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

VOLUME XXXIV.

O WORLD BE CHEERFUL

O world, be cheerfull Wherein lies the to stay the bitter thought and

To seek in all mean things some goodly

part, ar this old sweet tale, and having

neard, To keep it in the heart.

Thus runs the tale: The Master on His

"Mark ye the rope; its thieving days are done." So cursed they all with contumelious

The lifeless flesh and bone.

But ere the Master went upon His way, He spoke with sweet compassion, look-ing down Where the poor, broken, lifeless crea-

ture lay:

"Behold its teeth. Pearls of a Casar's

Were not more white than they!

O world, too long in forum and in

You have preferred the bitter thought

and word. Seek you in all mean things some goodly

part. Hear world, this old, sweet tale, and having heard, O keep it in your heart!

CARDINAL O'CONNELL ON LOYALTY

SPIRITED ADDRESS TO CLERGY

ONLY KNAVES AND FOOLS FAIL TO RE COGNIZE THE VIRTUOUS QUALITIES OF ABSOLUTE OBEDIENCE

His Eminence William Cardinal O'Connell was the guest of the Boston clergy last week, and during the course of the banquet he delivered a strong address on the unwarranted fear and unfounded alarm of the "bogey" of Rome's influence on the political destiny of certain countries. The Cardinal de-nounced these ideas in no uncertain terms, his speech being as follows: "There are two goals in life toward which the work of a bishop naturally tends. He needs every day of his life to feel that whatever he does has the

Holy See, nave seconded my every effort. We are still at the beginning of what in God's own time they are bound to accomplish. Boston is foremost in achievement to-day in every Catholic field of endesvor, simply because Boston, hearing the voice of Peter through its Archbishop has been foremost in obedi-ence. If other evidence was necessary to prove the attachment of Boston's clergy to the Holy See and their promptness to exhibit their desire to be of service to the Pope, certainly that evidence has been given re-cently. The noble generosity, consecra-ted even by sacrifice, materialized in your splendid gift to the Holy Father two months ago, a gift which filled the heart of the Pope with touching grati-tude, will stand out forever in history. Not a penny of that gift that will not to feel that whatever he does has the approval of the Holy See. His office as Bishop of the Church is so momentous and a function of the sole approximate sole and so fraught with such enormous con-sequences not merely for the present, but in a certain sense for all time, that Not a penny of that gift that will not return to you a thousand fold; never but in a certain sense for all time, that h s own opinion or judgment on what he does or does not do is relatively in-significant. For the flock is not his, but Christ's, and neither his mind, nor heart, nor conscience can rest tran-guilly unless he feels in perfect union guilly unless he feels in perfect union and absolute accord with the mind and heart of him who rules the whole ti Church. The mere suspicion of any other sentiment in the mind and heart of a bishop is criminal in the highest of a bishop is criminal in the highest degree, and the presence of such a dis-jointed and egoistic vanity in the re-gime of any Catholic prelate has often-times wrought havoe in a whole prov-ince and indeed in a whole country. The very universality of the Church has full possession of my unity and no bishop, whatever may be the apparent holiness of his life, can be other than a renegade and a traitor to his office who harbors even for a day the conceit that he is independent in his rule, or indeed narbors even for a day the conceit that he is independent in his rule, or indeed, that he may with impunity toy with the cord that binds every see in the Christ-ian world to Rome, the centre of all ian world to Rome, the centre of all spiritual authority. "Thank God, my early training and my whole life's experience have only constantly strengthened that convic-tion of faith, and to-day, in my fifty-second year as a Catholic, after twenty-five years of priesthood and eleven as bishop, through sheer and absolute con-viction, my filial devotion to the head of the Church has full nossession of my viction. my filial devotion to the head of the Church has full possession of my mind and heart as the only defensible ground upon which to think or act in relation to my duty towards my clergy and my people, and if to-day I were called upon to say why Christ's Vicar has so lavished upon me so many and so great proofs of his affection and regard, the only answer I could give is regard, the only answer I could give is this: That he has read the most secret this: That he has read the most secret motives of my heart and soul, the one mainspring which has guided me in all all I have done or attempted to do, namely, the most simple and implicit confidence in the guidance of Peter's successor, and the most absolute deter mination so far as in me lay to mode my regime as a Christian Bishop along the lines of his slightest wish in what-ever concerned faith or morals, or the discipline of ecclesiastical life. discipline of ecclesiastical life. "In this connection let me say that I have never feared misunderstanding or criticism on the part of those who feel less than I did the urgent necessity especially in this new country of this perfect accord and entents between especially in this new country of this perfect accord and entente between Pope and Bishop. I am fairly well enough acquainted with men and events to realize that in every Christian land there are those who seem incapable of beholding anything but a bogey in Rome's influence and Roman dominion,

and I know full well also that this un-warranted fear and unfounded alarm are not confined to the enemies of the Church, but have crept often surrepti-tionaly into high places where it might least be expected to be found. "But what sort of logic or what particular species of faith can engender such an irreconcilable attitude is a thing beyond my comprehension, both as Catholic, but most of all, as prelate. That any bishop of the Church should assume a merely parochial or provincial or national attitude is a most glaring contradiction of terms. bishops, proud and happy, may sit like the father of a great family where only harmony and concord reign. A family filled to overflowing with high faith and holy deeds and fraternal affection, a family which shall constitute a noble part of the great kingdom of God on earth, His Church universal, whose sovereign visible is Rome's holy Pontiff, and whose invisible King is Jesus Christ, reigning forever in the glory of His eternal Father. Amen." LET US SAVE OUR MEN"

Thus runs the tale: The Master on His round
of wonder-working, facing forth one morn,
Came to a city's market place and found
The townsmen viewing with disgust and scorn
Some object on the ground.
And drawing near, the Son of God deecrifed
And drawing near, the Son of God deecrifed
A floathsome thing, a pitiable wreck-A dog, with tortured eyeball staring wide;
He saw the shameful halter round its neck, Its torn and bloody side.
Faughi how it descerates the start one, a consolation.
Faughi how it descerates the start one, the higher and nobler one of the element of satisfaction. Of the bishop of a diocese must be content with one, the higher and nobler one of the bishop of a diocese must be content with one, the higher and nobler one of the bishop of a diocese must be content with one, the higher and nobler one of the element of long periods, misunder standings and misinterpretations, and even unruly obstinacy on the part of the element of long periods, misunder standings and misinterpretations. Often for a time, and even unruly obstinacy on the part of some of the elergy, may leave the void standings and misinterpretations, and even unruly obstinacy on the part of some of the clergy, may leave the void of a great reflection filled with care and solicitude. Times are when he must be content with the knowledge of hard

content with the knowledge of hard duty done, leaving to the future a just and genuine appreciation of his regime. For men are only men after all. It is often almost inevitable that the men in

LET US SAVE OUR MEN" If one listens to the rallying ory of difficulties in making converts and will step forward bravely in his holy work. But some one might say: Why not devote ourselves wholly to saving our own? Catholics are losing the faith, in some places in large numbers; and every-where there are ignorant and weak-kneed Catholics enough to absorb all of our spostolic zeal; we shall hardly save our own if we do our very best inside the fold. Now the motive of such language is altogether praiseworthy. And yet a moment's thought discovers more answers than one. Why, do you not know that it is often casier to make a convert out of a Protestant than to make a good Oatholic out of a bad one? And the very ones who are active in reforming bad Catholics, have you not noticed; that they are the fore-most in bringing in Protestants? Let us save our own. Amen to that holy invitation; but it is too often the utter-and the very ones who are active in vinoible repugnance to cpening the question of religion with their mon-Catholic friends, may, they are bashful in speaking of it even to Catholics. Tet us indeed save our own People. But who are our. Own? Who are Christ's own? What! Do you mean so to belong to Jesus Christ'? Are all non-Catholics the devil's own in baily and forever? O, they are God's own, His own because He created them members of God's, Church set about saving them. If they do happen to be is aloud to the and all mortal sin, and we must win them back to God by truth and virtue, we Catholics, who are God sow, among other reasons for that we must win them back to God by truth and virtue, we Catholics, who are God sown, among other reasons for that we must win them back to God by truth and virtue, we catholics, who are God sown, among other reasons for that we must win them back to God by truth and virtue, we Catholics, who are God sown, among other reasons for that and genuine appreciation of his regime. For men are only men after all. It is often almost ineritable that the men in the busy streets and byways of life fail to see or to understand the point of view, of the one who sits in the watch tower. His point of view is surer and higher, but the clamor of the streets may oftentimes weaken the sound of his voice. It has not been so here. The traditions of our priesthood here in Boston have been healthy and sound, and so from the very beginning I have met neither obstacle nor difficulty. What I have counselled has been fol-lowed, and what as Bishop I have deemed it a duty to enact and decree has been duly obeyed. The result is what we see around us to-day. "The splendid condition of this diocese, parochally and organically, is a condition well known throughout the country, and I may now dare say it with pride, throughout the world. " Certainly the priests in this diocese in each of my undertakings along the lines indicated and approved by the Holy See, have seconded my every effort. We are still at the beginning of what in God's own time they are bound to accomplish. Boston is foremost in

Yet again, can we care properly for "our own people"-meaning born Cath-olics, and totally ignore "the others?" Was ever a fortress successfully de-fended without at least an occasional

fended without at least an occasional sally by the besieged army into the ranks of the enemy? If only to keep up our own people's courage, we must each and all do something to make con-verts. Nor should you be disheartened by one or two failures, for if in all kind-tere on action action and arguin to the by one of two failures, for in bit and ness you return again and again to the holy task, you will surely succeed in the end. St. Paul says: "Charity never faileth away." (I Cor. xiii 8.) Zeal for conversions is fearless in face of difficulties, eager and restless to begin again over again the glorious leading men's soule to Jesus Christ, full of patience, full of expedients, endowed with the spirit of Sacrifice.-The Mis-

sionary. DICKENS' DISCOVERY OF ADELAIDE PROCTER

Writing on "Literature and Journal-

ism," in the current Fortnightly Review, T. D. S. Escott refers to Dickens' discovery of Adelside Procter as an in-stance of his keen editorial perception of "good copy." Says Mr. Escott: Dickens during more than a quarter

return to you a thousand fold; never was an action more spontaneous and noble. God will surely reward you for it even in this life. Never was money better bestowed; the foture will prove that abundantly. In Pins's hame I thank you. His blessing is upon your lives and ministry, and that blessing will fractify into a thousand consola-tions which no money could buy. "I see here before me priests old in the service and those whose ministry has scarcely begun. Each has his duty to the other, and the example of each is to the other, and the example of each is bound from the very nature of things to bound from the very mattee of things to affect the other. For we are all one family and there can be no isolation, as there can be no independence. The mistakes of the old oftentimes is to reas He mistakes of the old oftentimes is to re-sent the passing of old conditions; mis-takes I say, for that is attempting to keep out the sea with a wall of sand. "The secret of a perfect life is to accept the inevitable, to welcome the future, and to be a part of it even while we respect the past. Every pastor of souls is but a tenant, not a householder. The very house he him-self has erected, will serve for a habita-tion for future pastors he cannot even self has erected, will serve for a habita-tion for future pastors he cannot even know. To act as if his house, his church, his parish were his property and not his simple lease, is at best great short-sightedness. All these things will still be here when we are low in the dust. It is only simple foresight to thank God for what we have been able to do for Him and His Church, to be crateful for the honors and privileges to do for film and fils Church, to be grateful for the honors and privileges we have enjoyed in their service, and then not stand stubbornly as a stum-bling block as if we could prevent what we cannot change but to give to the we cannot change but to give to the very end our waning powers and our heartiest good will to those who step by step are mounting the hill, whose steep sides we have already began to "To those who are young, who have just taken on the dignity of pastor, or younger still, entering the field of Christ's beautiful vineyard filled with high ideals and noble aspirations, the example of those gone before you and those older than you in serving must be a salutary influence. They have fought battles which as yet you know nothing

tinguished in literature as Barry Corn-wall, was enabled to identify the rising star he had been the first to sight as his host's daughter, Adelaide Anne Procter who, together with her mother, lived to within a measurable distance of the twentieth century. - Sacred Heart Review.

LONDON, ONTARIO, SATURDAY, FEBRUARY 24, 1912

THE CATHOLIC CHURCH AND THE PEACE MOVEMENT

We have often regretted that in the writings of those who advocate peace and who are supposed to know much about the history of the peace move-ment, so little appears about the work done by the Church in the early Middle Ages to tame the wild spirits of the nations just emerging from bar-barism, and induce the ever-warring princes to cease their bitacks upon one another. Professor Geer, writing in the Hartford Seminary Record (Baptist) is not one of those who wilfully blink the part played by the Church in the peace movement of those early times; and although we can not agree with some of his inferences and conclusions, there are references to the benificent work of the Church which we are glad to see.

Seeking the beginnings of the peace-movement Professor Greer asks: Shall we begin with the Amphikty-onic Council of ancient Greeks? The cities in this league were forbidden cer cities in this league were forbidden cer tain extreme measures sgainst each other. No city sharing in the common Amphiktyonic worship could be destroy-ed by another city of the League, nor could its waters be cut off. There was here no thought of abolishing war. It was merely a desire to mitigate the atrocities when they were fighting

scholtes when they were against each other. Shall we begin with the Pax Romana of the Roman Empire? This was in-tended to include all the world. It was the mission of the Empire to extend this to the German and the Parthian, and it wight the accepted by them as a hour the mission of the Empire to extend this to the German and the Parthian, and it might be accepted by them as a boon or it must be endured as a burden. It was a peace which was secured by a long chain of fortifications and the presence of the Roman soldier. It was the peace which followed conquest and depended upon a great standing army. That certainly was not the beginning of a movement/which is to abolish the army. However, we find a real beginning in this same empire. It was foretold with the coming of the message: "Peace on earth, good will to men." . . Every Catholic priest of the Middle Ages de-sired to put a stop to the quarrels in his parish. Every Bishop wished to govern his diocese in quietness. There oame a time when this wish of every Christian minister expressed itself through the actions of Synods and Councils, when a concerted effort was Councils, when a concerted effort was made by the spiritual power of the Church to put a stop to the continual fighting. We must go deep into the Middle Ages before we follow this con-control of but to its source.

certed effort to its source. Again Professor Geer writes that while the age was turbulent there were many influences working toward the maintenance of peace. Chief smong them he mentions the Catholic Church and says: "The great peace Society was the Catholic Church which made a noble and sustained effort to put a stop o continued war." And still again the

Professor says: These men of the Middle Ages be lieved that the elimination of private war was the business of the Church. They looked upon the world around hem and said that their fellow-Christ-They ians were not following the leadership of the Prince of Peace. They did no wait for the rulers of the earth or for some new society to take the initiative, but believed that it was a part of their business as ministers of Jesus Christ,

vicariates apostolic, four prefectures apostolic and one mission, scattered over the vast area which is known as the 18 provinces. In these regions labor 1,213 foreign priests and 550 native priests, who take care of 951,400 Christ-ians, and 402,242 catechumens, with 5,652 churches and chapels. Among the churches should be mentioned Our Saviour's Cathedral in Pekia and the church at Chank kia-Chwang, which are

church at Chank kia-Chwang, which are imposing structures. Mention should be made also of the Marist Brothers

be made also of the Marist Brothers and many Sisters, both foreign and native; Sisters of St. Vincent de Paul, of St. Joseph, of Providence, of Portieux, of the third Order of St. Francis, of Canossa, of St. Paul of Chartres, Ser-vants of the Holy Ghost, Daughters of Purgatory, etc. In the Vicariate of Kiang-Nan there are 32 Carmelite Sisters (in one house), 91 (33 native); Helpers of the Holy Souls (in three houses). 31 Sisters of Charity, 9 little Sisters of the Poor and 173 Chinese virla.

girla. It will be seen from the above that the Catholic activity in China is of some account. In the issue of the Oatlook, March 16, 1901. Mr. Arthur H. Smith, although taking issue with the Church on certain points of her ad-ministration, concludes a lengthy article with these words.

ministration, concludes a lengthy article with these words: "No one who wishes well to the people of China will desire to utter a syllable which shall detract from the good work which the Catholic Church has done, and is at this moment doing for the Chinese in all parts of the land. There are in it many sell-denying men and women, who are freely giving them-selves for the benefit of a people who have, as a rule, little perception of what such saorifice means. For hundreds of years before the Protestant churches awoke from their age-long sleep the mother Church was resolutely at work mother Church was resolutely at work upon the hardest task which she has ever undertaken—a task in which she

ever undertaken—a task in which she still perseveres, screne and strong, un-moved by hostility or by criticism." This from a man who, though appar-ently not a Catholic, has weighed the matter with unbiased mind, contains the truth.—The Sydney Catholic Press.

SOCIALISM --- SOME

By " socialism." we do not mean any-By "socialism," we do not mean any-thing that has at any time been called by that name. We mean revolutionary socialism ; sometimes called "scientific socialism." Socialism as propounded by Marx and Engels, and which, in the by mark and ongens, and which, in the main is the system, theories, and teach-ings received in, and circulated by, the bodies and societies known as socialists in Canada and the United States, as in Canada and the United States, as well as in Earope. Socialism, thus speci-fied, which is the subject of the oratory in local meetings, and of articles in papers which are put in the hands of workingmen throughout this country, is

received bages is what is understood internationally as socialism. We em-phasize this, because, as Freemasonry, when pressed, claims a different system and teaching in some countries from that of other countries. So may socialism stand ready to reject its teachers and prophets of our nation when they find them jar upon the consciences of possible converts in another country. But, if you press in upon the cornerorator, the scap-box prophet, or the bumble bee press, you drive them back on Marx and Engels, as surely as you drive the Mohammedan back upon the Koran. And all the tribe of agitators

first in the second century, the heresy of the Apoctactitae, or Renouncers. It is a far ery from the second century to the twentieth; but there is nothing new in this socialistic theory. It has been put forward and abandoned, and forgotten before; and the same old Church is here yet, to meet it again. It is a far cry from Pope St. Peter to Pope Leo XIII. but this error was the same in the secon

entury as it was when Pope Leo contemned it. They tell us that socialism is merely a political movement ; yet, in the current number of a well-known American mag azine, we find an article written by a man who plainly sympathizes with and admires socialism, in which he says :

" But to answer the question why men and women are so much drawn to this cause that they are willing to sacrifice all for it, and to find at the same time all for it, and to find at the same time the power that drives this unusual organization on its way, you must know the spirit back of Socialism. Here it is; simply this: To these men and women socialism does not mean a political party organized to win elections and to secure offices. Socialism is to them a religion. And again he says: "They look upon

And again he says: "They look upon their propaganda as the practical salva-tion of the world."

tion of the world." Here is the point at which the Catho-lie Church becomes interested. She has seen dozens and scores of new relig-ions since the time of Simon Magnus in the first century, down to the present She has never been in any doubt as t She has never been in any doubt as to what salvation means. She rejects and opposes every attempt to substitute anything else for the salvation which Jesus Christ bought for us on Calvary, whether it be called "practical salva-tion," or by any other name. This is so easy to understand that socialists have found it necessary to lie first about their own system, and to lie secondly about the Church's attitude, in order to close the ears of men to her warnings and her age-long teachings.

warnings and her age-long teachings. They appeal to the lowest forms of human prejudice in their attacks on the

Church. They say that the Church is on the side of the rich, and against the poor; and — to their shame be it said— some Catholics have swallowed the Scotchmen who are unworthy dee

ants of a noble race, have permitted the soap-box orstors and the ignorant ink-slingers of the socialist system, to tell them that the niesthood which shared **OBJECTIONS TO IT** them that the priesthood which shared the dangers, sufferings and hardships of

the dangers, sufferings and hardships of the days of their persecutions, is become the sworn foe of the poor and the oppressed of to-day. Irishmen, forget-ting the sad but glorious history of their race; forgetting the dark days when one friend and one comforter alone stood by them, suffered for them, died for them, --the Soggarth Aroon -- have allowed irreligious fools to say to them that their priests are now their enemies. The greater is their shame! The rock-bottom fact of this matter is, that social-ism has not been content to strive ism has not been content to strive merely for the betterment of social and political conditions. It has sought to

our subject, in these notes. The socialism of Karl Marx and Frederick Engels is what is understood remove from men's minds the funda-mental truths of Christianity ; and the Church fights it on that ground, as she has fought all false teaching since the time of the Apostles, as she will fight all such till time shall be no more. In his introduction to socialism Uto-pian and Scientific, Eagels says : "This book defends historical materialism. . . Nowadays, in our evolu-tionary conception of the universe there

is absolutely no room for either a Creator or a Ruler." This is the statement of one of the men who made socialism; a man whose name and whose writings are part of the stock-in trade of the system; a Koran. And all the tribe of agrators who are disturbing the minds, and con-tusing the reason, of many well meaning workingmen to-day, draw their ideas from Marx and Engels, for the most part, either directly from their writ-socialism; and intended for the guidance

CATHOLIC NOTES Lady Henrietta Turnor, daughter of the ninth Earl of Galloway. Scotland, has been received into the Church.

On his death bed, the French infidel, Dr. Launclongue, the Redical Senator of Girs, was received into the Church.

In New York subscriptions have been taken for a \$30,000 statue of Blessed Joan of Arc, which is to be placed in one of the city parks. Already \$20,000 have been contributed.

The great Basilica of St. Peter, Rome, which is the Cathedral of Christendom, was 100 years in building, and cost not less than \$50,000,000-a sum equal in our day to perhaps, \$150,000,000.

The Catholic Times of Liverpool says that in memory of his daughter, the late Mrs. Maud Ashley, Sir Ernest Cassel is giving to hospitals and other kindred in-stitutions the sum of \$200,000.

Madame Caroline Le Roy Bonaparte, of Baltimore, in her will, left a diamond brooch and three stones with request that they be set in a chalice for the Church

One of the largest benefit receptions ever held in Chicsgo is plauned by a dozen Irish organizations in Chicago to raise funds for rebuilding Killarney Cathedral, near the famous Lakes of Kil-larney in Ireland.

