano perfected as it is to-day, good music is within the reach of everyone. When we say good music we mean the kind that will not suffer in comparison with an unusually good Pianist.

NEW SCALE WILLIAMS PLAYER PIANOS

contain special features which place them in a distinctive class, and besides, you get the NEW SCALE WILLIAMS, Canada's Greatest PIANO.

If you have examined any other Player-Pianos with a view to purchasing, make sure they contain all the necessary features to make the perfect Player, otherwise you might regret when it was too late.

Write us for catalogue of pianos and player-pianos and full particulars about our extended payment plan.

THE WILLIAMS PIANO CO., LIMITED OSHAWA ONTARIO

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?

Quaker Oats

Family size, with a piece of china beautifully decorated, 25c. Regular size for city trade, 10c.

The Quaker Oats Company PETERBOROUGH, ONT.

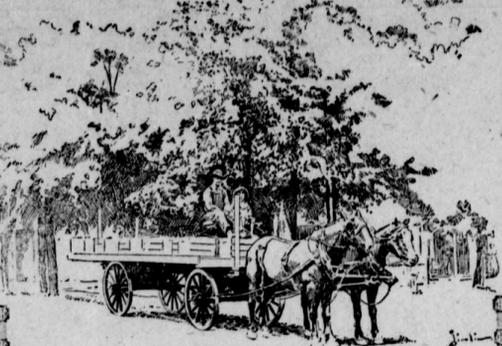
FATHER COURTOIS DEAD

We regret very much to have to editorialize the death of the Rev. Joseph Edward Courtois, parish priest of St. Joseph, Essex Co., which took place at 2 p. m. on Easter Sunday.

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. Joseph's last benefactor, from one point of view, was sadder than the first.

White Swan Yeast Cakes

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



Every IHC Wagon is Inspected Four Times

How 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?

Petrolia Chatham

have just one standard—the highest. The lumber used is selected from large purchases. Every stick of this lumber is carefully inspected.

The third inspection, when the wagon is ready for the paint shop, covers all the points of superior construction for which IHC wagons are famous.

The final inspection is made when the wagon is ready for delivery. Four inspections to make sure that you get everything you pay for.

INTERNATIONAL HARVESTER COMPANY OF AMERICA, (Incorporated) Hamilton, Ont. London, Ont. Montreal, P. Q. St. John, N. B. IHC Service Bureau

once 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.

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 cause of his people before the throne of Divine Justice.

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.

MURPHY.—At St. Michael's Hospital, Toronto, on Sunday, March, 31st, 1912, Mrs. Joanna Murphy, widow of the late Matthew Murphy, Whitby, Ont. aged, seventy-one years. May her 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. ahead of the public schools.

Favors Received

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

A reader wishes to return thanks for a great favor 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.

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 good to the poor, and a promise to publish, and also another school, half a mile from church and P. O. Daily mail. Apply to A. Cadotte, Sec. Treas. S. S. No. 9, Dover. 1747-3

TEACHER WANTED

TEACHER WANTED HOLDING A SECOND CLASS certificate to teach English and French in R. C. Sch. S. No. 9, Dover. Duties to commence April 15th. Salary per year \$100. Good locality, another school, half a mile from church and P. O. Daily mail. Apply to A. Cadotte, Sec. Treas. S. S. No. 9, Dover. 1747-3

Eggs for Setting

My prices for Eggs for Setting from Pure Bird Birds of proved laying strains will be this season: Pure Red Bronze Turkey Eggs—\$3.00 per 9 Eggs Single Comb Black Minorca—\$2.00 per 15 Eggs Single Comb Brown Leghorn—\$2.00 per 15 Eggs Pearl Game Eggs—\$1.25 per 15 Eggs

A BISHOP TO NON-CATHOLICS

ON INVITATION OF PROTESTANTS DELIVERS A LECTURE ON THE CHURCH

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PEWS CHURCH FURNITURE

VAILEY C. T. SEAR & CO. DUNDAS

J. J. M. Landy

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REGULATION BADGE PRICE 25c.

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HEAD OFFICE: TORONTO Seven Offices in Toronto Branches and connections throughout Canada.

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Under the Direction of The Sisters of St. Joseph FOR BACKWARD AND FEEBLE MINDED CHILDREN Established in 1868. For Prospectus, Apply St. Anthony, Comstock P. O., Kalamazoo, Mich.

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Kellogg's TOASTED CORN FLAKES



"Corn Fed!"

See the Kellogg "Corn Fed" boy! Isn't he a big, chubby fellow? Every morning he gets a big dish of the "growing" food—Kellogg's Corn Flakes.

He thrives like your children will thrive when you feed them the nutritious sweet hearts of the world's finest corn.

Buy a package today.

Kellogg's TOASTED CORN FLAKES

10c Per Pkg.

This \$15 Down Engine

IT IS EASY TO BUY the wonderful Gilson "Goes Like Sixty" Gasoline Engine on the above plan. Powerful, simple, durable, dependable, cheapest running, easiest to operate of any engine made.

A positive guarantee given with every engine. Ten days' trial—first payment. Can anything be fairer? Made in Canada—no duty. The Gilson your first payment. Ask your banker about our reliability—founded 1850. Tell us just what work you have for an engine to do and we will name you price and terms on the proper horse power. All sizes. Send for free catalogue. Big money for agents—write for our proposition.

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