It required 1,500 policemen to keep open the pa-sageway of Cardinal Farley from the pier to the Cathedral. Along the way Catholic, Protestant, Jew and Gentile decorated their buildings. It was an ovation of the whole people.

The Jesuits have five colleges in India. One of them, St. Joseph's, has in sixty-five years sent out more than a thousand educated Catholics and given 150 to the Church in Holy Orders. Its student corps numbers this year 2,050.

In her will, the late Lady Herbert Lea, mother of the 13th and 14th Earls of Pembroke, bequeathed to the Bishop of Clifton, for the perpetual mainten-ance of the Society of the Sisters of Charity \$25,000.

In remembrance of a fine sacred con-bert he heard two years ago in the collegiate church of St. Nicholas at Fribourg, Switzerland, J. Pierpont Morgan has sent \$700 to the church to be used in the purchase of a new organ.

In the Hawaiian Islands the Church is a Vicariate Apotolic. There are about 36,000 Catholics. The Church there is flourishing, with 35 priests, a colleges, 4 academies and 9 parochial

Monsignor Giovanni Bonzano, rector of the College of the Propaganda at Rome, has been named as Apostolio Delegate to the United States, suc-ceeding His Excellence Most Rev. Diomede Falconio, recently made a cardinat.

According to a special cable despatch to the New York Sun from Nazareth, Pal-estine, the site of the church of the first crusaders has been discovered. It seems to have been established in the same place where the carpenter shop of Joseph stood.

James Whitcomb Riley was awarded the gold medal for distinction in poetry at the annual meeting of the American A cademy of Arts and Letters held in Philadelphia. A telegram notifying him of the honor was sent to the poet, who is ill at his home in Indiana.

Cardinal Andrieu, Archbishop of Bordeaux, has published an ordinance desiring all who know particulars of the life of the Servant of God Marie Therese Charlotte de Lamourous, found-ress ofi the "Maison de la Misericorde" at Bordeaux, to communicate such for

1740

"The generation of to-day demands "The generation of to-day demands more of you, for you have received more, you, by your zealous and earnest preach-ing and teaching and by your holy ad-ministrations must fill to overflowing the material edifices reared by those who have preceded you. They built, you must conserve and ornate, else you will be far less, not more than they. Let the b ond of peace and holy unity bind to-gether young and old so that your

trained to a mastery of literary technique a long sequence of writers who found favor with their employers and

found favor with their employers and with the public in proportion, not as they imitated his style, but as they bettered his instruction. He had begun his course of editorship with 'Bentley's Miscellany' in 1837; he continued it in 1846 with the "Daily News": he resumed it with "Household Words" in 1850. "All the "Household Words" in 1850. "All the Year Round" once more occupied him with the old work. He only ceased to superintend the operations of his liter-ary executants, as well as to stimulate them by the contagious example of his own products, on that July day, 1870, when pen and proofs together dropped from his hand at Gadshill. As a literary leader Dickers had no rival among men from his hand at Gadshill. As a literary leader Dickens had no rival among men of genius classed with himself. He lacked, indeed, the blend of aptitude, taste, and application that fits a man for the conduct of a daily sheet. But in the case of magazines, where Thack-ery only cared or troubled to detect merit or to suggest improvements in contributions that for some reason or other payred congenial to his own other proved congenial to his own humor, Dickens not only possessed, but, industriously cultivated, an instinct that detected the elements of excellence or the glimmer of promise in the floods of anony nous "copy" that washed around his editorial desk, however little those specimens may have appealed to his

An instance of this, so characteristic An instance of this, so characteristic and so much to the point as to deserve notice here, is given by Dickens him-self in his preface to those of Adelaide Procter's poems that have ministered relief or pleasure, since their collec tion in book shape, to innumerable readers, from Queen Victoria herself down to the humblest and most desolate of her subjects. "Miss Mary Berwick" to use the pseudonym in indicating the poetess, had sent in, during 1853, to "Household Words" some lines thought by the editor, in his own words, to be by the editor, in his own words, to be "very different from the shoal of verses perpetually setting through his office." The lines were printed: further The lines were printed; further compositions were invited. It was not until the December of 1854 that Dickens dining with an old and dear friend dis-

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many merits of the Roman Catholic Church in the Middle Ages. It was the great peace society.-Sacred Heart Review.

i to war.

THE CHURCH IN CHINA

The earliest missionaries that reached China were two Franciscans and a Benedictine, who were sent by Pope Inducent IV. as early as 1245. They reached the Court of Kuyuk Khan in reached the Court of Kuyuk Khan in 1247, but remained only a few months. This was during the Mongol dynasty, which was succeeded by the Ming fam-ily. In 1644 this family was over-powered by the Manchu rulers who have held the throne up to the present time. During all these years the Church has poured her workers of all orders and grades and of both sexces into China, and it would be an injustice to give lavy particular order more praise for faithful labors there than any other. One thing, however, is of interest. The Jesnit Fathers appear to have gained a great reputation among the natives as mathematician, and many of them have held

the natives as mathematician, and many of them have held high positions as teachers of mathema-tics and astronomy. It should also be mentioned that one of the most famous

mentioned that one of the most famous Jesuits, St. Francis Xavier, after evan-gelizing India and Japan, set out for China, but died on his way thither. Other orders represented by mission-aries were Franciscans, Dominicans, Augustinians, the Congregation of For-eign Missions, the Lazarists, the Bel-gian Congregation of the Immaculate Heart of Marr, the Foreign Missions of Milan, the Priests of Steyl and the Seminary of SS. Peter and Paul. From time to time the missionaries

From time to time the missionaries -men and women-have been subjected to terrible (persecution, and hunto terrible [persecution, and hun-dreds of them have been martyred. Be-tween the yeats 1796 and 1820 a great many were nurdered. During the six-ties the persecutions became so violent that the European Governments Inter-fered, whilst the list of martyrs during the days of the Boyer war is a low one

ings, or at second-hand from others who got them there.

and instruction of socialists in general; written for the purpose of forming and shaping the ideas which socialists are intended and urged to adopt. Shall we now be told that a system which excludes the idea of God, is nothing but a political movement. And the same writer says:

Ings, or at second material from others was got them there. The programme of socialism was formally promulgated at Gotha, and subsequently revised at Erfurt; and it is the world-wide accepted and recog-nized authoritative exposition. It com-prises collective ownership of the means of production, and the distribution of the produce of labor on the basis either of "the each according to his work" or (as alternative formula,) "to each accord-ing to his need." The New Catechism of Socialism, by Bax and Quelch, says: "Beyond Nature and man there exists othing. And again in his criticism of Duhring "Religion is nothing but the fantastic ing to his need." The New Catechism of Socialism, by Bax and Quelch, says: "By socialism we understand that system of society, the material basis of reflection in the brains of men of those powers by which their daily existence is dominated, a reflection in which natural forces assume supernatural which is social production for social use; that is, the production of all the means forms." Bebel, in his book on Woman, says: of social existence-including all the necessaries and comforts of life-carried

on by the organized community, for its own use, collectively and individually." own use, collectively and individually." And they say, further: "Therefore socialism would substitute

social ownership (in the means of pro-duction) for class ownership, and this would involve the abolition of classes

altogether." This, we think, expresses what socialism call its great object and purpose. By giving to this dream a very attract-ive coloring; by ignoring its weaknesses and difficulties; it has succeeded in

and dimonities; it has solvedue in dazzling a great many men; and by skil-ful appeals to prejudice, discontent, and the sense of hardship which many people labor under, and by promising them relief from that hardship, they have aroused in their minds the partisa feelings which tend to activity and zeal in pushing the system, and drawing in new adherents.

In developing this system, in framing the beliefs and conceptions of socialism, in shaping its ideas, and in teaching its In snaping its ideas, and in teaching its theories to mankind, the socialist pro-moters, from an early date, ran squarely, head-on against revealed religion and the Ten Commandments, and, of course, against the Church which has stood guard over them for nineteen centuries Socialism has not found it possible to

fered, whilst the list of martyrs during the days of the Boxer war is a long one, full of terrible incidents. Ecclesiastically speaking, China is divided into five regions, containing one diocese, the Diocese of Macao, 38 grant definition of the right of an individual to own one diocese, the Diocese of Macao, 38 grant definition of the right of an individual to own one diocese, the Diocese of Macao, 38 grant definition of the right of an individual to own one diocese, the Diocese of Macao, 38 grant definition of the right of an individual to own one diocese of Macao, 38 grant definition of the right of an individual to own property. This is heresy which appeared the standard definition of the right of an individual to own hostility to it.—Casket.

and instruction of socialists in general ; tion.

No man who once grasps the fact that

Precious stones to the value of over \$50,000, which were stolen two years ago from the statue of the Virgin known as the miraculous Black Virgin, in the famous monastery of St. Paul at Czento-chowa, Russian Poland, have been, discovered in the store of a jeweler in Lublin, Poland. Clews were also found which led to the recovery of another \$25,000 worth of jewels taken from the same statue in a house near Lemberg, Austrian Galicia.

Monsignor Bonzano paid a visit, Feb. 2, to the Vatican, where he was re-ceived by the Pope for the first time as Apostolic Delegate in the United States. The occasion was the feast of the Parification, also known as Candle-Bebel, in his book on woman, says: "Religion is the transcendental reflec-tion of the social conditions of given epochs. In the measure that human development advances and society is transformed, religion is transformed along with it. It is as Marx puts it, a popular striving siter illusory happinges mas. In accordance with tradition, all the heads of ancient with orders and of Roman basilicas and colleges presented beautiful candles, made purposely for the occasion, to the Pope

along with it. It is as Mark pute 16, a popular striving after illusory happiness that corresponds with a social condition which needs such an illusion. The illusion wanes as soon as real happiness An English Catholic named Kennedy.

An English Catholic named Kennedy, has rescued from a dealer in Rome a bas-relief belonging to the tomb of Pope Calixtus III. and has presented it to Pope Pius X. who restored it to its original place in the crypt of St. Peter. The bas - relief is about 3ft. high and about 1[§]tt. wide, of rough fifteenth cen-tury workmanship, but its historical value is considerable, as it formed part of the tomb of Calixtus III., uncle of the Borgia Pope, Alexander VI., whose reillusion waves as soon as real happiness is descried, and the possibility of its realization penetrates the masses." And again he says: "It is not the gods who creates man, but man who creates God." In other words, God is only a dream, an illusion, an idea conceived by a mind which is groping in the dark for heapings: a decention which the mind which is ground in the dark for happiness; a deception which the socialistic millenium will banish from men's minds, by giving them real happi-ness, in the ideal socialistic communi-Borgia Pope, Alexander VI., whose re-cumbent effigy was mistaken for that of his notorious nephew.

ness, in the ideal socialistic communi-ties or States which socialism is going to produce in this world. All this, of course, is thoroughly rotten; but none of it is new. Many false teachers have arisen in times gone by who have taught, in one form or another, that this world is all; that nothing else is real; nothing else of any importance. It will be news to most persons, the London Globe, that the French navy have no chaplains afloat, although a moment's consideration would bring to remembrance the fact of the complete remembrance the lact of the complete divorce between Church and State in France. The subject is brought prominently into notice by a pretion signed by a great number of the mothers of widows of the sailors who were victims of the accident on the Gloire or the Liberte. The petitioners are to be found in the Midi, Brittany, Var and Finisterre, and they pray the Senate for the reappointment of chaplains on warships.

MILES WALLINGFORD By JAMES FENIMORE COOPER

2

CHAPTER XI Go, tenderness of years; take this key, give colargement to the swain, bring him festinately hither; I must employ him in a letter to my love." Love's Labor's Lost.

I will not attempt to analyze the feel-ings which now impelled me to quit America. I had discovered, or thought I had discovered, certain qualities in Andrew Drewett which readered him, in some measure at least, worthy of Luey; and I experienced how paintul it is to concede such an advantage to a rival. Still, I must be just enough to add, that in my cooler moments, when I came to consider that Lucy could never be mine, I was rejoiced to find such proofs of a generous disposition in her future hus-I will not attempt to analyze the feel consider that Lucy could never be mine, I was rejoiced to find such proofs of a generous disposition in her future hus-band. On the other hand, I could not divest myself of the idea that perfect confidence in his own position could alone enable him to be so liberal in his opinions of myself. The reader will understand how extravagant was this supposition when he remembers that I and never given Lucy herself, or the world, any sufficient reason to suppose that I was a suitor for the dear girl's

1 never saw Marble so industrious as he proved to be when he received my hurried orders for sailing that afterthe same evening, got the crew on board, and the Dawn into the stream, before sunset, and passed half the night in sending off small stores. As for the ship, she had been cleared the day the hatches were battened down. Accord-ing to every rule of mercantile theirt. ing to every rule of mercantile thrift, I ought to have been at sea twenty-for hours, when these orders were given; hours, when these orders were given; but a lingering reluctance to go farther from the grave of Grace, the wish to have one more interview with Lucy, and a disposition to indulge my mate in his commendable zeal to amuse his newfound relatives, kept me in port beyond

my day. All these delays, however, were over, and I was now in a feverish hurry to be off. Neb came up to the City Hotel as I was breakfasting, and reported that the ship was riding at single anchor, with a short range, and that the fore topsail was loose. I sent him to the post-effice for letters, and ordered my bill. All my trunks had gone aboard before the ship hauled off, and - the distances in New York then being short-Neb was soon back and ready to shoulder my carpet-bag. The bill was paid, three or four letters were taken in my hand, and I walked toward the Battery, followed

I watted toward the Dattery, followed by the faithful black, who had again abandoned home, Chloe, and Clawbonny, to follow my fortunes. I delayed opening the letters until I reached the Battery. Despatching Neb to the boat, with orders to wait, I took a turn among the trees - still re-luctant to quit the native soil - while I broke the seals. Two of the letters bore the postmarks of the office nearest Claw-bonny, the third was from Albany; and the fourth may a maket of some size the fourth was a packet of some si from Washington, franked by the Se size of State, and bearing the seal of retary office. Surprised at such a circumstance. last of these communica I opened t

The official letter proved to be an envelope containing — with a civil request to myself to deliver the enclosures—des-patches addressed to the Consul at Ham-burg, for which port my ship had been advertised for some time. Of course I could only determine to comply; and that communication was disposed of. that communication was disposed of. One of the Clawbonny letters was in Mr. Hardinge's hand, and I found it to contain some excellent and parental advice. He spoke of my sister, but it was calmly, and with the humble hope that became his sacred office. I was not sorry to find that he advised me not to visit Clawbonny before I sailed. Lucy, he Clawbonny before I sailed. Lucy, he said, was well, and a gentle sadness was gradually taking the place of the live-lier grief she had endured immediately after the loss of her friend. "You were not aware, Miles, how keenly she sui-fered," my good old guardian continued, "for she struggled hard to seem calm in your presence; but from me my dear child had no secrets on this subject. whatever she may see fit to have on an-other. Hours has she psssed, weeping on my bosom, and I much doubt if the image of Grace has been absent from her waking thoughts a single minute, at any addressed to Captsin Miles Wallingford, ship Dawn, New York." Now a ship-master is no more entitled, in strict usage, to be called a "captain," than he is to be called a "captain," than he is to be called an "esquire." Your man-of-war officer is the only true captain ; a "master" being nothing but a "master." Then, no American is entitled to be called an "esquire," which is the cor-relative of "knight," and is a title prop-erly prohibited by the constitution, though most people imagine that a mag-istrate is an "esquire." as a member of Congress is an "honorable," by assumption, and not of right; and I wish the consistent cate. sufficient self-respect to be consistent with itself. What should we think of Mark Anthony, Esquire? or of 'Squire Lucius Junius Brutus? or His Excellency Julius Cosar, Esquire ?" Never-theless, "esquire " is an appellation that is now universally given to a gentle-

the " esquire." To me it seemed to say that she recognized me as one of her own class, let Ropert and his light associates think of me as they might. Lucy never departed a hair's breadth from the strictly proper, in all matters of this sort, something having been ob-tained from education, but far more from the inscrutable gifts of nature. As for the letter itself, it is too long to copy ; yet I scarce know how to de-scribe it. Full of heart it was, of course, for the dear girl was all heart ; and it was replete with her truth and nature. The only thing in it that did not give me entire satisfaction, was 's

nature. The only thing in it that did not give me entire satisfaction, was a request not to come again to Clawbonny until my return from Europe. "Time," she added, "will lessen the pain of such a visit; and, by that time, you will begin to regard our beloved Grace as I already regard her, a spotless spirit waiting for our union with it in the mansions of bliss. It is not easy, Miles, to know how to treat such a loss as this of ours. God may bless it to ourlasting good, and, in this light, it is useful to bear it ever in mind; while a too great submission to sorrow may only serve to render us unhappy. Still, I think, no one who knew Grace, as we knew her, one who knew Grace, as we knew her,

can ever recall here image without feel-ing himself drawn nearer to the dread Being who created her, and who has called her to Himself so early. We, slone, thoroughly understood the bethoroughly understood the be-creature ! My dear, excellent loved loved her as he loves me, but he father could not, did not know all the rare vir-tues of her heart. These could be

that. "My father has spoken to me of Grace's wish, that he and I should accept some memorials of the affection she bore us. These were unnecessary, but are far too sacred to be declined. I but are lar too sacred to be declined. I sincerely wish that their value in gold had been less, for the hair I possess (some of which is reserved for you) is far more precious to me than any diamonds or stones could possibly become. As, however, something must be purchased or procured, I have to request that my memorial may be the pearls you gave Grace, on your return from the Pacific. Of course I do not mean the valuable necklace you have reserved for one who will one day be still dearer to you than any of us, but the dozen or two of pearls that you bestowed on your sister, in my at Clawbonny. They are valuable in themselves to sufficiently answer all the purposes of Grace's be-quest, and I know they were very much prized by her, as your gift, dear Miles. I am certain you will not believe they will be the less valuable in my eyes on that account. As I know where they are, I shall go to Clawbonny and take possession of them at once, and you need give yourself no further concern need give yourself no further concern

on account of the memorial that was to be presented to me. I acknowledge its ption, unless you object to my pro-I scarce knew what to think of this. I would gladly have bestowed on Lucy pearls of equal value to those I had given Grace, but she refused to receive given Grace, but she refused to receive them, and now she asked for these very pearls, which intrinsically, were not half the value of the sum I had informed Mr. Hardinge, Grace had requested me to expend in purchasing a memorial. This avidity to possess these pearls—for so it struck me—was difficult to account for, Grace having owned divers other ornaments that were more costly, and ornaments that were more costly, and which she had much oftener worn. I confess I had thought of attempting to contest I had tabught of attempting to persuade Lacy to receive my own neck-lace as the memorial of Grace, but a little reflection satisfied me of the hope-lessness of success, and nothing had been said on the subject. Of course I acquiesced in the wish of the dear girl to possess the pearls, but at the same time I determined to make the additional purchase, more thoroughly to carry out the wishes of my sister. On the whole the letter of Lucy gave

me a great and soothing pleasure to trouble you with my griefs, especi-ally at a moment when I know your affectionate heart is suffering so deeply

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and fished, and the Dawn was beating down the bay, on a young flood, with a light breeze at southwest. The pilot being in charge, I had nothing to do but go below and write my letters. I an-swered everybody, even to the Secretary of State, who, at that time, was no less a man than James Madison. To him, however, I had nothing to say, but to acknowledge the receiptof thedespatches and to promise to deliver them. My letter to Mr. Hardinge, was, I hope, such as a son might have written to a revered parent. In it, I begged he would allow me to add to bis library, by a purchase of theological works of value,

a purchase of theological works of value and which, in that day, could only be and which, in that day, could only be procured in Europe. This was to be his memorial of my sister. I also begged of his friendship an occasional look at Clawbonny, though I did not venture to speak of the mortgage, of which I now felt a sort of conviction he would not approve. The letter to John Wallingford was a

pithy as his own to me. I told him my will was made on a conviction of its perfect propriety, and I assured him it would not be altered in a hurry; I told him the sugars were safe, and let him understand that they were already on their way to Hamburg, whence I hoped, ere long, to send him a good account of their sale. To Lucy, I was by no means so laconic. On the subject of the pearls of Grace, I begged her to do just as she pleased; adding a request, however, that she would select such others of my sister's ornaments, as might be most pithy as his own to me. I told him my

that she would select such others of my sister's ornaments, as might be most agreeable to herself. On this point I was a little earnest, since the pearls were not worth the sum Grace had mentioned to me; and I felt persuaded Lucy would not wish to me remain her debtor. There was a pair of bracelets, in particular that Grace had helps denote. There was a pair of bracelets, in particular, that Grace had highly prized, and which were very pratty in themselves. My father had purchased the stones-rubics of some beauty-in one of his voyages, for my mother, who

one of his voyages, for my mother, who had fancied them too showy for her to wear. I had caused them to be set for Grace, and they would make a very suitable ornament for Lucy; and were to be so much the more prized, from the circumstance that Grace had once worn them. It is true, they contained a little, though very little, of my hair; for on this Grace had insisted; but this halt way tather a block of might hair was rather a blemish, and might easily be removed. I said as much in my letter.

my letter. On the subject of my sister's death, I found it impossible to write much. The little I did say, however, was in full accordance of her own feelings, I felt persuaded, and I had no difficulty in believing she would sympathize in all I did express, and in much that I had not words to express. On the subject of the necklace, I did

find language to communicate a little, though it was done in the part of the letter where a woman is said to give her real thought—the postscript. In answer to what Lucy had said on the subject of

what Lucy had said on the subject of my own necklace, I wrote as tollows, namely: "You speak of my reserving the more valuable pearls for one, who, at some future day, may become my wite. I confess this was, my own intention, originally, and very pleasant was it to me to faucy that one so dear would wear pearls that had been brought up out of the see by my own hands. But, dearest Lucy, all these agreeable and delusive anticipations have vanished. Depend on it, I shall never marry. I know that on it, I shall never marry. I know that on it, I shall never marry. I know that declarations of this sort, in young men of three-and-twenty, like those of maidens of nineteen, excite a smile oftener than they produce belief; but I do not say this without reflection, and, I may add, without feeling. I whom I once did hope to persuade marry me, although much my friend, is not accustomed to view me with the eyes that lead to love. We were

brought together under circumstances that have probably induced her to regard me more as a brother than as a suitor, and while the golden moments have passed away, her affections have become the property of another. I resemble, in this particular, at least, our regretted Grace, and am not likely to change.

that are about to be separated. Still, every seaman is anxious for an offing, and glad was I to see the head of the Dawn pointing in the right direction, with her yards nearly square, and a fore-topmast studding-sail set. The pilot was all activity, and Marble, cool, clear-headed in his duty and instinc-tively acquainted with everything hetively acquainted with everything be-longing to a vessel was just the man to carry out his views to his heart's con-

The ship went, rising and falling on the swells of the ocean, that now began to make themselves felt, past the light and low point of the Hook, within a few minutes after we had squared away, and,

minutes after we had squared away, and, once more, the open ocean lay before us. I could not avoid smiling at Neb, just as we opened the broad waste of waters, and got an unbroken view of the roll-ing ocean to the southward. The fellow was on the main-topsail yard, having just run out, and lashed the heel of a topgallant studding sail boom, in order to set the sail. Before he lay in to the mast, he raised his Herculean frame, and took a look to windward. His eyes opened, his nostrils dilated, and I fancied he resembled a hound that scented game in the gale, as he sunfiel the sea if which eame fanning his glistening face, filled with the salts his glistening face, filed with the salts and peculiar flavors of the ocean. I question if Neb thought at all of Chloe

question if Neb thought at all of Chief for the next hour or two! As soon as we got over the bar, I gave the pilot my package, and he got into his boat. It was not necessary to shorten sail in order to do this, for the shorten sail in order to do thus, for the vessel's way did not exceed five knots. "Do you see the sail, herraway in the southeastern board?" said the pilot, as he went over the side, pointing toward he went over the side, pointing toward a white speck on the ocean; "take care of that fellow, and give him as wide a berth as possible, or he may give you a look at Halifax, or Bermuda."

"Halifax or Bermuda! I have nothing to do with either, and shall not go there. Why should I fear that sail?

"On account of your cargo, and on count of your men. That is his majesty's ship Leander; she has been of here, now, more than a week. The inward bound craft say she is acting under some new orders, and they name several vessels that have been seen heading northeast after she had boarded This new war is likely to lead to them. new troubles on the coast and it is well for all outward-bound ships to be on the

lookout." "His majesty's ship " was a singular expression for an American to use, toward any sovereign, twenty years after the independence of the country was acknowledged. But it was common then, nor has ceased entirely even among the newspapers of the present hour ; so much harder is it to substitute a new is it to language than to produce a revolution. Notwithstanding this proof of bad taste in the pilot, I did not disregard his cau-tion. There had been certain unpleasant rumors up in town for more than a month, that the two great belligerents would be apt to push each other into the old excesses, England and France at that day having such a monopoly of the ocean as to render them somewhat inde-pendent of mest of the old-fashioned notions of the rights of neutrals. As for America, she was cursed with the cant of economy—an evil that is apt to produce as many bad consequences as the opposite vice, extravagance. The money paid as interest on the sums ex-pended in the war of 1812, might have maintained a navy that would have caused both belligerents to respect her rights, and thereby saved the principal entirely, to say nothing of all the other immense losses dependent on an inter-rupted trade ; but demagogues were at to work with their raven throats, and it is not reasonable to expect that the masses can draw very just distinctions on the subject of remote interests, when pres-ent expenditure is the question immedi-ately before them. It is true, I remem-ber a modern French logicism, who laid down the dogms that the tendency of demonstration to express if you democracies being to excesses, if you give a people the power, they would tax themselves to death; but, however true

one side of the main question as their ments or logic on the human mind, I am more and more convinced that conver-acting under the guidance of factions sions are not brought about by those are not compos mentis. I think I may say, without boasting

I think I may say, without boasting unreasonably of my own good sense, that I have kept myself altogether aloof from the vortex of parties, from boyhood to the present hour. My father had been a federalist, but a federalist a good deal cooled off, from having seen foreign countries, and no attempts had ever been made to make me believe that black was white in the interest of either faction. I knew that impresement from

faction. I knew that impressment from foreign vessels, out of the waters of Great Britain at least, could be defended on no other ground but that of power; and as for colonial produce, and all the subtleties that were dependent on its transportation, I fancied that a neutral transportation, i fancied that a neutral had a perfect right to purchase of one belligerent, and sell to another, provid-ed he found it his interest so to do, and he violated no positive-not paper---blockade, or did not convey articles

that are called contraband of war. With these views, then, it is not su prising that I easily came into the pilot's opinion, and determined to give the Leander a sufficient berth, as sailors ex-

press it. The Leander was a fifty, on two decks, a very silly sort of a craft, though she had manfully played her part at the Nile, and on one or two other rather celebrated occasions, and was a good vessel of the build. Still I felt certain vessel of the build. Still I felt certain the Dawn could get away from her under tolerably favorable circumstances. The Leander afterwards became notorious, on the American coast, in consequence of a man killed in a coaster by one of her shot, within twenty miles of the spot where I now saw her, an event that had its share in awakening the feeling that its share in awakening the feeling that produced the war of 1812-a war of which produced the war of 1812 - a war of which the effects are just beginning to be made manifest in the policy of the re-public; a fact, by the way, that is little understood at home or abroad. The Leauder was a fast ship of her kind, but the Dawn was a fast ship of any kind, and i had great faith in her. It is true, the fifty had the advantage of the wind, but she was a long way off, well to the southward, and might have something in sight that could not be seen even from our topgallant yards, whither Ned was

sent to take a look at the horizon. Our plan was soon laid. The south side of Long Island trending a little to the north of east. I ordered the shin to steered east-by-south, which, the wind at south south-west, gave me an opportunity to carry all our stud-ding-sails. The soundings were as regular as the ascent on the roof of a shed, on that of a graded lawn, and the nd in sight less than two leagues distant. In this manner we ran down the coast, with about six knots' way on the

ship, as soon as we got from under the Jersey shore. In less than an hour, or when we

about four leagues from Sandy Hook light, the Englishman wore short round, and made sail to cut us off. By this time he was just forward of our weatherbeam, a position that did not enable him to carry studding-sails on both sides, for had he kept off enough for this he would have fallen into our wake, while, by edging away to close with us, his aftersails becalmed the forward, and this at the moment when everything of ours pulled like a team of well-broken cart-horses. Notwithstanding all this we had a nervous sfternoon's and night's work of it. These old fities are great travellers off the wind ; and more than once I fancied the Leander was going to lay across my bows, as she did athwart those of the Frenchman at the Nile. The Dawn, however, was not idle, and as the wind stood all that day, throughout the hight, and was fresher, though more to the southward than it had hitherto been, next morning, I had the satisfaction of seeing Montauk a little on my lee-bow, at sunrise, while my pursuer was still

out of gunshot on my weather beam. Marble and I now held a consultation on the subject of the best mode of pro-ceeding. I was half disposed to let the Leander come up, and send a boat on board us. What had we to fear? We

more and more convinced that conver-sions are not brought about by those sions are not brought about by those means. I have seen people entirely convinced intellectually and yet remain outside the Church. "The wind bloweth where it listeth," and it is the gentle wind of God's Spirit which moves a soul to follow its inspirations. That is what people mean when they say, "they believe not with the intellect but with the heart." and that "they have with the heart," and that "they have an instinct of what is true or false be fore they realize the matter as a fact." They do not mean that the Catholic Faith does not approve itself to their intellect or their reasoning powers, but that there is a Spirit stronger than theirs—even the Holy Spirit of God, theirs-even the Holy Spirit of God, which touches them to the quick, so that they can flud no answer but in the words of Samuel: "Speak, Lord for Thy servant heareth."

With me (as with so many others at this very moment) all human considerations were perpetually urging me the other way. I had been left sole guardian of my children by my husband's will; but

In a size advice a size of the of the justice of such a course this is not the place to speak. Enough that it is the law of England that children can thus be forcibly estranged from their mother and natural protector, in spite of the will of the father, if that mother, by following the dictates of her conscience embraces a different faith. I had promised my husband on his de th-bed that I would never leave his childreh; nor entrust them to the guardianship of others. And I found myself therefore in a great strait, not knowing exactly what the powers of the Court of Chancery might be; and dread ing, as all mothers would, that my children would either be taken from me (in which case my promise would be broken) or that they would be exposed to influences which above all others I most dreaded, while I should be power-less to interfere: and that from my coml-ss to interfere; and that from my own act. In this great moral difficulty, too. I had no one to advise or help me. I feit strongly also how useless it would be to seek counsel from either side. My Anglican friends would, of course, say one thing, and my Catholic ones the other. But there were other circumstances

which increased my difficulties. With the Catholic yearnings of my whole life, I had induced my husband to begin, and I had induced my husband to begin, and had myself completed, the restoration of all the churches on the property. We had taken away all the pews, put in large altars, restored the patron saint in each church; and, as crucifixes were not possible, had put a representation of the Crucifixion, not in small medal-lions but in large and separate figures, in all the eastend windows we could

in all the east-end windows we could find unfilled with stained glass; so that the people might, at any rate, have their thoughts led up to that great Mystery of our Redemption. More over, since my husband's death, I had restored and fitted up, in the most Cath-olic manner possible, the chapel in the house, which formed part of the church of the old Benedictine Monastery which formerly stood on this size. Here I had persuaded the chaplain to use the Com-plane service on Sunday evenings; and other prayers on Fridays, taken from Catholic manuals. I was organist, and I had carefully selected none but Cath-olic hymns; while the Bishop had given us leave to have holy communion on all saints' days and festivals, on which occasions the chapel was already beautifully decorated with flowers and lights. All this if I became a Catholic, I must

give up. But there was one thing which touched me even more nearly. My husband had built a beautiful church in the village at the cost of £30,000. He and I had completed its adorement by bringing the rarest marbles and mosaic

from Italy; beautiful lamps from Venice, and carving and painted glass from Germany. Here too he was buried; and

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unreality: that they were a sham; the imitation of the truth and not the truth itself. But above all, my com-munions in the Anglican Church had multions in the Anglican Church had become a perfect misery to me. Ever since I had perfectly entered into the spirit of the Mass and understood the sublime mystery of the Holy Sacrifice, this cold imitation of it, without the Presence and without the Substance, be-came to me the most heritike set came to me the most horrible mockery and sacrilege. Dr. Manning had advised me to leave off communion: but to do so, would have been at once proclaiming my intention of leaving the Anglican Church. I was not in the Anglican Church. I was not in the position of an unknown person, who could do what she pleased without re-mark. I was the head of a great house, "as a city set on a hill." I had laboured hard to establish weekly and early communion in the parish and succeeded; and of course I had always gone to these communions myself, both from incline

tion and to set an example. Now they were, as I said before, a positive torture to me, from which, however, in the

country, there was no escape. In London I was happier. It had always been my custom to go to daily service early and alone; and so it excited service early and alone; and so it excited no remark when I went out as usual; only instead of going to the Anglican service, I used to make a great detour and creep into a Catholic Church, where alone I found what I sought. There are several "houses of refuge," as I used to call them, in London, where people in any meritian could go as to a private my position could go, as to a private house, and find a window or a gallery looking into a chapel, where without beloosing into a chapel, where without be-ing yourself seen, you can have the in-expressible comfort of hearing Mass. At Harley House and Kensington Square also, the perpetual Exposition and daily Benedictions were an untold blessing. These I used regularly to frequent and also churches in outbing sector of also churches in outlying parts of London where there was no fear of my being recognized. That of St. Mary of the Angels, at Bayswater, was my great favourite, as being more Roman than any other in London, both in its decorations and in the arrangement of its side chapels. As I never dared take my own carriage to such places, I used to have all sorts of adventures in going to and fro; and from being unused to walking alone in London or going in cabs, I was very often much frightened. I recollect one night having been insulted on my way back, and not returning till mid-

night, scared very nearly to death and having run nearly the whole way! Another time I came up from the coun-try by a night train, and sat outside the church door on the steps in pouring rain and in pitch darkness for two hours till the doors were opened, so that I might not lose a Mass on All Soul's day for my husband. I do not think I was ever attracted to

the Catholic Church by the gorgeous-ness or beauty of its services. I always prefer a Low to a High Mass ; it is to me more devotional, and the singing during the solemn parts of the service disturbs and bothers me : and I do not care for music enough to make that a snare to me. But the adoration of the Blossed Search of the the sole of the service of the serv Blessed Sacrament ; the little light telling of the perpetual Presence in the tabernacle; the inexpressible relief of tabernacle ; taternacie; the inexpressible relief of confession; and the intimate union with and nearness to the Sacred Humanity of Our Divine Lord which breathes in every form of Catholic worship, these had from the first the strongest possible had nom the first the strongers positive hold upon me. People were always talking to me about the "Church of my baptism." What Church is that but the baptism." What Church is that but the Church of our baptismal creed-the One Holy Catholic Church ? Our baptism binds us to this, not to the Church of England, except so far as the Church of England, except so that as the Courten of England is one with the Church Catholic; and if you feel convinced that the Anglican Church is at variance. with the Catholic Church throughont. the world, your very baptism, as it ap-

pears to me, binds you to leave it, Towards the close of that year the health of my children again required a warmer climate, and we went to the Nile. I had obtained letters of intromy greatest consolation, since his death had been to pray in this church and in Cairo, who gave me a list of all their duction to the Franciscan Fathers at,

from our recent loss." I will confess that, while writing this,

counsel, Richard Harrison, Esquire, is a man of great respectability, and a per-fectly safe repository of such a secret. I leave many of my papers in his hands, and he has now been my counsel ever since I had need of one, and tread so hard on Hamilton's heels that the last duced the very results 1 had mentioned. We all believed Emily's affections to be engaged to Rupert, who must have succeeded during my absence at sea. A modest and self distrusting nature, like that of Lucy's, would be very spt to turn to any other than, her-self in quest of the original of my nisture. sometimes feels his toes. This is as counsel, however, and not as an advo-

"Adieu, my dear boy ; we are both Wallingfords, and the nearest of kin to each other, of the name. Clawbonny will be safe with either of us, and either picture. These letters occupied me for hours. That, to Lucy, in particular, was very long, and it was not written wholly without care. When all were done, and of us will be safe with Clawbonny.

Your affectionate cousin,

"JOHN WALLINGFORD." I confess that all this anxiety about without care. When all were done, and sealed, and enveloped to the address of the postmaster, I went on deck. The pilot and Marble had not been idle while I had been below, for I found the ship just weathering the southwest Spit, a position that enabled me to make a fair wind of it past the Hook and out to end Clawbonny began to give me some un-casiness, and that I often wished I had been less ambitious, or less hasty would be the better word, and had been con-tent to go to sea again, in my simple

thetess, "equire " is an appellation that is now universally given to a gentle-man, who in trath, is the only man in this country that has any right to it at all, and he only by courtesy. Lucy had for the delicacy and tact with which she had dropped the "captain" and put in

to send that answer back by the pilot. I had no aware to feel any solicitude in had many besterner, and am not likely to change. It is theory may be it the main, it certainly why nature may be sterner, and my constitution stronger, than those of my self, and to every than those of the she state store from the associated active my besterner, and the least of all back. The fourth letter to my astonishment hor every than tho case, you have every been so fasti-the date of Albany. He had got the least appearance of a the same appearance of a the least appearance

by the First Consul, and some by Billy Pitt. As for the commercial towns, taken in connection with the upper classes, these were little more than so many reflections of English feeling, exon, should he choose to try the game, and that will cure him of his taste for chasing a Yankee." "Will you engage, Moses, to carry the ship over the shoals, if I will do as

I fancied I was making a sort of half declaration to Lucy; one that might, at least, give her some faint insight into the real state of my heart; and I had a you desire, and go inside ?' swanow all that the highlight correschose to pour down their throats, took the pillules Napoleons without gagging. If there were exceptions, they were very few, and principally among travelled men—pilgrims who, by approaching the respective idols, had discovered they were made by human hands 1

the real state of my heart; and I had a melancholy satisfaction in thinking that the dear girl might, by these means, learn how much I had prized and still did prize her. It was only a week later, while pondering over what I had written, the idea occurred to me that written, the idea occurred to me that written, the idea occurred to me that written. The idea occurred to me that written, the idea occurred to me that written. The idea occurred to me that written, the idea occurred to me that and a mel intimately acquainted with our young English friend, and these circumstances might well have pro-duced the very results I had mentioned. We all believed Emily's affections is an instified this claim of the English. seem, a large and leading class of Amer-icans justified this claim of the English, as it was practiced on board their own country's vessels ! What will not men defend when blinded and excited by faction? As this practice was to put the mariner on the defensive, and to assume that every man was an Englishassume that every man was an English-man who could not prove, out on the ocean, a thousand miles from land per-haps, that he was an American, it fol-lowed that Eoglish navy officers exer-cised a jurisdiction over foreigners and under a foreign flag, that would not be tolerated in the Lord High Chancellor himself, in one of the streets of London; that of throwing the burden of proving himself innocent, on the accused party 1

that of throwing the burden of proving himself innocent, on the accused party ! There was an abundance of other prin-ciples that were just as obvious, and just as unanswerable as this, which were violated by the daily practices of im-pressment, but they all produced no effect on the members of Congress and public writers that sustained the right of the English, who as blindly espoused

but also wound him to the very heart?

but also wound him to the very heart? Besides all these reasons, human pride came in. How was I to give up the osition I held in the whole neighbour-hood, where I was looked upon as the promoter of every good work, and conse-quently admired by good people of every class? How exchange this for scorn and obloquy, and the contempt and distrust of all those whose good opinion I most valued? "I'll carry her into any port east of Block Island, Captain Wallingford. Though New York born, as it now turns out, I'm 'down-east' edicated, and have got a 'coasting pilot' of my own in my head." opinion I most valued? I dwell upon these temptations (for

such they were) because I see them re-produced more or less in almost every case of conversion; and I know that hundreds are kept back at this moment by similar considerations. To me, the by similar considerations. To me, the suffering was peculiarly great, because all my life long I had leant so much on human sympathy and human approba-tion. I had been the spoilt child of my father, the spoilt sister of my only brother, the spoilt sister of me. Since his death the same affectionate love and appreciation had surrounded me, both for his sake and my own. And all this I felt I must relinquish if I became a Catholic, and go out, emphatically alone Catholic, and go out, emphatically alone in the cold! My whole nature shrank from it to such a degree that I recollect saying to a friend who was talking on the subject of the difference between the two Churches: 'Don't enquire, don't try and see if you would not be as utter-ly miserable as I am!" For all these Anglican services had now become utterly distasteful to me. I felt their

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St. John's, Nfld., writes :--" For upwards of twenty years I was troubled terribly with itching piles : at times so bad that I was obliged to lay up, unable to attend

I was obliged to lay up, unable to attend to business. "I tried many treatments without benefit, until I accidently read of Dr. Chase's Ointment, and found at last a cure by using this ointment. I only used one box and part of a second one when I was completely cured, and have had no return of the piles. That was eighteen months ago, and, needless to say, I attribute this oure to Dr. Chase's Invaluable Ointment. Invaluable Ointment. Many sufferers from piles have tried

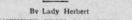
connot believe that cure is possible. In order to convince the skeptical we are always willing to send a sample box free to anyone who encloses a two-cent stamp to pay postage. Dr. Chase's Ointment 60c a box, at

E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

By Lady Herbert CONTINUED FROM LAST WEEK The result of my visit to Rome vas that I resolved to halt no longer between two opinions, but to try by every means in my power to arrive at the truth. I felt, in fact, that I could no longer set it aside—that to do so would be resist-

it aside—that to do so would be resist-ing grace, and imperilling my very sal-vation. When I returned to England I found several of my most intimate friends in the same state of mind as my-seif, and we agreed that all we could do was to go on studying the question, and above all to pray earnestly for light and guidance. One practice we followed, which I would earnestly re-commend to all honest seekers after truth and the Divine will, namely, the daily repetition of the prayer to the Holy Ghost, "Deus, qui corda fidelium," etc., and of the Veni Sancte Spiritus. I have known many people helped into

have known many people helped into the Church by this means. After all, it was not a question for A. or B. It con-cerned the individual soul of each one and could not be decided for us. Also, whatever may be the effect of argu-



This settled the matter, and I came to the resolution to stand on. TO BE CONTINUED HOW I CAME HOME

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During those months of leisure, I studied Latin and worked hard. I read works in the original which I had before only gone through in translations, and my faith was strengthened by every line I read. But it was not till we left Egypt and went on to Syris that my doubts and difficulties really began to clear themselves. At Jerusalem I had much time for thought and prayer. I had no teaching or influence of any sort except what the services of the place and season afforded, for it was Lent; but they were all powerful. I can not except what the services of the place and season afforded, for it was Lent; but they were all powerful. I can not understand anyone going there, and joining heart and soul in those services, as I did, and remaining an Anglican. The scales seemed to fall from my eyes; and I saw in a way I never did before the eternal truth of the One, Holy, Oatholic Church. Still, I did not act upon this conviction at once. I asked advice of one or two persons, and they implored me to wait a little, for my children's sake. I recollect, however, the inexpressible misery I felt of being unable to share in the Communion of Holy Thursday at the Holy Sepulcher, which was administered to between seven and eight hundred of the pilgrims kneeling round me; and of the bitter tears which I shed at being the only one left out at that blessed feast. Once or twice also, the good Franciscan father who acted as our guide to the holy sites (which are all indulgenced) would mut-ter, "What a pity I you have come all this way and gone through all this toil and all for nothing." "Outside the fold" I felt myself indeed on such occa-sions; but human reasons and human prudence were yet boo strong for me. sions; but human reasons and human prudence were yet too strong for me, and I waited.

I resolved, however, henceforth, that. I resolved, however, henceforth, that, except in the matter of communion and absolution, I would not be excluded from Catholic services, that I would lead a strictly Catholic life and conform to all the rules of the Church. I had been regularly to confession (though without receiving absolution) ever since I was at Rome. People will think that ridiculous; but it helped me very much as giving me a guide, though without its consolations. I resolved also, on my return to England, to tell those towards whom I felt bound not to act a dishonest returns to England, to tell those towards whom I felt bound not to act a dishonest part that I was only waiting, on account of the children; but that I was firmly convinced of the truth of the Catholic faith and determined to embrace it

convent where I could hear Mass every morning at six o'clock, before any of the family were stirring. I was more and more unhappy in my mind at being deprived of real Communion, but Dr. Manning had spoken to me very strongly on the sin committed by High Church Anglicans, who, abroad, often receive the Sacraments sacrilegiously, that is, without the priest having an idea that they are not Catholics, and, therefore giving them unwittingly Absolution and Communion. There was no Protestant Church however, in the place, so that I was at least spared the infliction of services which was zerve opainful to me. On Christmas Eve, I begged to be locked up in the Church of the Oratorians after Vespers till the midnight service, and there, in the stillness and the darkaess of the night, I took a review of my whole position Convinced to the other of the observed it sooner or later. I do not think that any preference for the ritual of the Catholic Church, any charm in its services, any increased help even which these services may give to the working of God's grace in your own soul, can justify one in leaving the Church where God's providence has placed one, if one can believe in it. But I could no longer believe in the Anglican Establishment. I had tried it by every possible test, and with the most earnest wish and hope to be enabled to remain in it; but on all essential points I found it wanting. I only waited, as I believe every considerate and responsible person ought, the the test of the server considerate and responsible test.

I took a review of my whole position before God and felt that it was untensiderate and responsible person ought, till I had ascertained the truth of the before God and felt that it was unten-able. Midnight came and with it crowds of worshippers to the crib of the Infant Jesus, which was beautifully lit and the number of communicants made me feel more than ever utter misery and thorough isolation from the body of His faithful people. I came home utterly wretched, and spent the follow-ing week in a state which only those can understand who have gone through such mental agony. Then came the eve of the New Year, and the Te Deum at the Jesuits' grounds on which my convictions rested. I was bound to do this, lest I should act hastily and then find that I should act hastily and then find that I was wrong. Convictions had to be tested and tests demand time. All this I had now passed through. My mind, therefore, was irrevocably made up, but the only thing which kept me back was the thought of my children. I said so that summer, when on one constant. the thought of my children. I said so that summer, when on one occasion, I again spoke to Dr. Manning. He an-swered after a pause: "Did you ever read the life of Madame de Chanta!?" I replied that I had. He continued, "Well then, you will have seen that she walked over the body of her son when she made up her mind to follow the in-spiration which God had given her." He did not norse me further and so

He did not urge me further, and so those weary months passed by. My intention, however, was no longer a secret to my intimate friends, and of course their opposition increased in proportion. A very eminent and excellent doctor in the English Church entered into a corondence with me on the subject. respondence with me on the subject. But his arguments rested on historical points; all of which I felt I could have disproved if I had had sufficient knowl-

morning at six o'clock, before any of

The shift they set up to their own light and convictions."
The and convictions."
The next morning after going to Mass are affirm, as one did the other day, in this by following the inspiration of God's Holy Spirit, she was damning the soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of her own of the Catholic Church, and their own all that is soul of her own child lately dead, he is soul of her own child lately dead, he is soul of a direct contravention of the rate contravention of the rate of the stated of the whole matter is this: "Whatsoever is not of faith is sin." If poole are comparatively safe. But to be done that is a is reror, or when you are convineed that the is is nerror, or when you have no doubts of the validity of her orders, and consequently of her Sacra immorsal; and this was my case at that is the faculties God has given us, and it to kny if her dile of a Catholic as far as I could copy out the form of abjuration experiment on a solution; to stifle such doubts is the faculties God has given us, and it he faculties of a proper ermsin in the Church of Engine on a vital a matter we must as a ditto but if the down or do

send it to him, if he would only see the Archbishop about it. He consented to this, though I do not think he was very encouraging at first. And now, when I see the difficulties and fuss some people make about their re-ception and the way in which every-thing has to be done for them, I am in-clined to laugh at the recollection of the manner I forced myself into the Church, as it were in suite of everything and land, they must live, and die in a perpet-ual exercise of private judgment upon every doctrine in the Thirty-nine Articles. There are no two Bishops and scarcely two clergymen who think alike or teach alike on the most vital and important doctrines. Anglicanism professes to include within her pale all extremes from the Calvinist to the manner I forced myself into the Church, as it were, in spite of everything and everybody? However, the next morn-ing, the Canon wrote to me very kindly, saying that he had seen the Archbishop, who had given him leave to receive me, and fixing the eve of the Epiphany for that purpose in his own private chapel. I had already explained to him the im-neartive necessity of secrecy in the extremes, from the Calvinist to the highest Ritualist; and the latter utterly contemn all ecclesiastical authority, have made to themselves a sect and a Church of their own within the Establishment, and then call themselves Catholics! On the other hand, by sub-I had already explained to had be had perative necessity of secrecy in the matter, at any rate for the present; so that he added that there would be no one there but himself. On the vigil of that Feast, therefore, I again walked to Catholies! On the other hand, by sub-mitting, once for all, to the Church of God, we rest our faith for ever on a rock, and form one of a body which through the continual presence of our Divine Lord and the teaching of His Holy Spirit, is infallible and unchange the Canon's house; made my abjuration in Latin and my general confession in Italian; and abswered at my first real But to return to mysell. That winter we spent in Sicily. I took a house in a garden outside the town close to a Mass. There was no one, as he had promised, but himself and me — and God ! garden outside the town close to a convent where I could hear Mass every

Then I returned home to my children as if nothing had happened, and we went that afternoon to see the cathedral. I naver shall forget the exultation of heart with which I entered it and felt: "All this is mine, now and for ever-more!" Before, I had feit like an im-postor in Catholic churches; now, mine were the promises, mine the consolations, mine the iors for everyone 1.

mine the joys for evermore ! A few weeks later, the Superior of the Sisters of Charity, whom I had let into Sisters of Charity, whom I had let into my secret, dressed me in white, threw a white veil over my head, and took me to the Archbishop's, where I was confirmed in his private chapel. No one was present but the superior (who was my godmother) and one of her sisters, the old Canon who had received me into the Church, and a very holy missionary priest whose prayers I had specially begged for on the occasion. It was a solemn and beautiful service, and when the venerable old Archbishop began solemn and beautiful service, and when the venerable old Archbishop began making me a little allocution, as I knelt before him, he suddenly broke down and burst out crying, exclaiming : "It is a foretaste of Paradise !" (E un squarciodi Paradiso I) and the Canon had to con-tinue the address in his place. After-wards he gave me Holy Communion, and then we breakfasted with the kind old man, after which I went back to the Sisters, who gave me a beautiful Bene-diction service in their chapel. I hung n my white wreath on the altar of Our up my white wreath on the altar of Our Lady, whom long since I had learned to

And so I came home at last !

roof like that of the Gendal Lond, and where there was likewise Exposition of the Biessed Sacrament, to be followed by Benediction. I had gone with some Protestant friends who wanted to see it as a sight; but I slipped away from THE MONKS IN ENGLAND

Writing in the Boston Evening Tran-script, L. G. Redmond-Howard gives the following interesting account of the remarkable increase of Catholic monas-tic orders in England in recent years: it as a sight; but I slipped away from them and on to the floor among the poor, and then what happened to me I do not know. It seemed to me as if all the people and the lights had disappeared, and that I was alone before Our Lord in the monstrance and that He spoke to me directly, and lovingly, asking me "Why I waited?" and "Why I did not come to Him at once?" And that then tio orders in England in recent years: To the average tourist who visits London with his Baedeker, the words Whitefriars, Blackfrirs, Canonbury, Bishopsgate, Abbey Mill, Monkswell, Abbots Inn, and a thousand other names derived from monastic days are merely a memory recalling perhaps a dim page Abbots Inn, and a thousand other names derived from monastic days are merely a memory recalling perhaps a dim page and as year after passed by in prison, crosier at the end of a great procession;

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unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this partic-ular institution. English Jesuits with their seven large

English Jesuits with their seven large colleges and over 1,000 members in the English empire, while next in import-ance come the English Benedictines with their 7 stately abbeys, 4 large colleges, 100 missions and 500 monks and lay brothers. Next come the Dominicans with ten priories in England and double that number in England the Franciscans with 22 the Ireland, the Franciscans with 22 the Capuchins 10, the Carmelites 9, and then follow about 40 or 50 other minor

then follow about 40 or 50 other minor orders like the Servities, the Orator-ians and the Passionists, bringing up the total to very near the 20,000 sup-pressed at the Reformation. As to wealth it would be impossible to gauge it. In France, before the passing of the Association Law, the government estimated the value of the religious houses at \$200,000,000. I think a tenth of the French estimate would not he at all too much for the

religious houses at \$200,000,000. I think a tenth of the French estimate would not he at all too much for the Englishi institutions, while \$1,250,000 would be a conservative estimate of their annual revenue. The conpleteness of Henry VIII's re-form may be gauged from the fact that when Queen Mary in 1556 tried to re-store Westminster Abbey to the order of Black Monks, who had once owned one third of England, she could only flud a little community of fiteen monks to place under the last Abbot of West-minster, Dom John Feckenham. He must have been a pathetic figure, that aged Abbot, when one day a few years later, while planting elms in his garden, he received Elizabeth's notice of the final suppression of monastioism for his refusal to assent to the royal suprem-acy. He continued planting his elms. "Maybe those who come after me," he said quietly, "will be as fond of peace and study as we were—we all like the shade."

in the bridge which spans the Thames

The "Whitefrairs" who gave their name to that locality just off Fleet street, have also survived, the Carme-lite church at Kensington drawing crowds of curious and plous strangers to its gorgeous services. The charter-house, too, which is a corruption of the name of the chief monastery of the Carthusians—La Grande Chartreus—is also a living reality. The old Austin frairs are back in Fulham, while the Canons of St. Augustine whose chief house was St. Bartholomew's the Great, are back, reintroduced by Wiseman, and now numbering 6 houses. Then there are the Cistercians whose beautiful abbey of Tinter on the Wye The "Whitefrairs" who gave

Then there are the Cistercians whose beautiful abbey of Tintera on the Wye is the best preserved of 300 house. They are at Mount St. Bernard in England, and in the celebrated abbey of Mount Melleray in Ireland, which is just like a bit of the middle ages in the twentiath contury.

just like a bit of the middle ages in the twentieth century. Nor are the modern orders behind-hand; the Christian Brothers shelter in their 1,500 houses over 250 000 pupils, the Jesuits have over 100 different houses, and the Oracorians, Newman's order, have the finest modern church in Lorder La point of Wealth alone. London. In point of wealth alone, Downside church will in all probability be as fine as Wells Cathedral.

IN A TYPICAL MONASTERY

But let us leave statistics and get a But let us leave statistics and get a glimpse of the inner life of the monks. Let us ask to spend a day in the cloister of Belmont Minister in Hereford, the chief training house of the cldest and greatest order in England—the Bene-diation A Brother porter looks through the

A Brother porter looks inrough the small grating in the Gothic portal and bids us welcome, opening the door gently and showing us into the speak-room-for silence is the rule of the rest of the monastery. As we pass in, the Father Hospitaller or guest master has entered Hospitaller or guest master has entered and made us feel at home. It is too late to see anything, he tells us, though hardly nine in the summer evening, for most of the monks are in their rooms and the place is in darkness, and so we go off to the cells alloted for us to await the

Chi

The strange desert silence keeps us The strange desert silence keeps us awake, and we have hardly slept, before, in the cold black morning air, are heard the words — "Come and praise the Lord "— with their response—"God be thanked"—nearer and nearer, while the watcher monk calls the brethren from watcher monk can be breat "maths" bell begins to toll across the plain, and one by one the long-robed monks go down to the choir. The church is in darkness save for the lights above the With a certain rhythmic melody the chanted psalms arise first from one side. chanted psaims arise inst from one side, then from the other. On and on it goes until the great east window, that looked like a prison gate an hour ago, seems like the very portals of paradise now that the rising sun has caught the pictured saints upon it. At last the office," as it is called, is finished ; the martyrology-a kind of " Who's Who in heaven, has been read ; the De Pro-fundis said for all the dead benefactors

of the order. In the hall beyond, bare oak tables In the hall beyond, pare out tables line the walls, and there before large bowls of food the monks in silence seat themselves at breakfast. Aftorward one sees the "sacrist" folding the gorgeous vestments and cleaning the sacred vesvestments and cleaning the sacred vest sels; one sees "novices"—young men of good family and some from the univer-sity — doing the humbler work with brush and duster. The "infirmarian" is passing with some medicine for a sick brother. That monk with the books brother. That monk with the books under his arm is the librarian, and that under his arm is the librarian, and that man with note-book is the professor preparing a philological lecture. Again, those two elderly men engaged in earn-est conversation—one is the prior of the community and the other the rector of the schools—for there are in the neigh-boring blocks of buildings some hundred or more hows heing prepared for all

or more boys being prepared for all kinds of professions and careers. Suddenly the "Carillon" or monastic chimes starts ringing ; it is the hour of High Mass. You take your place again

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FINA

one can say he does not need it. Our Lord had no need to suffer thirst. He could say: "I own all the cool foun-tains in the world, and I might drink and never need to thirst for My own sake; but I love the poor drunkard, and

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tal life of the Chirch, in which the rest divergence lies. One argument was made use of to me (not by him, but by others) which I men-tion here, as I find it has been a stum-bling-block to many. I was told that to leave the Anglican church for the Cath-olic, would be to condemn all those (whether living or dead) who had died or lived in that communion. Now this is a complete misrepresentation of Cath-olic doctrine. olic doctrine. The Catholic belief is that no peni-

tent soul can perish, and that no one who really loves God can be lost; and there are holy and penitent and loving

there are holy and penitent and loving souls in the most erroneous systems. "I have no doubt" (writes an eminent Catholic ecclesisatic) "that through im-perfect ministries and irregular systems, God shows His mercy on every soul which has the right dispositions. Therefore, no doubt would be cast upon the reality of the work of grace in human souls in the Church of England God shows His mercy on every soul which has the right dispositions. Therefore, no doubt would be east upon the reality of the work of grace in human souls in the Church of England or any other Church, by being con-vinced that its positionis schismatical and or any other Church, by being con-vinced that its positionis schismatical and of this, however, it is a vital duty to sub-mit to the law of unity and authority in the Church of God." As to "dishonesty" in the matter, a term which both sides are too fond of using, I believe the mass of English people to be blameless. Henry VIII.

term which both sides are too fond of using, I believe the mass of English people to be blameless. Henry VIII. robbed us of our birthright; Queen Elizabeth sanctioned and confirmed the theft. All literature and history fell into Protestant hands. Every child is brought up in these errors, and simply believes what it is told from its cradle ; and what is further impressed upon it in every class and school book. It re-quires a direct operation of the Holy Spirit of God to clear away these mists and show people the truth " as it is in Jesus Christ."

8 But the same high ecclesiastical author-ity continues: 'I believe with all firmity continues: 'I believe with all firm-ness and with my whole heart, that those dear to me and thousands of others, who fell asleep in full faith of the Church of England, having had no other light and no doubts of its truth, rest in Jesus and are safe in His ever-lasting arms. And of all sincere souls who remain, I believe they receive grace according to the measure in

of ecclesiastical history or perchance Carlyle's picture of Abbot Samson of Bury St. Edmonds in the days of Coeur de Lion. He would be surprised, however,

and the Te Deum at the Jesuits' Church, which was lit up from floor to

roof like that of the Gesu at Rome, and

the words of Saul: "Lord, what wouldst Thou have me do?" I can hardly remember, though I have often tried to do so, all that passed through my soul during that time; all I know is, that at last some one touched me on the shoulder, and I looked up and saw that everybody was gone, and the lights were put out, and I had missed the moment of Benediction (which gave me a pang for a moment, but I was too happy to mind much); and that the sacristan was standing by me, and say-ing that he was going to shut up the church, and "would not the Signora rise also and go?" I got up mechanically. if he were told that there was a new St. Edmonds, a new Westminster Cathedral in a word that all these conventional and religious institutions he thought sup-pressed and exterminated, have returned more powerful insome ways than ever, and that all over England to day are monks living exactly the life of the monks in the days before America was dis-

church, and "would not the Signora rise also and go?" I got up mechanically, and walked home as if in a dream. I recollected nothing but that I had somehow made a promise to Our Lord which I must not break, and that I must

the days before America was dis-covered. Not only are there flourishing repre-sentatives of every suppressed order, who have survived the centuries of penal legislation, but, by the addition of newer bodies like the Jesuits and the Christian Brothers, to say nothing of the vast influx of foreign congregations expelled from France by the Associa-tion Law of 1911, they are three times as rich and far more influential than at the moment when Henry VIII. issued his famous decree. famous decree. The fact that the general public has

The fact that the general public has been so little aware of this state of affairs can be understood when the words of Sir Godfrey Lushington, for-merly Under Secretary for Home Affairs, are remembered. "In practice," he wrote, "religious houses are shrouded in secrecy. No one knows anything he wrote, "religious houses are shrouded in secrecy. No one knows snything about them. The Home Office does not. Nor does does the local government board. Nor does Dublin Castle. Nor does Somerset House. The census gives no statistics showing the total number of religious houses and their locality or the number of nuns, or the number of penitents or the number of inmates. inmates.

THE NUMBER ONCE EXPELLED THE NUMBER ONCE EXPELLED Roughly speaking, about 370 houses were suppressed in 1536, scattering about 20,000 members. To-day of con-vents for women aloue there are close upon 450, lincluding religious institu-tions kept by nuns and orphanages in England, to say nothing of Ireland where the proportion is generally treble that|of England. Of the orders of men probably the Christian Brothers rets the test included to go data; after what had passed so strangely in that Jesuit church, I felt a light and happi-ness and an inward joy which I cannot express, and in spite of all the misery which I knew the step would entsil upon me in every kind of way, it never accurate to me that I could do othertreble that of England. Of the orders of men, probably the Christian Brothers (founded in 1802) are the most powerful having no less than 250 schools in Ire-land, but by far the most influential both socially and politically are the

he saw his order gradually reduced to and if it be a feast day, you will se ten, then five, then two, then one-him-self-a monk without a cloister, a brother without brethren, hoping and hind you the college boys and hear the voices in the choir. After Mass the work of the day really brother

dreaming the hopes and dreams of despair.

pair. One day, shortly before his death, there came a knock at the gatehouse prison; some young men with foreign cloaks entered with special permits, and to his joy the old man perceived the young recruits of Rome and Spain comyoung recruits of Rome and Spain com-ing to beg at his hands the "habit" of his old order in order to transmit its his old order in order to transmit 15 rights and privileges. Like a second Samuel, he blessed them and asked God to prosper their cause, and as soon as they returned to the Continent, lands and moneys and patronage came raining down upon them until to-day they are once more teaching and praying and building as of old.

THE NUMBERS THAT HAVE RETURNED Though this is the story of the larg-est order—the English Black Monks of St. Benedict—nearly every other order

St. Benedict—nearly every other order has had some similiar experience. Perhaps the English Jesuits are the strongest of the orders; Father Bernard Vaughan being the best known preacher in England. There are, for example, about 1,500 English-speaking Jesuit priests and scholastics in England and the colonies, and their colleges, like Stonyhurst, Beaumont and Clongowes, in addition to being the leading Oatho-lic colleges, in point of architecture compare well with such historic insti-tutions as Etcon and Harrow, while at Oxford they have their own private hall. But there is not one of the Jolder But there is not one of the older orders that has not survived. Thus the old Friars Preachers still maintain their

old Friars Preachers still maintain their reputation at Haverstock Hill in London, famous for its retreats to thousands upon thousands every year, while at Woodchester in Gloncester-shire, the largest of their 6 houses, can be seen exactly the same life as was lived in the large monastery of "Black-friars," which lay between St. Pan!'s and the Strand, and which, it will be remembered was used by Cardinal Cam-

T. F. KINGSMILL, the farm, the young priests in the lib-rary preparing for the mission, the novices going to be instructed and tried in humility and endurance. trains, Shades, etc. urer and customer. E. LEONARD & Manufacturers of E Head Office and Wor THE MAN WHO TAKES THE PLEDGE THE DOMINION SA What does a man do who takes the pledge? He offers something to God in atonement for the sin of drunkenness. And hezein is the best use of the pledge. t Masonic Te Interest allowed at 31 and Debentures.

And herein is the best use of the pledge. It combines all the other good purposes of it. It puts the top rail of double safety on the fence that keeps the beast out of the garden of the soul ; it sets up the strong inducement of good example; but more than all it consecrates every-thing to God by uniting it to our Lord's thirst on the cross. Brethren, why was it that, when our Lord suffered agony of soul. He com-plained in such words as would be apt to move the drunkard more than any other sinner : "O My Father ! if it be Imperial Bar THE ONTARIO LOAN Capital paid up, \$1,200, Deposits received, Deben Loans made. John McClar Offices: Dundas St., Cor

to move the drunkard more than any other sinner: "O My Father! if it be possible, let this cup pass from Me." "C My Father! if this cup may not pass away from Me except I drink it, Thy will be done." Is there no special significance in His choice of those words? And listen to the account St. John gives of our Lord's physical agony: "Jesus, knowing that all things were accomplished that the Scriptures might be fulfilled, saith I thirst!... And they diled a sponge with vinegar and heir be fulfilled, saith I thirst! . . And in they filled, saith I thirst! . . And to put it to His mouth. When Jesus, ear, therefore, had received the vinegar He said : It is finished! And He bowed can His head and gave up the ghost." was thirst was the only bodily forment He complained of. Had He no special pur-nyse in this?

So the man who takes the pledge suf-

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1905. Mr. Thomas Coffey My Dear Sir.-Since coming to Canada I have been a reade of your paper. I have noted with satis-tillion, da, above all, that it is imbued with a strong Canada and rights, and standsfirmly by the teach-ing and authority of the Church, at the same time to be the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfare of religion and country, and it will do more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on your work, and best winces for its continued success. Yours very sincerely in Christ. DosArus, Archbishop of Ephesus. Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congra-tulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa Apos, Deleg.

LONDON, SATURDAY, FEBRUARY 24, 1912

LENTEN REGULATIONS FOR 1912

THE FOLLOWING ARE THE LENTEN REGULATIONS FOR THE DIOCESE OF LONDON

1st. All days in Lent, Sundays ex

cepted, are fast days. 2ad. By special permission of the Holy See, meat is allowed at all meals Holy See, meet is allowed at all meals on Sundays, and at the principal meal on Mondays, Tuesdays, Thursdays, and Saturdays, except the Saturday of Ember Week and Holy Saturday.
3rd. The use of fish and flesh at the same meal is not permitted during Lent.
Children under seven years of age are exempted from the law of fasting.
Persons under twenty-one years of age or over sixty years of age, are not bound by the law of fasting; and all per-sons in ill health, or engaged in hard labor, or who have any other legitimate excuse, may be exempted both from the

labor, or who have any other legitimate excuse, may be exempted both from the law of fast and of abstinence. In order, however to safeguard con-science, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or abstinence. the same rights and the same privileges as it gives to Catholics. Mr. Mills, K. C., has well said:

"It is not applicable to any individual Church. It does not single out the Church of Rome, but it says to all religious persuasions of the Christian community that the law-makers of this province have assumed that you have a sincere regard for your religious affiliation and that you are not a hynoscrite but are Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification d of penance. From this law no one can escape, and

in it no one has the right of dispe in it no one has the right of dispense-tion. Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obliga-tion of Christian mo tification. They andert in preference to all others. It says to Methodists, Congregationalists, Baptists, Presbyterians, and Anglicans and all others of the various Christian will also provide special means whereby their people may advance in devotion

As in the past, two appropriate week day services will be held in each Church and the necessary permission for Benements which exist according to the rites of your Church the law of this Province and the necessary permission for Bene-diction of the Blessed Sacrament or respects them, for Christianity is recog-nized as part of the common law of the land. The law of this Province not only

diction of the Biessed Sacrahen of the base occasions is hereby accorded. A special effort ought also be made to have the sacred practice of family tolerates your faith but it so far respects it as to require that its conditions shall prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this peniten-tial time. †MICHAEL FRANCIS FALLON BISHOP OF LONDON

The Civil Code of the Province of lucid treatment of all the questions involved, make bis paper refreshing reading after the beclouding effect of Quebec enumerates certain legal impediments to marriage and then section the Anglican hodge-podge memorandum. We commend this paper and indeed the 127 reads:

"Other impediments recognized ac-cording to the different religious per-suasions as resulting from relationship or affinity or from other causes, remain subject to the rules hitherto followed by the different churches and religious communities." whole series to the perusal of our CLERIOS AND SECULAR COURTS

in question was an invalidating impedi-

The civil law, nevertheless, gives them

munities."

A recent decree, Quantavis diligentia There is here no special privilege of our Holy Father Plus X. forbids granted to the Catholic Church; no Catholics to bring clerics before the mention even of the Catholic Church civil or oriminal courts without any The Westminster Confession of Faith ecclesiastical permission. Considerexpressly declares that no legislation able excited discussion took place in and no consent can make lawful the Germany, chiefly for election purposes, uous marriages" of those who are until it was authoritatively declared that the decree did not apply to Gerwithin the forbidden degrees of consanguinity or affinity. Suppose two many. Archbishop Walsh of Dublin Presbyterians in the Province of Quebec holds that it does not apply to English within the degrees of kindred forbidden speaking countries either. In fact the by the Westminster Confession were to decree has force only in those countries marry, and later one or both of them where the privilege of being tried be come before the civil courts to fore ecclesiastical instead

have the marriage declared null and courts is conceded to clerics. void as to its civil effects. The court In the United States the Council of would refer the question as to whether Baltimore had already prohibited the or not these were invalidating impedicitation of priests before the civil ments to the General Assembly or to courts without the written permission of whatever ecclesiastical tribunal it might the bishop. Without any express proappoint to deal with the matter. If hibition, good order and common sense that ecclesiastical tribunal should dewould impel any Catholic, before taking cide that according to the laws of the action in the civil courts against a Presbyterian Church the marriage was priest to lay the matter before the hisincestuous and unlawful, invalid and imhop. Thus a settlement might be effect possible from the beginning, then ed without further trouble or expense the Quebec courts, under section 127, If a settlement is not thus reached in no would give precisely the same decision case will the bishop refuse the permisas in the Hebert case. The book of Common Prayer still

sion to have recourse to the civil courts. leclares that a man may not marry his This matter concerns Catholics deceased wife's sister. Suppose 80 their private capacity exclusively, as is Anglican married his decease ad wife' expressly stated in the decree. In their sister (also an Anglican) and later public or official capacity Catholics should seek separation before the civil ould of course do their duty, even if that courts, the court would refer the matter involved citing a priest before the civil as to the canonical impediments to the tribunal. "We enact and ordain that Anglican bishop, and if his decision all private persons whether of the laity should be to the effect that the affinity or of the sacred order"-so runs the

decree. It refers then, exclusively to mont, the court would declare the marprivate persons and to Catholics. riage null and void as to its civil effects. That being the case, it is difficult to It may be urged that Protestants do magine how it could cause a ripple of not take advantage of the civil law in excitement or even interest amongst this question; but it is not the fault of the Protestants. But J. H. Burnham, M. P., civil law of the Province of Quebec that

writes to the press as follows : Protestant creeds, confessions and canons "This decree has been well named 'the thunderbolt from Rome.' The Ne Temere is really child's play in com-parison. The Quantavis seeks to estab-lish the old immunity of priests, in a are so little regarded by the Protestant laity. Indeed so far has the disintegration gone that it is unlikely that Bishon General Assembly, Synod or Conference vord, to restore their ancient power and could authoritatively decide what are to enable the Church to override or ignore the state altogether." the "rules hitherto followed by the different Churches and religious com-

We suspect, however, that Mr. Barnham is not anite so stupid nor quite so much alarmed as he pretends to be. He stated in the House that the Ne Temere was an issue in his election. The feel ings aroused in this reckless agitation cannot be so easily allayed. Some ex cuse must be made for shelving Lan-

caster's marriage bill, and Mr. Burnham can count on the impenetrable ignorance and easy credulity of his fanatical supporters. that you are not a hypocrite but are sincere in the faith which you profess to " Herein, therefore," says this valiant

champion of Protestant rights and wily partisan. "lies the great wisdom of the general reference, proposed in the case anch as attaches to a particular bill phase) might very easily be confined to nd its powers, by so doing will demon-

THE CATHOLIC RECORD ing cowardice as a thing unclean, trust

ng and unafraid, not troubled abo sults. Men, who while yet in vigor, are emitten with spathy but encumber the earth : others, burdened with years, are resolute and hopeful, keeping step with the myriads who are putting their blood

and brain into their work and who know that time is the greatest of all graces. So long as there is music in the heart. every day is a marvel of beauty, every unset a miracle, every opportunity a heavenly messenger, every service a source of benediction. Let the sky be blue or gray the marching orders are always the same. To march to the flying of pennons and the acclaim of the multi tude is not difficult: to plod along, weary and suffering; to be buffetted by the rain and the storm and to persevere, always in line, because it is right and the only manly thing to do, demands patiance and the grit that grows under the touch of God, and to keep on the firing line until the command comes for "lights out " is the best guarantee of earthly

of civi

happiness.

DEVELOP IT

Our readers have read the story of the Christian who died rather than surrender the sacred vessels to the blas phemous touch of the pagan. But a boy he chose death rather than recreancy to duty. Tempted with pleasure and post tion, threatened with death in direct form, he rejected the former and smiled at the latter.

It seems to us that many of us might profit by thinking of this incident. For we carry not the sacred vessels but the gift of faith. And yet we expose it to danger by our reading, by morbid curiosity and playing with things that porderon the immoral. Our prayer should be for vision. When we see the objects of our faith and realise their significant we are in the way to obtain a knowledge of true values. Vision means the unfold ing of the beauty and glory of our belief

TOO VAGUE

It seems to us that some of the preach ments on the brotherhood of man are

vague and meaningless. To say that as enlightenment advances man will become more merciful, may please the altruist, but this theory is in harmony neithe with facts nor with reason. In the full tide of intellectual grandeur Greece had no ides of the brotherhood of map. Its

best and wisest advocated contempt for the slave and the wretched. Rome, even when dominated by its poets and artists, knew not the meaning of charity. In our day pitiless and brutal competition takes no heed of mercy. And some time ago an individual of more or less prominence in a great city scoffed at brotherhood as an invention of the harebrained. The picture drawn by those who know not Christ, of a world inhabited by people who love one another, bear one another's burdens, in which every rose is thornless, and science ministers to the

poor and sorrowful exists in the imaginstion. We do not impugn the motives of those who indulge in this kind of of Ne Temere. A specific reference, rhansody, but they certainly do not condition themselves by the facts of human dealing with one phase (the marriage nature. For why should we, if we deny Christ, love man. We can be grateful that phase, and thus it would leave the for benefits received ; we can love our Quantavis unprovided for. It will define children and parents. But why should poor and wretched, the unlovely and the degraded? How can we have sympathy ambition of Napoleon, while his flery energy was under the control of a calmer with the myriads who blunder on with and even more resolute spirit. The out hope or ambition. These writers may give us pages on the dignity and career of Napoleon was a pageant of

holders whose advice seems invariably the matter lies very largely with the to be the result of a contemplation of Catholics of Nova Scotia themselves. their personal interests and hardly ever the outcome of a desire for peace and prosperity of us Irishmen. Why, then, nized.

may we not at least confer and strive for a common ground of brotherhood and of wise and Christian toleration. Why insane and endless suspicion. It would eem, however, that Lord Rossmore's temperate appeal has had no effect The politicans and placemen and bigoted divines are goading poor, ignor ant mobs of stone-throwing Orangem to resort to brutal violence.

ALWAYS VITAL

A correspondent writes us in what he calls the "cramping hand of the Church. He says much about the Church retarding the progress of mankind and abou the men and women who retire into religious houses from the strife and tur moil of life.

We think that Artemus Ward would have said to our friend that it is a good thing not to know so many things than to know so many things that aint so. A very superficial glance at the pages of history might serve as a deterrent to his flippant ignorance. Macaulay, in his Essay on Machiavelli, says :

" The crussdes from which the inhabit "The ornsades from which the inhabit-ants of other countries gained nothing but relics and wounds brought to the rising commonwealths of the Adriatic and Tyrrhene Stas a large increase of wealth, dominion and knowledge. Ital-ian ships covered every sea, Italian fac-trates are an every shore." tories rose on every shore.

Let our friend find out the number of Catholics who have been prominent in every department of human activity. Artists and sculptors, statesmen and churchmen, explorers and inventors owed allegiance to the Church. The own, and the manner in which it was dehistory of France and Soain can give him prived of it will be an eternal stain on much needed information. The theory that prosperity is a sign of God's apof that period. A million pound sterling proval is as stupid as it is un-Christian. and the bestowal of high sounding titles A millionaire is not necessarily a very holy individual. Nor is the wealth of nation a proof of the prosperity of its to say, a suffici nt number of hirelings people. Christ did not exhort His dis-ciples to be Captains of Industry. He rank with Ireland's traitors. The

and no praise for the rich. But He told His followers that misery and persecution and contempt would be their por tion in this world. It is strange and inconsistent to hear those who boast of their love of the gospel advocating a theory which is condemned by the rospel

lieve that such will be the outcome, but While the Church, however, is antag use the cry to cajole and deceive the onistic to nothing that can redound to ignorant. There is a class of Ulsterites the good of humanity, her primary conwho take civil and religious liberty to cern is with the souls of men. She nean the privilege of lording it over the teaches the world that all things are in 'Papists," and appropriating the good chemselves of no real value unless things in the gift of Dublin castle. directed by a right intention to our spiritual good. Anything produced by

numan activity can be made a part of our service to God. This is true of the conquests of genius as well as of the

homely little things which are acclaimed by the angels. No one, for instance says a writer, can accuse St. Ignating Lovola of any want of energy or enthusiasm in his cause, and his labours we know were crowned with eminent success. Yet he declared that if the whole of his life's work were destroyed by the suppression of the religious order which he had founded, one quarter of a hour's prayer would suffice to restore him to his ordinary tranquillity of mind. Yet 'the state' once more, and, in defining it we love strangers ? Why care for the his holy and unselfish zeal was intenser and more far-reaching than the restless

NOVA SCOTIA

If they are united in claiming their just rights, these rights will be recog-

A PECULIAR ARGUMENT We are surprised to find our conte

orary, the Ottawa Citizen, opposed to Home Rule. True, the editor treats the matter in a seemingly judicious spirit, but a close study of his argument reveals the fountain pen filled with the prejudiced view of the Orange fraternity. "It may be," says our con-frere, "that the rest of the United Kingdom is not clamoring for so-called

> Home Rule. That is very true. Then is Ireland to be granted special right as compared with the other component parts of the United Kingdom, simply in answer to a clamor?" So far as Irishmen are concerned, they would hold up both hands for Home Rule for England, Scotland and Wales. We believe such a departure would be of inestimable value to the Empire. And there is some prospect of such an agitation srising. Opponents of Irish Home Rule are for the most part men who are guided either by selfishness or are primed with old-time prejudices fanned into them is not the glorious up-to-date music and operatic singing and the flame by such men as Sir Edward learned discourse of the preacher on Carson and Lord Londonderry, both of some topic which only too often has little whom recently threatened to lead the Orange hosts to battle, but when the day of action came betook themselves to a well appointed room in a hotel and

the characters of the English statesmen

were used to bribe members of the Irish

Parliament to sell their country. Sad

were found to accept the bribe and take

country merely wants a restoration of

what she had been robbed of a century

ago. The introduction of the sectarian

erv into the discussion is dishonest.

Those who say that Home Rule would

mean oppression of the Protestants are

dishonest. They do not themselves be-

" ALL FOR JESUS "

A clergyman in a London Church :

The Duty of Giving One's Life for

Others." "The hardest thing you will

ever be called upon to do will be to live

day by day a life for other people,"

said the reverend gentleman, and he

added : "The Christian Church is the

only place on God's earth where rich

and poor can come together on terms of

absolute equality." In the first state-

ment the preacher, perhaps unconscious-

Church. In the every day work of the

ter conditions amonget

or nothing to do with the love of God or our eternal destiny. The Methodist preacher's ideals are to be found only in the old Church that has come down drank to the glorious, pious and immortal to us through all the centuries from memory, while their dupes were kept Peter to Pius X. in order outside by the Peelers' baton and the soldiers bayonets. But there is another view of the situation which our Ottawa confrere has overlooked. Ireland once upon a time had a Parliament of its

WE ARE SURPRISED

It has come to pass that when some editors-few, we are glad to note-enter upon a discussion of matters Catholic. they seem to lose their grip of common sense. The publisher of Saturday Night once in a while hits out valiantly at abuses of one kind or another, and, in doing so, it would not be according to the fitness of things were any one to suggest that he was actuated by other than the loftiest motives-or, as the speaker in the Commons sometimes says, It would be out of order." But when he undertakes to discuss matters having to do with the Catholic Church, we have still another illustration of the "Innocent Abroad." In all seriousness we would ask our Toronto contemporary to seek an introduction to the Catholic Encyclopedia in the Public Library. Last week's Saturday Night contained a letter from "a Catholic," who protested against the editor's use of the word "Romanist." Here is the explanation

σ.

"A Romanist," according to Webster's International Dictionary, a recognized authority wherever the English language is spoken, is "one who adheres to Romanism," and Romanism in turn is defined as "the tenets of the Church of Rome; the Roman Catholic religion. This is Saturday Night's authority for us ew days ago took for his Sunday sermon, ing the abbreviated term Romanist upon occasions in place of Roman Catholic. Saturday Night utilizes the term as a short cut and to prevent unnecessary repetitions, all on the authority of Webster's.

The excuse that " Romanist " is used because it is an abbreviated term is a very poor one. The word "Catholic" is surely quite as handy a term to employ. It is not necessary to write "Roman ly, paid a high tribute to the Catholic. Catholic." "Catholic" will do, if saving of space is considered. The editor sects may be found much striving to fortifies himself in his position because

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their early years, when the world and

its belongings are most alluring, they made pledge of their fealty during life, be it long or be it short, to the Crucified. They beg for bread for the poor, they keep vigil night and day caring for the orphan, they visit and comfort the sick, they provide homes for the poor whose steps are approaching life's winter time, they take from the street the outcasts upon whom society looks with scorn and, impart to them a new hope and a new life. Taking the work of the noble army of both sexes into account, how barren, in comparison, appears the re-

sults of the labors of those who have out themselves off from the one true fold. The second statement of Rev. Mr. Whiting is to us most surprising, unless he had in mind the temples raised by Catholics. The Churches of the sects. as every one knows, are essentially the resorts of the well to-do. Some poor persons-the very poor-may sometimes be found in non-Catholic places of worship, but, as a rule, especially in centres of population, the cushioned pews and the luxurious appointments of the Churches of the sects know not the lowly and the poverty-stricken. For

THE MEMORANDUM OF THE ANGLICAN SYNOD

The general synod of the Church of England in Canada appointed a committee, of which Hon. S. H. Blake was chairman, and W. D. Gwynne, secretary, to deal with the Ne Temere decree They compiled a memorandum which has been scattered broadcast throughout Canada. This pamphlet contains some amusing things, the most enter-taining of which is S. H. Blake's interpretation of canon law by which he arrives at the conclusion that "by the express language" of the Ne Temere decree it is not in force in Canada ! Imagine the consternation of the Vatican !

However, the general effect of the memorandum is not likely to be so harmless as Mr. Blake's travellers' tales after his trip abroad into the realms of canon law.

The feeling that the Catholic Church in Quebec overrides or displaces the civil power is assiducusly fostered. Indeed it is openly asserted, but the appeal of the memorandum is rather to the emotional prejudices than to calm

" In Quebec it (the Catholic Church) xercises virtually the right of divorce." This is not true. Even in the recent

cions claim to interfere with internal Hebert case it was the civil courts that offeirs wholly within the jurisdiction of declared the marriage null and void in so far as its civil effects were concerned the Province of Quebec ? If a higher court reverses that decision then, in so far as the civil effects of the marriage are concerned, the Hebert marriage stands valid before the civil law, notwithstanding the decision of the marriage in the eyes of the Church.

be observed before the validity of the strate once more for the benefit of our marriage can be asserted." Then the delving into history to find

ainstions : if there are any impedi-

ets them, for Christianity is recog-

researches are wholly irrelevant. The

British North America Act gives to the

provinces the jurisdiction over the

matter of solemnization of marriage, and

it is under this act that the Province of

Odebec legislates on the subject. Its

right is precisely the same as that of

It is, then, as untrue as it is mis-

chievous to represent the Church in

Quebec as ignoring or overriding the

civil courts. Is it honest to make the

attack on the civil law and constitu-

tional rights of the Province of Quebec

under the specious ples for equal rights

The memorandum puts the matter

"The question may well be asked, where does Rome find authority for her audacious claim that when the statute

law of the land validates a marriage, she, placed in the same position as other religious bodies in the Dominion, has

the right by her decree to overrule such legislative declaration and nullify

The answer is easy ; she does not make

But the question might well be asked

Where does Ontario, placed in the same

position as other provinces in the

Dominion, find authority for her auda-

Dominion.

for all churches?

what it enacts.

any such claim.

thus:

It

law givers their powers and privileges." And again: out the status of the Church under the "Hence the value, the French regime, the provisions of the less value, of a general rather Treaty of 1763, and all similar historical

than a specific reference." That should convince the good fanatics of Peterborough that they have exactly the type of warior needed now that "the old battle for liberty is on again." If not, they have a little more common sense, and a little less purblind bigotry than Mr. Burnham, M. P., gives them Ontario or any other province in the credit for.

THE LITTLE THINGS

price

The little things make life beautiful. We can all do the big things in our own way, but the touch here and there that can make life's pattern more beauteous is oftimes ignored. The tones of the voice, a smile, the kind word, the thoughtful act, the putting ourself in another's place, the gentle manner-all this makes not only for beauty but for help and inspiration. There is music in every nature, latent, mayhap, stilled by sorrow or disappointment, but the deft ouch of the loving heart can awaken it. And the music makers are the world's

benefactors, for it is not " art but heart that wins the wide world over."

ay that a man who has reached a certain period is done with usefulness. So long as a man lives he can render service. To sit down and await the falling

John S. Ewart, a Protestant, a great of the shadows-to quit the firing line lawyer and a great Canadian, has and to go afar from the noise of conflict may please some people, but not the man published a series of essays entitled the who wants to die tired, with his harness Kingdom Papers; number five of this on. There will be time to rest, but series deals with the Ne Temere decree. ecclesiastical court that it is not a valid His thorough knowledge of the subject, now, whether the hairs be grey or black, to be following blindly the lead of some his calm yet forcible and absolutely we must work with every energy, sparn- few professional politicians and office

beauty of brotherhood, but we look in was a suppression of self in the perfect vain for proof. Paganism will not help performance of God's will. them and the philosophers whom they quote speak with scathing contemp of the coarse and the ignorant crowd. THE JUDICIAL VACANCY IN Nature has no respect for the weak. Why, then, should the scribes continue The death of Mr. Justice Lawrence

to dole out sentimental trash as a remedy reates a vacancy on the Supreme Court for human ills. Charity, indeed, goes hench in Nova Scotia. Judge Lawrence its ceaseless rounds of ministering, not was for a time member of Parliament for because of the religion of humanity but Colchester and he was appointed to the because of Christ. It sees Christ in the bench only a few years ago. As a needy and sorrowful. Love of the judge he gave great satisfaction and his heighbour is the mark by which Christ's too early death was heard with regret disciples are recognized. Men, by the coming of Christ, are all one body with the same spirit and identical interests. When Christ came with his message to those who are noor, who mourn.

"Love took up the harp of Life and smote on all the chords with might Smote the chord of Self that trembling passed in music out of sight."

EVER THE SAME

by his many friends. The Supreme Court of Nova Scotia is composed of a Chief Justice and six associate judges. The first Catholic to ne raised to the bench was the Hon. Hugh McDonald, who was for a time Minister of Militia in Sir John Mac

donald's government. His judicial career was a long and useful one. Later the late Sir John Thompson was raised to the bench and two Catholics These Orangemen in Ulster are the sat upon it, until Sir John joined the world's comedians. The superheated Federal Cabinet. His place was filled by a Protestant, and ever since language, such as an angry, obstinate only one of the seven judges has been child would use, and the perfervid resolutions passed so solemnly by the a Catholic. An opportunity now offers to rectify this. There are Catholica preachers, would seem to indicate that

at the bar who can fill the position with they learn nothing and forget everything. At this stage of the world's other aspirants, and it remains for the history it is amusing to see them getting new Prime Minister to show that he Jed in the face because other Irishmen is willing to see fair play meted out to do not see eve to eve with them. Lord Rossmore, who repudiated Orangeism in

an important section of his countrymen. 1904, calls it the worst kind of mental In New Brunswick there are two slavery. He said in a letter, which Catholics on the Supreme Court Bench, appeared in the Dublin Freeman, that and they fill the position with great individual, moderate Orangemen appear distinction. Are the Catholics of New

people. The ladies, especially, have their associations for objects of benevolence, etc. Their good works are many and admirable, and in proportion as they do the will of the Master in suc- gentlemen. chartered egotism : that of St. Ignatius

coring His needy ones will they receive their reward. But few, very few will be found amongst them who have resolved to devote their whole lives to the glory the world prizes. If the reverend sermon carried out in all its complete-

gentleman desires to see the text of his the latent talent of our young men, and ness he will have to make a study of the the Queen City will be taken up with lives of the priests and the nuns of the Catholic Church. Let us first consider the priest. He relinquishes all that is most cherished | thought and consider what their future

by the world-family, friends, worldly wealth, worldly ambition - for what? To enter the army of Christ. To do battle against the kingdom of darkness' and lead the way to heaven. Late and their spare hours to sport, and seek but early, in all seasons of the year, he will the sporting page of the daily paper-if be found at the bedside of the dying, ad- they follow the races and are prominent ministering comfort, material and spir- figures at the bulletin boards-if they itual, to the sorrow stricken, the poor become habitues of the gambling densand the lowly, inculcating the spirit of if their faces are familiar to the wine the Master in the souls confided to his clerk-if they can grow elequent in care, ever preaching the Word and describing points of a game, and have teaching, especially the tender son's of given grave study to the career of Jack his flock, the precepts of the Divine. Johnson and the other butchers of the For him there is no earthly reward, for prize ring-they will have a bleared him the only recompense is a knowledge that his duty is well done and that he has given of his best to serve the One noodles. We are pleased to print the quite as much ability and dignity as the to Whom he pledged fealty on his ordination day.

Now we turn to the holy virgins who have gladly become the spouses of our Divine Redeemer.

Not for a day, or a year, or any number of years, have they made profession of of years, have they made profession of poverty, chastity and obedience in the evering of God, but until they are which carried the day, was upbeld by service of God, but until they are service of God, but until they are placed away with their sisters in the modest grave in the cemetery. In Athletic Association, while Messrs, C. Brunswick more alert than their Nova Scotian brethren ? We imagine that

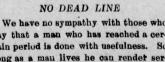
he has found the word in Webster, but we beg to remind him that definitions are therein given of hundreds of other words which are not current amongst

DEBATING SOCIETIES

From Toronto comes to us good news in regard to Debating Societies in that of God, relinquishing everything that city. We rejoice in the fact that splendid work is being done to develop trust the example set by the Catholics of earnestness and perseverance by our people in other centres in the Dominion. We ask all our young men to take will be if they be but feather heads in the golden glow of youth. If they are adepts in dealing out and playing pieces of paste board-if they devote nearly all

future, and in the life of the community will be dubbed undesirable citizens and following reference to the last debate of the Toronto Union :

"Resolved, that the granting of bonuses to corporations by municipalities detrimental to the public welfare " w the subject discussed on the occasion of the twelfth debate of the season under



FERRITARY 94 1012

J. Cahill and B. Murphy of St. Joseph's Ostholic Literary and Athletic Associa-tion put up a spirited argument for the negative. The ess with which the debaters handled their arguments and the fuency in delivering them, was a matter of pleasant surprise to the keen-ly interested audience. The debate was held in Lourdes' Assembly Hall and the judges were Mr. J. T. Loftus, Dr. S. Buck and Mr. W. T. Carnshan. Owing to the requests for pointers

Dr. S. Buck and Mr. W. T. Carnshan. Owing to the requests for pointers and material for debates received from Oatholio Clubs and Associations in dif-ferent parts of Canada, it has been de-cided by the Toronto Oatholic Debating Union to endesvour to help these ambi-tious co-religionists who very often have not the facilities for securing the desired information. The hon. vice-president of the Debating Union has consented to handle this branch. Those communicating with Mr. J. F. Coughlin, St. Mary's Catholic Literary and Athletic Association, 125 Bathurst St., Toronto, Ontario, will therefore be given practical assistance in preparing given practical assistance in preparing their debates.

DANGER AHEAD

Hon. Dr. Sproule fills the Speaker's chair in the House of Commons very well indeed. He has ample knowledge of Parliamentary procedure, and his decisions are so far entirely impartial. In one regard he has fallen foul of his brethren of the Orange order. He is learning French, and, we are told, making fair progress. He even reads the prayers in that language. Think of it! What are we coming to! Our civil and religious liberties have had a nervous shock. We may ere long be forced to use Latin, the language of the Catholic Church. Soon we may expect to find resolutions of Orange Lodges, of a protesting character, fired at the Speaker's chambers, and they may read in this wise:

Whereas, our late Sovereign Grand Master, Dr. Sproale, has been elevated to the position of Speaker of the House Commons. And whereas, the said Dr. Sproule

And whereas, the said Dr. Sproule, has now undertaken, in violation of the basic principle of the Orange Associa-tion, to learn and speak the French language, even going so far as to offer up prayers in that Popish tongue. Therefore be it Resolved,—That a delegation of our members, consisting of the Most Worshipful Grand Master and Most Worshipful Grand Chaplain, with power to add to their number, be sent to the Capital, to remonstrate with and reprimand the said Dr. Sproule. And be it further Resolved,—That in the event of his proving contumaci-ous he be deprived of the pass word, and that such further action be taken as in the premises may be deemed

and that such further action be deemed as in the premises may be deemed necessary to preserve our civil and religious heritage. And be it finally Resolved,-No surrender.

AS TO THE HINDU

An easterncontemporary criticizes the Toronto Globe for making severe allusion to the Hindu race, deeming them unfit for Canadian citizenship. "Under the best conditions," says our Toronto confrore, "it will be difficult to blend the varied races now here into a wholesome Canadian citizenship. To admit the Oriental, before a political and ethical reserve is built up in Canada, would make the task of Canadian citizenship almost a hopeless problem." By all means, we say, build up an ethical Canadian citizenship. The wish is both wholesome and patriotic. But looking calmly at present conditions we cannot afford, without playing the hypocrite, to cast united Empire ! A.world-wide confed stones at the Hindu. This same Hindu eracy of the English-speaking races ! will look askance at ourboastfulness when Is it not an ideal worth striving for ? he notes that we elect men to civic And Home Rule for Ireland is the ition who ought to be in iarv If this same Hindu were to become intimately acquainted with the machine work at election times in both political wig-wams and the buying and selling of votes, and were he to see the ward boss in action, he would turn shame-faced. and wonder why we had such an exalted opinion of ourselves. There is a van field of work ahead for the home missionary.

one weak link in the chain that would bind together in a peaceful confederacy the English-speaking races of the earth. Wherever the English language is spoken there are the sons of Ireland. The United States boasts twenty millions of Irish birth or descent. Irishmen are proportionately numerous in Australia, South Africa, Canada, and the other colonial dominions of crown. Irishmen who have found a field for their activities beneath the far-spread folds of the Union Jack have given of their best to the making of their adopted countries. They are second to none in their loyalty to what we may call their foster-mother. But neither they nor the millions of Gaels in the great American Republic have forgotten the land of their birth. Oathleen - ni - Houlihan does not call to

them in vain. Let but an enemy from the Old Land come amongst them and plead the cause of their suffering mother Erin, and, gladly and at once, they give their dollars and their thousands of dollars to provide the sinews of war And war upon whom ? Upon the system that has made them exiles from the land of their birth. And since that system is synonymous with British rule in Ireland its continuance must militate against the full and complete unity and affection of the Anglo Saxon world. Irishmen in the self-governing dominions, whilst prepared to die for the flag that guarantees their liberties, cannot forget that the same flag that shields them here oppresses them at home. And the large Irish element in the United States will always look askance at any agreement with England as long as she denies Ireland the right to is gored! manage her own affairs. Irish-America

counts for much in the politics of the republic, and no administration can ford to ignore it. Irish America deleated the proposed '97 treaty. For many months the friends of universal peace have been looking to Washington nd London to enter into an agreement to arbitrate before they fight. Will it share the fate of the proposed treaty of '97 ? Time alone can tell, but if Irish nostility to the new agreement could be placated, it would be a big obstacle removed. The reconciliation of the English and the Irish peoples is all that in needed to still the last voices of anti-quated hostility. Home Rule for Ireland is the first milestone on the road to the union of the English-speaking peremical interest races of the world. Ireland is to-day

ffering millions of hearts to the Empire-millions of loyal hearts in the

homeland, and millions of grateful hearts wherever the English language is spoken. In his famous speech at Bel fast, on February 8th, Mr. Churchill emphasized this fact. "In every coun try where English is spoken," he said, "the Irish are a power for good or ill, a power to harm or help." Hitherto, as Mr. Churchill reminded his hearers, this immense power has been used against England. "I am now looking forward to the time," he continued, "when the accursed machinery whereby hatred is manufactured will be broken forever. The Empire will be immensely strengthened when Irish resentment is turned into co-operation." A really

THE CATHOLIC RECORD

Charles and the

the University."

self-effacing and devoted body of men, declined. This was done in a frankly written letter of touching intere ersonal denunciation. Oh, no! It was which should forever give the quietu imply sweet charity (the Methodist to all tales of essential variance rand) given practical exemplification. which may have had credence in the

United States. The concluding clause THE INCIDENT recalls a parallel outof this letter may very fittingly be lined by Orestes Brownson over sixty quoted here. Under date Sept. 13th, years ago in a conversation between a 1854. Dr. Brownson wrote : ealous Protestant controversialist, and his Catholic brother, which may, not unfittingly, be reproduced in this connection. We give it as we flad it in Brownson's Review for April, 1847. "The Reformers were great and glorious men, the like of whom will not

glorious men, the like of whom will not soon be seen again." "Some consolation in that." "To call such men miserable petti-foggers and shallow sophist is....." "To use soft words, which turn away

wrath." "To outrage common sense and de

eency." "Why, would you censure me for not calling them by harder names? I might have easily done to, but I wished to spare your prejudices as much as possible." "I tell you, John, that, in becoming a iterative identrous Papist, and drunk

"I tell you, John, that, in becoming a miserable idolatrous Papist, and drunk with the cup of that sorceress of Babylon, the mother of every abomina-tion, you seem to have lost all sense of dignity, all self-re-pect, and all regard for the proprieties of civilized life." "Because I do not rave and rant every time I have occasion to allude to the chiefs of the Protestant rebel-lion?" to the chiefs of the second se

"And what does my most excellent, amiable, polite, and sweet-spoken brother do, when he calls God's Holy Caurch the sorceress of Babylon, etc., and brands the members of her Holy Communion with the name of idolators?" It makes all the difference whose on

THIS REFERENCE to Dr. Brownson reninds us of our undertaking of some months ago to say a word in these columns as to the relations that existed be tween Cardinal Newman (then, and until 1879. Father Newman) and the great American convert, as touched upon in the former's posthumous, privately-printed book, "My Campaign in Ireland." The subject is further elucidated in Mr. Wilfrid Ward's just-published "Life of Cardinal Newman" and is likely on that account to be much commented upon in the press of the United States in the immediate future. Having regard to the moral and intellectual eminence of the two men the subject is of

IT HAS always been understood that relations between the two were some-what strained. This however hardly describes them correctly. They never met in this life and their intercourse, brief as it was, was mainly through inermediaries or by correspondence. It began with certain animadversions upon ewman's "Development of Christian Doctrine " which appeared in Brownon's Review upon the book's first appearance in 1845. Whether these strictares were well-founded or not, it is unecessary here to say, but in either case it must be borne in mind that the essay on "Development" had been written as Protestant, and was published as an elucidation of the difficulties which its author had surmounted in his path to the Catholic Church. To have assailed

Female Suffrage. This aspiration of the gentle sex is not confined to the twentieth century. It was not unheard of in the so-called Dark Ages, and what is more, it was sympathetically dealt with and acted upon. M. Paul Viollet, writ-Catholic philosophy was beside the ing in the Revista Social of Barcelona, points out the important part taken by mark, and, as Dr. Brownson admitted in

THE NEW DELEGATE APOSTOLIC

Just now, when what has been so long

Just now, when what has been so long known as the Empire of China is not only dethroning and dismissing its ancient dynasty, but is even dreaming of becoming a Republic, when simul-taneously with this unexpected political upheaval the Great Powers of the world are deliberating about the number of its provinces which they shall decide 'o appropriate—a diploma-tic and economic proceeding in which we in this part of the world are neces-sarily interested, and when, at the same time, the wretched inhabitants of that country are periabing by thousands under the accumulated disasters of famine and floods and war, there comes to the United States as Apostolic Delegate, a distinguished ecclesiastic who has been for years most intimately identified with the people of that country, Mgr. Giovanni Bonzaoo. He went there in his youth, for as soon as he was consecrated a priest he with other yourg levices, begred for "Allow me, in changing the subject, to say that I have just read for the first time "Loss and Gain." If I had seen that time "Loss and Gain." If I had seen that work at an earlier date, many things which I have written concerning you and your friends, the Oxford converts, would never have been written. I have taken occasion in my Review for October to say as much, and to do what I could the month the friender. to say as much, and to do what I could to repair the injustice I had unwittingly done to men whom I love and reverence, and with whom I wish in my heart sin-cerely to co-operate in the defence of our holy religion. Forgive me, Rever-end Father, whatever injustice I have done you, and ask them in my name to forgive me also. Believe me, I was moved by no personal consideration, and thought I was only doing my duty."

He went there in his youth, for as soon as he was consecrated a priest he, with other young levites, begged for permission to devote themselves to the Chinese Missions. There he labored for years, until his shattered health compelied his Superiors to recall him to Italy, where we find him almost immedi-ately honored with the title and bur-dened with the responsibilities of the vioar general of the diocese which had given him so generously years before to bear the burdens and face the dangers of the foreign missions. CARDINAL NEWMAN'S own estimate of this episode was given expression to a lew months before his death. It was to the effect that an author, by the very fact of publishing a work, challenges criticism, must take what comes, and

of the foreign missions. It was Cardinal Gotti who appointed has no right to complain if it goes against him. Conversely, Dr. Brownson was within his right in animadverting in his Review upon the "Development of Christian Doctrine," and, notwithstand-ing the irrelevant personalities interconspictions for his invarying sense of justice, united with the unalterable benignity which distinguished his deal-ings with the students who were gathered there from all races under the sun. It is no ordinary man who could hold such a position. He endeared himself to them and at the same time spersed throughout the series of articles on the book, it was, the Cardinal went on to say, "incomprehensible to him that people could have supposed him capable of sacrificing the great interests hold such a position. He endeared himself to them and at the same time won the universal esteem and approval of the members of the hierarchy whose sub-jects he was training in spostolic work. One of the great consolations afforded him during his Rectorship of the Proof the University by letting his feelings as to what was so personal to himself weigh against the distinction that Dr. Brownson's name would have brought to

him during his Rectorship of the Pro-pagands was to welcome there as students for the priesthood young Chinese whom he himself had baptized years before in their own country. He is spoken of with enthusiasm, especially by the American students of Propa-gands, and it is gratifying to hear the new Cardinal of Boston, Mgr. O'Connell, whose authority in anch matters is of IN THE course of an interesting article in the current number of the Dublin Review, on " Early Irish Religious Poetry," the writer, Mr. Arthur Percival Graves, refers to the enlightened new Cardinal of Boston, Mgr. O'Connell, whose authority in such matters is of the highest, declare immediately on arriving in America that "there could be no better choice of a Papal Delegate to succeed Mgr. Falconio." It speaks well for the trust reposed in Mgr. Bonzano that on the occasion of the Messiua earthquake he was chosen by the Papa to distribute the funds and unworldly character of those ancient seats of learning which made Ireland famous as not only the Island of Saints, but as the home of learning as well.

Students from every country in Europe were, he says, received with the warmest the Me-sina earthquake he was chosen by the Pope to distribute the funds which were given to the Holy See for the relief of the sufferers, and it will be recalled that these were the only moneys which were satisfactorily employed in repairing the ruin caused by that overwhelming calamity. As he returned from China broken down in health so he did from Messina. He is row sent to undertake new work of welcomes. They were actually given a free education in all the learning of the time, free living and free lodging, as recorded by the Venerable Bede. "What a comment this," adds Mr. Graves, "upon the tardiness with which

Ireland has secured a latter-day National University of her own from her Anglo-He is now sent to undertake a new work. His vast and varied experience, his ad-Saxon rulers, and in how different a His vest and varied experience, his ad-mittedly great qualities of mind and heart, his long and intimate association with a great number of the priests and bishops of this country who were brought into the closest relationship with him in the Propaganda, and, we mayadd, his perfect acquaintance with the English language, all go to insure for the new Delegate a most cordial welcome to the United States and we cannot fail to spirit from that of Prince, afterwards King, Aeldfrid of Northumbria, who, in those good old days, praised the beauty and hospitality and learning and wisdom of ancient Erin." How full, too, of food for thought this is for Sir Edward Car-Delegate a most cordial welcome to the United States, and we cannot fail to foresee in his coming the addition of

We HEAP much these days about another brilliant star to the galaxy of great men who have preceded America.

> "A TRUE SON OF THE CHURCH

Dawson, Y.T., January 18th, 1912. Editor CATHOLIC RECORD,-"Be faith-il to your duty," said the administra-

seal in all holy and charitable works, Miss K. Ryan, secured from their hosts of friends the greatest part of the neces-sary fund. A visit had to be paid occasionally to the few Catholics of Carcross, 12 miles from Conrad. The officer's rig in winter, and his yacht in summer, conveyed the missionary to the place. Not even a tent had the missionary in

Not even a tent had the missionary in Carcross. There the officer's home was the priest's home, the officer's table was the priest's table, may, the officer's bed was the priest's bed. Although nature re-belled in the young missionary at the thought of seeing an honorable grey-haired officer, whom he esteemed like a iather, uncomfortably laid for the night on a rough coue. In his parlor and covered only with his overcoat, yet he always had to surrender to a command that was an entreaty and experience the always had to surrender to a command that was an entreaty and experience the comfort of the officer's only bed accom-modation. Affection has paved the way for the Carcross officer. Officer and priest had not yet known each other a year, when the former was promoted to a higher office in White Horse. Soon after he was called to the headonarters of the

office in White Horse. Soon after he was called to the headquarters of the Yukon force in Dawson, where, continu-ing to radiate the Christian virtue which is promised to possess the land, he made a friend with everyone he met. His popularity designated him as the right commander of the North-West Mounted Police in the Yukon Terri-tory, when last summer Major Snyder, the ex commanding officer, retired to the North-West Territory, and lastly, the highest honor given to a Yukoner, that of administrator of the Yukon, and re-presentative of His Majesty, was unex-pected and unsought, conferred upon him last December. So that the true son of the Church, relegated five years so to a lonely little

relegated five years ago to a lonely little police station of the Yukon Territory, has become to day the commanding officer of the N. W. M. P. in the Yukon officer of the N. W. M. P. in the Yukon and the administrator of the same terri-tory. The fidelity and affection of Capt. Fitz Horrigan have paved for him the way to bonors for which he is otherwise fully qualified. And if the sympathy of the public counted for something in the appointment of the Yukon commissioner, I venture to say that the present administrator would be gladly hailed by all as the most popular and heloved governor the Yukon ever

loved governor the Yukor

When His Lordship the Right Rev. M. F. Fallon, D. D., took charge of the diocese of London as its chief pastor, he was both surprised and pleased to find it so well supplied with substantial churches, commodious presbyteries and well-equipped schools. His predecessors in the see had made the diocese second to none in the Province, either materi-ally or spiritually. No one was more willing to admit this fact than the new Bishop, who, on many occasions has spoken words of unstinted praise of the zealous and capable men who have When His Lordship the Right Rev.

els, North London, are now in the Mich

and Florence. Those skilled in archi-tecture will also note in it a great re-semblance to the Basilicas of St. Paul, and St. Maria Maggiore in Rome, which are anongst the finest remaining ex-amples of early Romanesque style. When completed and tully furnished it will indeed be—as far almost as a taber-nacle made by hands can be—a fitting abode for Him by Whom have been designed and made all things which have been made, the Divine Architect and Artificer, our Eucharistic Lord. This stately temple of the Lord of Hosts will be decicated on Sunday, Feb. 25th, This stately temple of the Lord of Hosts will be decicated on Sunday, Feb. 25th, by the Right Rev. M. F. Fallon, assisted by a large body of the clergy of the diocese. His Lorship will also preach the dedication sermon. The zealous pastor of St. Thomas, Father West, who has been instrumental in rearing this magnificent structure to the henor and glory of God expects an immense through glory of God, expects an immense throng at the dedication both morning and evening. May his expectations be more than realized.

THE FAITH OF CHILDHOOD

How often do we not read in the How often do we not lead in the summing up of the character of same exemplary Catholic who has passed to bis reward: "He maintained the simple faith of his childhood to the end." Would it not be well for us all if this could be said when the carth recedes from us in death? from us in death ?

from us in death? Ab, but we hear you say this is not possible, as the world and its machine-tions destroy in us this truthillness which belongs to childhood. It is not the world, but sin, which does this. We mistrust God and his infinite mercy only when we have betrayed His stand-ard-turned from the path of moral dots. The world cannot the us of this duty. The world cannot rob us of this simple faith of childhood if we but wear unstained our baptismal robes. Poets such as Longfellow and Wordsworth have sung of their lost youth. It is true something departs never to re-turn. But if we live in God's keeping that something that has departed with its mystic illusion will be replaced by the stronger faith of the soul-s faith tried sometimes by tribulation and

sorrow. We are not trustful enough. Let us lean upon Gcd. He will bear us up. There is no sorrow He cannot assuage. There is no burden He cannot bear. God is love; God is mercy; God is the help of the sflicted. Why be concerned about our future. In God's hands there is no time. All is eternity. The sweet spices of the wisemen-the gold, frank-incence and myrrh which they brought to the crib at Bethlehem were but preludes of the suffering and agony Gethsemane and on Calvary, yet the dark shadow of the cross troubled not the heart of Mary on the first Christmas morn as she beld in her arms the Redeemer of the world, surrounded by shepherds and kings. We but doubt the infinite love of

God if we cease to be ehildren in faith. It is faith which is the true measure of the soul-infinite-faith, infinite love.-True Voice.

READING USELESS STUFF

Did you ever stop to think how much time is wasted in reading useless stuff ? Reading that is of no earthly use to the Mere frittering away of preciraher

When it comes to stuffing their When it comes to stuning their stomachs most people give care and at-tention. But they will he dlessly stuff their minds with a miscellaneous hodge-podge of mental pabulum in the gather-ing cf which chance opportunity plays

Evening Hooter, and the Weekly Shouter and the Bi-Weekly Howler, and this and that and the other twenty one periodi cals and miscellaneous publications In addition my wife takes the Ladies' Fool hands of those contractors who purpose tendering for its erection. Father Loiselle will begin a new parish church at Canard River in the early spring. At the same time another much needed ompanio zines devoted to everything from the shee laces to the metaphysics." And he will be telling you the truth. At the same time another model at Port Stan-ley to accommodate the ever-increasing number of Catholics who spend their summer vacations at that beautiful rest-tion discover the shore of Lake Eric. But if he continued the truth he would also tell you that careful selection had mighty little to do with the burdening place on the shores of Lake Erie

Before

had. PROGRESS IN THE DIOCESE OF LONDON

Bishop, who, on many occasions has spoken words of unstinted praise of the izealous and capable men who have guided the destinies of this portion of the vineyard of the Lord since its for-mation into a diocese half a century ago. But at the same time Bishop Fallon was not slow to recognize that there were still several parishes whose ecclesiastical buildings were now inad-equate for the purpose for which they had been designed or too antiquated to justify the expenditure of the money necessary to put them in good repair. Hence many new buildings were imme-diately projected and although scarcely two years have passed since Bishop Fallon's advent into the diocese, many of these structures have been already completed or are now in course of construction. The new Holy Angels' Church in St. Thomas is now nearing completion, so also is St. Martin's, of London South. The splendid new church of Palncourt, near Chatham, will be dedicated on Sund'ay, March 3rd. be dedicated on Sunday, March 3rd. The plans and specifications of St.

SIDE-LIGHTS ON HOME RULE II

HOME RULE AN INTERNATIONAL FACTOR We are too apt to consider Home Rule

as entirely an Irish question. It has a much broader significance. Last week we endeavoured to point out how it will make for the strengthening of the Empire, which every unbiased person must admit is the greatest secular agency for good in the world to-day. In this article we propose to prove that besides being in the best interests of Ireland and the Empire at large, Home Rule for Ireland is a subject of international For the honor and fair fame of the importance. To do so we will again several ministerial bodies one might quote Mr. Churchill. In his introduction to "Home Rule in a nut-shell," he writes : "It must always be a guiding star of British statesmanship, not only to federate the Empire, but to draw nearer in bonds of friendship and asso ciation to the people of the United faithful to the higher maxims is not a States. The reconciliation of the English and the Irish peoples is all that is

needed to still the last voices of antiquated hostility. The road to the union of the English speaking races. with all that that carries with it, is, no doubt, a long one, and we cannot see for, now comes forward with the ples the end of it. But it is an open road, and an Irish Parliament, loyal to the crown, and free to make the best of the Emerald Isle, is assuredly the first milestone upon it."

Very little reflection will convince us

COLUMBA

NOTES AND COMMENTS

A TORONTO minister, Rev. Mr. Scho field, has written to the papers to protest against the torrent of calumny and vitaperation being poured out upon the Jesuits from sectarian pulpits about this time, and, anest so-called "Jesuit Oaths," recalls the investigation made some years ago into the pedigree of such concoctions by a well-known New York divine, the Rev. Washington Gladden. Dr. Gladden's researches, of

course, proved said "Oaths" to be malicious forgeries, and sufficient publicity was given to this fact to have prevented, had the right disposition prevailed, any repetition of their use in Protestant pulpits. The act of course

is creditable upon Mr. Schofield's part, but the wonder is, not that he should have had the courage and fair-mindedness to so express himself, but that he should stand quite alone in this respect. have expected that the display of unscrupulousness and sectarian bitterness on the part of certain individuals would have met with widespread condemnation from the better class of the Protestant clergy. That one alone proved hopeful sign.

THE TORONTO Methodist preacher who, during the past few weeks, has, by exploiting a fake "Jesuit Oath" earned entire Catholic world. the notoriety he no doubt was looking

THIS OFFER of Dr. Newman's was, we that he has in reply received only are informed by the editor of " My Cam-"vituperation and denunciation. paign in Ireland," accepted, but Dr. This air of smug innocence certainly sits well upon him. To have ridiculed and caricatured Catholic variance in politics with his patrons and

verse.

teaching was of course not vituperation, that Mr. Churchill has laid bare the nor was the gratuitous clandering of a departure indefinitely, and ultimately

men in the deliberative assemblies the event, grew out of misapprehension which brought about the Truce of God, on his part as to the drift of the essay. Newman, himself, considered the theory convincing, though tentative in his own treatment of it, and, notwithstanding the harrassing nature of the criticism levelled at his book, he had the satisfaction of finding it approved by Roman theologians. More than that it has now earned for him the high distinction of being the first among scholars to put the theory of development in dogma into concrete form. -And in that he became the parent of the true theory of development as applied to the physical uni-

WHEN DR. NEWMAN went to Dublin as rector of the newly-founded Catholic University it became his purpose to gather about him a corps of professors and lecturers of the first rank. To this end he, with the approval of the Bishops of Ireland, invited Dr. Brownson to give a course of lectures on a subject of his own choosing-Logic, Ethnelogy, Antiquities or Geography-and it is interesting to peruse the terms in which this invitation was extended. However deeply Dr. Newman may have felt Brownson's earlier criticisms, such feeling had not been allowed to interfere with his own estimate of the American philosopher's powers. " My object," he says, " in engaging him, is to give eclat in Dublin and Ireland to the university -a tribute which should be very acceptable to Brownson's admirers, who now, it may be added, embrace the

that great enactment which, in the Middle Ages did so much to mitigate the horrors of war. He also recalls that Pope Innocent IV. (1241 1254) favored the extension of electoral rights " to women, to wives and to widows." That women, to wives and to widows." That this great Pope was in advance of his time is, says America, but another proof that the thirteenth was the greatest of centuries, and that this justice - loving centuries, and that this justice - loving and iniquity-hating Pontiff anticipated by six hundred years what is exploited as almost a discovery of the present day.

on and his fanatical following !

A "CATHOLIC Travelers' Aid" has been established at the Union Station of Cleveland, Ohio, under the auspices of Bishop Farrelly of that city. It comprises an information bureau, in charge of a discreet Catholic woman, whose duty it is to guide and inform Catholic young women who came as strangers to the city, and to aid them to procure respectable situations. The movement is a much needed one in every city of considerable size on the Continent, and in none more so than in the larger cities of Canada. From personal observation we know that efforts are constantly being made at Toronto Union Station to entice Catholic young women into sectarian homes-a very real danger to their Catholic faith. The establishment of Rosary Hall is a first step in the direction of counteracting this evil. and under the judicious management which has characteriized its inception, it should be capable of extensive development along the line indicated.

If the saints have revealed Christ in the whole tenor of their lives, so as to be "other Christs," how must He have shown forth in Mary, and worked Brownson having meantime become at variance in politics with his patrons and others at home, first deferred his departure indefinitely, and ultimately become at home, first deferred his departure indefinitely, and ultimately become at home, first deferred his departure indefinitely, and ultimately become at home, first deferred his departure indefinitely, and ultimately become at home, first deferred his departure indefinitely, and ultimately become at home, first deferred his become at home, first de

tor of the Yukon to the pupils of St. Mary's Catholic school at their last Christmas entertainment over which he presided. These words went home to many, for Mayor Fitz Horrigan, commander of the North-West Mounted. Police and administrator of the Yukon Territory, has during the brief period might be permitted to add that which is in the mind of Catholic Yukoners, the fidelity of this true son of the Church is no hindrance to his being honored in his country, nay, fidelity is not enough, rather affection has paved for him the

ing place on the shores of Lake Eric. A new parish has been formed in Walkerville, SL. Anne's by name. It has been put in charge of Rev. H. N. Robert who will begin building operations as soo: as the weather per-mits. The pastor and people of Wood-stock have decided that a new church there is an uncant macasity. Before there is an urgent necessity. Before another year closes its high-reared cross will be a predominant feature of that pretty inland town.

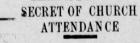
pretty inland town. Beautiful new parochial residences have already been completed and are now occupied by their respective pastors in the following parishes of the diocese : Port Lambton, Petrolia, Tillsonburg, Simcoe, Raleigh, Paincourt, Canard River, McGregor. Father Laurendeau expects to be in his cosy rectory in South London before Easter. The new presbyteries of London North and Walk-erville will be erected at the same time way to honor. Witnesses of his affectionate faith are the following. In 1906 an Oblate Father, only three years in the ministry, was sent to Conrad and Carcross, in the south end of the Yukon Territory. Carcross was the police station, with Oaptain Horrigan commanding. The priest resided at Conrad in a little tent erville will be erected at the same time 10 by 8. When duty called Copt. Hor-rigan to Conrad, he failed not to assist as the churches of these two new parat Mass and other religious services. ishes. The total value of all these new build-The total value of all these hew build-ings will be about \$400,000, a respectable sum, indeed, when we ren ember as above noted, the number of splendid edifices which already dotted the diocese before

at Mass and other religious services. Officers, merchants and miners sur-rounded their pastor in stores, private houses, and later on in a little chapel, so faithfully, that the shepherd soon became familiar with every member of his flock, and he felt perfectly at home. There seemed to be a contest of ben-evolence in 1906 between Catholics and their inception. The most imposing of all the new churches, is, without doubt, that of the Holy Angels', St. Thomas. It is partic-ularly dear to Bishop Fallon because it bears the cherished name of that dearly hears the shorth in Buffalo on whose altar their pastor and between Catholics and their separated brethren. In this contest, next to none was the police officer whose lovely disposition seemed to in-

loved church in Buffalo on whose altar His Lordship laid the Papal Bull ap-pointing him Bishop of London, on the day of its reception. After the cathe-dral itself the Holy Apgels' church is the fluence every one. How often the little priest wondered at the condescension of this middle aged officer, who at every visit he made finest piece of architecture in the dio-cese of London. In fact one would have to travel far beyond the limits of the aged officer, who at every visit he made in Conrad came to the missionary' humble dwelling, sat on an empty jersey cream box, chatted with him for a while and he invariably wound up every visit by saying: "Father will you come at aix o'clock and have supper with me at the German Bakery." A chapel costing in the neighbordiocese before seeing anything to sur-pass it in beauty of design, solidity and

Conrad Catholics, numbering only about 25. The popular officer and a lady well known for her unsurpassed

with a little care, a little regard for time, a little scrutiny of inclinations and mental necessities, a little attention to a "balanced ration," most people could cut down their periodical reading cae-half, with profit to their pecketbooks and dcuble profit to their mental activi-ties.—Catholic Fortnightly Review.



It never seens to occur to well-meaning oritics to ask Catholics why they attend church with so much regularity. The reasons are simple. First, the Catholic is bound to do so, under pain of grievous sin. Only a serious reasons will excuse him. The Catholic recognizes a supreme suthority in determining matters of faith and morals and in the guidance of the public worship of the Almighty. Protestants, alas, have Almighty. Protestants, alas, have nothing but private judgment to guide them, and private judgment will not only vary in different persons, but will vary at different times in the same person

Secondly, the Catholic gces to Secondly, the Cathole gets to church because he knows he is present at the holy sacrifice of the Mass, which is the highest act of worship that man can perform or in which he can take part. God should be honored by some act which will distinguish our worship of Him from the worship of our fellow be-ings. We pray to men, Catholics pray to saints and angels, but the act of sacrifice is directed to God alone; it would be blasphemy to give it to another. There is truth in the remark that there is no complete religion where God is denied the highest act of worship, namely, sacrifice-not sacrifice in a metaphorical sense, but sacrifice in a metaphorical sense, but sacrifice in the full meaning of that word.-America

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

stability of appearance or perfection of handiwork. The design is Romaneque throughout, with that quota of Gothie feeling which characterizes the Tuscan neighborfeeling which characterizes the Tuscan form of this style of architecture. In its most prominent lines it recalls to the traveller the cathedrals of Pisa, Lucca,

A chapel costing in the neighbor hood of \$1,000 had to be paid by th

6

FIVE-MINUTE SERMON

FIRST SUNDAY IN LENT

SERVING THE DEVIL

"Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and the glory of them; and said ugto Him: "All these will give Thee, if, falling down, Thou wilt adore me." Then Jesus saith unto him: Begone, satan, for it is written: 'The Lord thy God shalt thou adore, and Him only shalt thou serve.'" (St. Matt. iv. 8

This offer, my dear brethren, which the devil made to Oar Divine Lord, he the devil made to Our Divine Lord, he repeats, in its measure, to each one of us. He is obliged to promise good wages to those whom he wishes to be his servants; he could get few, certainly if any, who would serve him on his own

account. Does the devil, then, ask us to adore or worship him? Yes, he does. He does not ask us to build churches in his honor or to say prayers to him, it is true; he knows that he cannot expect that. But he does ask us to be his ser-vants, and to obey his commands; he wants us to take him for our master, though he does not care much whether we acknowledge him to be so. He asks for the substantial part of worship, our for the substantial part of worship, our money, our labor, our time and our life; if he gets that, may he not well be con-

But does he offer us all the kingdoms of the world? Oh, no! He is not so foolish as to offer his whole stock in trade for what can be got for a trifle. He named this price to our Saviour be-cause, though he did not know fully what He was, still he valued his services highly, and thought them worth any sacrifice to obtain; but for us very little out of his treasury suffices. Desplsing us; he only promises us what he has good reason to think will be enough, a little sensual pleasure, a passing fame or notoriety, or even a few dollars, is or notoriety, or even a few dollars, is the price which he generally names for our allegiance. Thirty pieces of silver he found to be all that was needed for one of the Apostles; what wonder that he is not disposed to bid very high for us ! Once the newspapers told us of a young man who shot an innocent passer-by simply to get reputation as a des-perado. Fortunately he did not live to short such a not he met the fate he perado. Fortunately he did not live to shoot another one; he met the fate he deserved on the scaffold. Perhaps he thought that a grand thing, too; but I question much whether, in his secret heart, it seemed to him at that moment worth while to be sent out of th worth while to be sent out of the world by an ignominious and painful death, and to go before God with murder on his soul, even for the sake of being con-sidered an humble imitator of the law-less men of whom he had read. And yet there are others following in his steps, many perhaps here in this city of ours; Christians, so-called at least, bought with the blood of Christ, and even having some knowledge of religion even having some knowledge of religion and its precepts, who would sell their immortal souls, and despise the crown of eternai life, to be distinguished as a burglar or a rufilan, or as the hero of a dime noval !

Now, this is absurd, foolish and con-Now, this is absurd, foolish and con-temptible enough certainly, to throw way salvation and the kingdom of heaven, not for a kingdom on earth, but for such inglorious things as these. We think, no doubt, that they would be no temptation to us; and, indeed, it is to be hoped that there are few, on the whole, to whom they would be. But, after all, what is the great difference, when we come to look at it fairly, be-tween such things and those which do lead us to sin ? Is the fame of a clever infidel much better worth the loss of the lead as to sin ? It the mane of a clerch infidel much better worth the loss of the kingdom of heaven, than that of an abandoned outlaw? Or is any fame worth having, if we must sin to obtain

Or are riches worth possessing, if acquired by dishonesty, or if they take our hearts from the desire of true our hearts from the desire of true riches? Or is pleasure worth enjoy-ing, if it takes away the happiness of the soul and the peace of God? Is the miserable pittance which the devil offers us, laughing at us for our folly as he does so, or is even all that he has to offer, werth the heavy price we must pay for it? Is anything worth loving and serving which puts out the love of God from our hearts, and takes us away



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seen among those who attend balls and seen among those who attend balls and dances during Lent. Innocent recrea-tions and amusements of a private char-acter, say at home or at the home of a friend—these are a virtual necessity. But public affairs we deem quite con-trary to the spirit of the holy season. Lent is a time of prayer; a time to increase and fortify our faith. In this respect the Lent is a strict and prime

increase and fortify our faith. In this respect the Lent is a strict and prime necessity to every Catholic; most need-ful is these days of spiritual slough and unrest. Hate and prejudice may be dying out in the world, but more subtle and potent enemies to our faith have taken their places. Reason, unregenerated, blinded by conceit and self-admiration, a god unto itself, is at work, most bitter aud unre-lenting. The penny press is doing its

itself, is at work, most bitter and unre-lenting. The penny press is doing its deadly work, reaching even the poor and illiterate. Catholics must be on the lookout;

Catholics must be on the lookout; alert and resourceful; staunch and un-wavering. Lent, with its devotional exercises, its special sermons, its great feasts culminsting in Holy Week and the glories of Easter, is the period every soul needs; to retire within it-self, to think, to meditate, to pray; to imitate Christ; to tone up the spiritual life of the soul; to make it vigorous, active and strong. Catholics will be urged by their priests to keep Lent strictly in this re-gard at least, however leniently the laws of fast and abstinence may apply to many of them.

They will be urged to come to the devotional exercises and sermons, and to live strictly up to the spirit of self-denial in their recreations and pleusures. Lent is still Lent to the sincere Cath-

lent is still tent to the sincere Caul-olie. The giddy, thoughtless throng will continue during these weeks to pursue the phantom pleasures; they will, as usual, eat, drink and be merry. The sincere Catholic will retire from the crowd, will set up Christ in his heart, will curb his appetites and learn to deny himself.—Intermountain Cath-olic.

olic.



THE CATHOLIC RECORD

at of

The But what of translations which those might read to whom Latin was either an unknown or a difficult congue 71 will deal with them in a moment. First however take note that Church authorities welcomed or even themselves brought out editions of Holy Writ in the original Hebrew and Greek, with which learned men might compare the Latin. Thus from 1477 onwards the whole Hebrew text was printed by Italian Jews; and in 1517 the Rabbinic Bible, issued in four volumes at Venice, was dedicated by its editor, Felix Pratensis, to Pope Leo X. The famous Greek text, called the Septuagint, was printed in his remarkable Polyglot by Cardinal Ximenes in 1514; but the first published Greek New Testament is due to Grasmus a priest, and appeared in 1517. Ostholie colesiastics were evidently not afraid of scholarship as regards the inspired volumes, on which they spent their text, cather was the large. The name which after the Fatherland, to which, as the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this man first gave a knowledge of the divine volume. Well, printed in 1466, seventeen years before the miner's son of Elsenach saw the story once went, this ma fourteen editions of the Psalms in the vernacular, must be added. Luther's New Testament appeared in

* Luther's New Testament appeared in 1522, his entire Bible not until 1534. From a collation of his work with earlier German renderings it is certain that he made use of them, and so was not the pioneer whom Protestants take him to be. By 1534, in fact, as many as thirty editions of the whole Scriptures, or of portions of them, were issued by Catholics in Luther's native tongue. Since then, the German Bible of Dieten-9 Since then, the German Bible of Dieten Since then, the German Bible of Dieten-berger, and more recently that of Allioli, have kept the faithful acquaint-ed with Holy Writ under orthodox approbation. These facts and dates speak for themselves. Luther was by no means first in the field of translators. And the very forms of these early ver-sions, largely in miniature and pocket editions, indicate how wide-spread was their nee.

their use

their use. Outside Germany the same work of translation, which had begun before printing was invented, went on apace. At Delft the Old Testament in Dutch came out in 1477; the French New Testament is dated Lyons, also of that year. The Spanish Scriptures, trans-lated about 1405 by Boniface, brother of St. Vincent Ferrer the Dominican, were printed in 1478, and republished with license of the Inquistion in 1515. The standard French by Lefevre, who was incense of the industrian in 1515. The standard French by Lefevre, who was not entirely sound in the Faith, under-went revision at Louvain by Catholic divines and passed through fifty editions down to the year 1700. In 1471 two versions of the Bible in Italian were printed at Venice ; eleven full editions with imprimatur of the Holy Office, are unted

anted previous to 1567. Of the hemian and other outlying versions I Bohemian and other outrying versions I will only make mention. But I may add that a printer of Nur-emberg had set up a warehouse in Lon-don for the sale of the Latin Vulgate in 1480. Caxton's "Golden Legend," 1483, contained nearly the whole of the Penta-teuch and a large nortion of the generals. contained nearly the whole of the Fenta-teuch and a large portion of the gospels. Yet no English Bible was printed until the New Testament of William Tyndale made its appearance in 1525. Why was this? And how came there to be such an exception to the rule which else-mbres proceeded churchmen to scatter

an exception to the rule which else-where provoked churchmen to scatter the Bible broadcast? We may give the answer in one word and that word "Wycliffe." A hundred years before Luther was born the English nation had been fever-stricken by a great movement towards anarchy and communism, of which the Oxford graduate, Wycliffe,

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ing he gets a big dish of the

Fed" boy! Isn't he a big,

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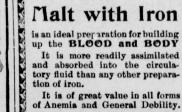
things it has been argued, as above by Canon Henson, that authority tolerated the use of a version made by Lollards— and no extant Bibles do, in fact, show heretical taints in their text—or else. was thus made an apology for sedition, theft, and slaughter; it was wickedly wrested from its true meaning to become the Great Charter of crime. We cannot marvel, then, if a few years

as by Abbot Gasquet, that there was an acknowledged Oatholic translation. later, in a convocation held at Oxford (1408), Archbishop Arundel enacted that "no man shall hereafter by his own

We are bound, at all events, to accept the remarkable witness of Sir Thomas More in his Dialogue. "I myself have seen and can show you," says the martyr, "Bibles fair and old written in English, that "no man shall hereitter by his own authority translate any text of the Scrip-ture into English:" and that none should read the versions "lately com-posed in the time of John Wycliffe or since," until the said translation " was approved by the Ordinary or a Provin-cial Council." "Bibles fair and old written in English, which have been known and seen by the Bishop of the diocese, and left in the hands of lay men and women whom he knew to be good and Catholic people." More himself was decidedly in favor of vernacular translations; but "the New Testament newly forged by Tyndale, al-tered and changed in matters of great weight," deserved, in his opinion, to be prohibited. Cranmer and Foxe, the mar-tyrologist, both allude to translations of the whole body of Scripture, "as well before John Wycliffe was born as since," observes Foxe. At any rate West Saxon and Lindisfarne Gospels, not to speak of other documents known to his-tory, are sufficient to prove that all along the centuries, as far back as the time of Venerable Bede, if any man de-sired to render Holy Scripture into his mother tongue he was at liberty to do" which have been known and seen by the On this subject the latest comment will be found in the new Encyclopedia Britannica. The writer, Cason Hens-ley Henson, stands at the opposite pol-to Catholicism; but he is thoroughly well-informed; and he says: "It would correct homeour as if at dust at all appear, however, as if at first at all events the persecution was directed not so much against the Biblical text itself as against the Lollard interpretations which accompanied it." And again, "It must be allowed that an enactment of nother tongue he was at liberty to do"

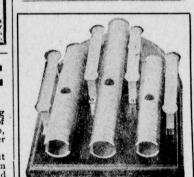
which accompanied it." And again, "It must be allowed that an enactment of this kind," meaning Archbishop Arun-del's decree, "was not without justifi-cation. The Lollards, for instance, did not hesitate, to introduce into certain copies of the pious and orthodox Com-mentary on the Psalms by the hermit of Hampole (Richard Rolle) interpolations of their own of the most virulently con-troversial kind, and although the text of their Biblical versions was faithful and true, the General Prologue of the Latter Version was interlarded with controver-istal matter." Nevertheless, Canon Hens-ley Henson goes on to remark, "For all this, manuscripts of Purvey's Revision were copied and recopied during this (the fifteenth) century, the text itself being evidently approued by the ecclesiastical authorities, when in the hands of the right people, and if unaccompanied by controversial matter." O chance of using the WRONG Dye for the Good ne has to color. All colors from your Druggist o Dealer. FREE Color Card and STORY Booklet 16 the Johnson-Richardson Co., Limited, Montreal But surely at no time could the Cath-olic (Church allow, in principle or in practice, the contention of Protestants that the Bible slone is the rule of faith that the Bible alone is the rule of faith or that individual Christians must get their religion by reading its pages. Moreover, if the Church held, as she does hold, that Scripture is the written word of God, she was bound to protect it from heretical and profane handling. As I have quoted one Protestant, Canon Henson, in defence of the Oxford Synod which dealt with Wycliffe translations, I will quote another, the late J. A. Froude, an illustration of Sir Thomas ACETYLENE The Clean White Light No, you don't need to keep on cleaning and filling coal-oil lamps every day of your life. You can get rid of that job, and at the same time have a better lighted home, by using Acetylene. Acetylenc is generated as you want it from a granulated stone called Calcium Carbide in an automatic machine and Froude, an illustration of Sir Thomas More. First, as regards Tyndale's ver-sion, Froude remarks : "The offense was less in the rendering of the words was less in the rendering of the words than in the side-notes prefaces, and com-mentaries "yet even the "words" had many of them to be corrected by and by, and slways in deference to Catholic criticism, so that the Authorized ver-sion of 1611, which is now being glori-end haars upon it large traces of the by, and siways in deference to Catholic criticism, so that the Authorized ver-sion of 1611, which is now being glori-fied, bears upon it large traces of the Rheims New Testament where Tyndale is supplanted. Again, as Froude tells us, "In 1539 appeared Tavernor's Bible, with a summary at the com-mencement 'of things contained in Holy Scripture,' in which Protestantism of an audacious kind was openly pro-fessed. The priesthood was denied; Masses and purgatory were ignored; the sacraments were described as nothing but outward signs and the Eucharist as a memorial supper, with-out sacrificial character, figurative or real." How could any Oatholic Bishop endure this ? Henry VIII. was even compelled to forbid under penalties the original annotated editions of Tyndale in 1543, "The Bible, as edited by Cranmer," says Froude on this event, "was left untampered with ; but a tem-porary limitation was imposed, perhaps wisely, on its indiscriminate use." We have all read Henry's words to His Parliament in 1539 ; "I am very sorry to know and hear how unreverently that most precious jewel, the Word of God, is disputed, rhymed, sang, and jangted in every alehouse and tavern." He had 'intended his loving subjects to use the commodity of the reading of the Bible humbly, meekly, reverently, and obediently ;" but quite other conse-quences speedily became visible, and private judgment started on its career towards the goal of unbelief which we now see it is attaining. These are considerations that throw ABSORBINE, JR., lin t dealers or delivered. Manufactured V.F. YOUNG. P.D.F.. 299 Lymans Bldg., Mo now see it is attaining. These are considerations that throw light upon the decrees of the Council of Trent and the discipline long prevalent face of a religious anarchy. But bis-face of a religious anarchy. But bis-y shows that the Catholic Church the preserved Holy Scripture, has rays protected it, and was willing to we it rendered into all languages, on addition that it should be devoutly added and rightly interpreted. Any ner reading of her action is false, un-





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and serving which puts out the love of God from or: hearts, and takes us away from His service? I need not answer, for those hearts tell us that it is not; for it is plainly written in them, as well as in God's law, that the only thing to make us happy is to love God and serve Him alore.

Think of these things, then, my breth-ren, in this holy season of Lent. Think well, and make your decision which master you will choose. Some time you must decide for ever ; why not now ?

LENT

We Catholics should be careful how we keep the coming Lent. Careful for our own sakes, first of all, since we are not hypocrites ; but careful also for the sake of others who need our good ex-

The Lent of the society folk, whose doings will be duly chronicled in the papers, is not Lent, any more than "Parsifal" is religion. A good Catholic said to us recently, "There's no longer any Lent." He re-

A good Catholic said to us recently, "There's no longer any Lent." He re-ferred to the modifications made by the Church in recent years, suiting her dis-cipline regarding the fast, abstinence and kind of food to climate, age and the labor some must perform ; even extend-ing her indulgence to the families of those who have to toll. Ab but very many families are still

ing her indugence to the families of those who have to toil. Ah, but very many families are still bound by the Lenten regulations regard-ing the kind and quantity of food; many who dislike fish and eggs, and who get headaches from fasting and abstain-ing. Let all conscientious Catholics who have any doubts about their excep-tion from the law apply to their con-fessors, who do not take it upon them-selves to exempt themselves. We know very many hard-working Oatholics who live up to these regula-tions very strictly, refusing to be ex-empted or dispensed. Lent means many things besides fast-

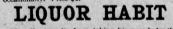
npted or dispensed. Lent means many things besides fast-Lent means many things besides fast-ing and abstaining. Lent is a time of almsgiving; a time to remember the poor. Lent is a time to mortify the senses, as well as the appetites; a time to deny ourselves unnecessary pleasures and amusements; a time to withdraw as far as possible from the public. The best Catholics never attend the theatre during Lent. Their names are never

CATHOLICITY

CATHOLICITY Lying before me, writes Canon Barry, D. D., is a page in fac-simile of the first book ever printed from movable types. The book itself bears no date ; but it was created, as we may truly say, by Gutenberg at Mayence in Germany, and sent out before the year 1450. What, then, was the first printed book ? It is known as the "forty-two line," or the Mazarin, Bible ; and it is nothing else than the Lstin Vulgate, the official text of Holy Scripture approved by the Roman Church, and used by Catholics for at least nine hundred years previous to its appearance as the beginning of printed literature. All educated per-sons in the fifteenth century read Lstin Bible was, therefore, the most public and ready to hand of all forms in which the Sacred Scriptures could be given. So soon as movable types were invented, the Church hastened to put within reach of her obidren the treasures of Holy Writ in this new shape. The first volume printed with a date is the Latin Book of Paslms, at Mayence, 1457. The first whole Bible dated comes from the same city, 1462. Vene-tian presses began their work on Scrip-ture in 1475, and sent out twenty-two omplete editions of the Vulgate in not many years. Half a dozen large, or folio, editions were published before a

complete editions of the Vulgate in not many years. Half a dozen large, or folio, editions were published before a single Latin classic had been committed to the printer's hands. By the year 1500 no fewer than ninety-eight distinct and full editions of the Church's Bible in its Latin text had come forth, "besides twelve others which contained the Glossa Ordinaria, or the Postils of Lyranus."

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hands of a mob of fanatics, the Arch-bishop of Canterbury was murdered; and public order seemed to be on the brink of dissolution. The Bible in Eng-lish translated by these "Lollards" CURED OF DRINK BY SIMPLE

REMEDY

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Mrs. S -, of Trenton was in despair. A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits which were ruining his home, health and happiness. Drink had inflamed his stomach and nerves and exacted that mentioned and Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties. But read her letter—

But read her letter— "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I would try them in secret. My husband and only taken them a week when he told me he was going to Port Arthur for the summer, so I had te tell tim all about the Tablets. He said he would take them just the same so I sent and got the second bottle tor fean one would not be enough. He writes me saying that he has taken the contents of both hottles. and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy. "Mrs. S — . Trenton, Ont."

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of Samaria Prescription. If you have a husband, father, brother or friend on whom the nabit is getting its hold, help

im yourself. Write to day. A FREE TRIAL PACKAGE of A FREE TRIAL PACKAGE Samaria Prescription with booklet, ing full particulars, testimoni price etc., will be sent absolu free and postpaid in plain sealed pr age to anyone asking for it- and n tioning this paper. Correspond sacredly confidential. Write to-The Samaria Remedy Co., Dept. 11 Colborne St., Toronto, Canada.

It is certain that manuscript copies of an English Bible were in possession of such orthodox Catholics as Thomas of Woodstock, Henry VI, Humphrey Duke of Gloucester, and the Briggitine nuns of Syon House. English Bibles were bequesthed by will, and given to churches or convents. From these

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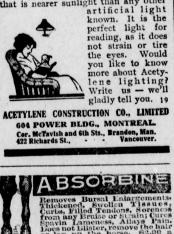
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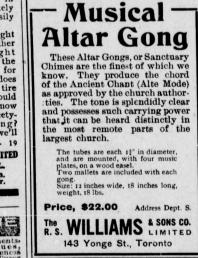
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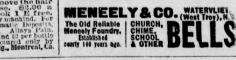
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CHATS WITH YOUNG MEN

LENT

Lent, as all Catholics know, is a time of self-denial and of special devotion. In that holy season we are called upon to consider the suffering and death of Our Blessed Lord and the great price paid for our souls in the mystery of the

Tedemption. We are told in the words of Holy Writ, "Unless you do penance you shall all likewise perish." Lent is the peni-tential season. It is a time when we should bring our bodies into subjection lest the unsubdued passions bring us to destruction destruction. We should not be too anxious to es-

We should not be too anxious to es-cape the law of fasting, because fasting will prove a blessing in disguise. Then the Church devotions and instructions should be largely attended, and also many more could and should attend the daily parish Mass.

daily parish Mass. There are many ways of entering into the spirit of Lent, such as abstaining from delicacies and smokers to abstain from smoking and all from intoxicating liquors and from theatricals. This time is the Lock Lord's season.

SUCCESS IN BUSINESS

Method and regularity contribute much to despatch as well as safety and success in business. A business man should set down in his memorandum should set down in his memorandum book, every morning, the several items of business that ought to be done dur-ing the day, and commencing with the first person he is to call upon, or the first place to which he is to go, finish that affair, if possible, before he begins another; and so on to the end of his list. Ho who follows this method will rese. He who follows this method will rare-ly find himself hurried, or troubled by

orgetfulness. The business man should set down all The Dusiness man should set down all his transactions in writing, and keep his accounts and the whole state of his affairs in order. Next to the soul of a man of business he should look after his account books, "He that dealeth with a slack hand shall surely come to want," said Solomon. said Solor

In order to transact much business in a short time the business man should speak to the point. Use no superflous words. Set down in writing beforehand a sketch of what he wishes done. It is related of a very prosperous mer-

chant that at first setting out, he opened and shut shop every day for several weeks together without selling goods to weeks together without sering govern-the value of one cent, but who by perse-verance for a few years made a large

If constantly and faithfully followed almost any business will prove remuner

If possible attend to your business in person if it is important. The old maxim is no less true than old : " If you wish to have your business done, go; if not,

send." Economy is one of the corner stones of success in business. Without it no one could succeed. The income must exceed the outgo. When a man finds that he has a good income, he should get a blank book and post it every day in two columns, one headed "necessar-ies," and the other, headed "luxuries," and he will often find that the latter column is twenty times greater than the column is twenty times greater than the other. Dr. Franklin who is more great-ly admired, and whose advice upon finanly admired, and whose advice upon finan-cial subjects is more closely followed by successful business men of to-day than is generally imagined, says, "It is the eyes of others and not our own eyes which ruin us. If all the world were blind except myself I should not care for fine clothes or furniture." The ancients had a just notion of the immentance of secondary in funancial af-

The ancients had a just notion of our importance of economy in fluancial af-fairs, and Seneca, who spent his time in writing essays in praise of poverty, and in loaning his money at a high rate of interest, and who was himself one of the richest men of his day, says : " Economy is in the sentence of come revenue" is in itself a source of great revenue." Publius Syrius says : "There is no gain so certain as that which arises from sparing what you have," and Plutarch declared that, "Nothing is cheap which

FEARED LOCKJAW In Badly Calked Horse-But Egyptian Liniment Saved Him

The season of icy roads and sudden neavy snowfalls, is an anxious one for

The season of ley roads and sudden heavy snowfalls, is an anxious one for horseowners, because it is so easy for a sharpshod horse to cut himself seriously when floundering in the deep snow. A bottle of Douglas' Egyptian Lini-ment on hand then, may be the means of saving a valuable animal for you. It not only stops the bleeding at once, but keeps the wound clean and healthy and quickly heals it. Read what Mr. G. P. Ashbocker, Evan Mills, N. Y., says about it: "Egyptian Liniment has made ex-traordinary cures for me. One of my horses got badly calked, and everyone said he would have the lockjaw. The wound gathered and broke, and there was a great hole between the hair and the hoof. I used only Egyptian Lini-ment and the horse's foot was soon sound and well. It made a permanent cure. In my estimation there is nothing equal to this Liniment for cuts or sores of any kind." 25 cents at all Druggists. Free

25 cents at all Druggists. Free sample on request. Douglas & Co., Napanee, Ont.

shall thy pocket begin to strive ; credit-ors shall not insuit nor want oppress, nor hunger bite nor nakedness ireeze

thee." If man will only practice economy in prosperity, there is no danger of his not practicing it in adversity. The few get exceedingly rich by en-gaging in vast enterprises, but riches to one man is poverty to another, and the safest, and surest way, of becoming rich, or of being raised above want, which is the same thing, is for every man if he can do so, to make his expenses less than half his receipts.

We are told by Solomon that "He that his receipts. We are told by Solomon that "He that dealeth with a slack hand shall sure-ly come to want," and there can be no doubt of the truth of the statement, as

doubt of the truth of the statement, as we see it exemplified every day. Economy will never be looked upon when it must; and those who have not noticed it will be impressed to find what a few dollars laid aside monthly will do toward securing personal indep and moral elevation.

It adds to a man's personal dignity to economize. Its practice is improving It indicates self-denial and strengthen the character. It encourages temper-ance in various ways. It makes man more prudent and gives him the mastery over self-indulgence. And in ad-dition it drives away many cares and anxieties, and gives comfort and peace of mind.-Catholic Citizen.

CHARACTER

What is character? It is the man himself. It is the sum of his principles, his conscience, his habits and his will-power. It is the substance of his life

Few things aid one so in life as a good character. With it one comes off victor-ious in many a hard trial, where the weakling falls into sin, shame and suf-fering. With character one not only stands firm himself, but steadles others who have a right to cling to him for guidance and support. Without it, our would-be friends and constituents are ashamed of us, as well as missing the mutual aid and encouragement expected

of a strong man. Now, just what is character? Char-acter is the sum of qualities or proper-ties that distinguish one man from all these that distinguish one main from an others. A good character has been de-fined "a perfectly educated will." In a lower sense we speak of the good char-acter of a dog; the affection of the pow-erful black Newfoundland variety for his master is so deep and influential that the dog will instantly jump into the sea to save the skipper who falls overboard. In a higher, i. e., human sense, few more beautiful examples could be recalled than that of Joseph in Egypt — faithful than that of Joseph in Bg. p. International provident in distributing the wheat during the seven years of famine, clean and pure toward his master's wife and suffering an unjust imprisonment in con-sequence. Very rightly, however, the half a man, and could in no sense

of their own to est, rather than steal, as they considered it, the figs in the basket intrusted to them, they were found to have starved to death. (Instit. Bk. V. Ch. 40.) This is, indeed, exces-sive honesty; but our boys, yes. and men, of to-day might profitably try to reach half-way up to this standard of honesty.—Catholic Columbian.

OUR BOYS AND GIRLS

MARKS THAT STAY MARKS THAT STAY Somestimes in the course of my walks, says a writer in The American Boy, I pass a place where, deep in the hard, stony pavement, I see the tracks of a dog plainly stamped. The print of every toe may be traced there. It is easy to pick out the spot where the animal's forefoot rested as he trotted that way. Even the print of the toe nails are there marked in the stone. How did they come there? One day a company of workmen were

How did they come there? One day a company of workmen were laying that walk. While it lay there, soft and yielding, across the walk ran that little four footed friend. He did not know that he was doing anything that would last. What did he know about the prints he was making in the concrete? Still there the footprints are to-day clearly defined in the stone. Slowly hardening, the cement held the prints, and it will hold them as long as that walk lasts.

Showy hard it will hold them as long as that walk lasts. Some one tells you a sweet story of what a soldier has done in the past. Your eyes open wide with interest. Your heart beats a little faster as you listen. Your hands close tightly one upon the other and you go away to dream of the tale which has come as a leaf out of the world's life story. And never will that story fade out of your memory. The mind has grasped it as it fell upon the soft table of memory and now it is fixed there for all time. Who was it that said that kindly word yesterday. Your heart leaped to re-spond to its infuence at the time. The words thrilled you as you never have been thrilled before. The time may come when you will forget the lips that said the beautiful thing, but the thought will live on forever.

will live on forever. Some time ago you listened, perhaps, to an evil tale. It has sunk into your

If we want to keep our mind clean, we must let no evil thought come in, listen to no wicked companion, read no report of outrageous crimes in the newspaper, and keep no bad book. DO NOT BE A SECOND-HAND MAN

You can hardly imagine a boy saying: "I am going to be a second - class man. I don't want to be first-class, get the

I don't want to be first-class, get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market

market. Second-class things are only wanted Second-class things are only wanted when first class cannot be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if

you do not, you wish you could. Sec-ond class men are no more wanted than any other second - class commodity. They are taken and used when the bet-ter article is scarce, or is too high priced for the occasion. First work that really amounts to anything, first class men are wanted.

Many things make second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stanted, is a second-class man; if indeed, he is not a thirdclass. A man who, through his anuse-ments in his hour of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only

called first-class .- True Voice. THE ROSARY When Nanoleon I, was at the height

THE CATHOLIC RECORD

PERFUMED LY E FOR MAKING SOAP. SOFTENING WATER. CILLETT REMOVING PAINT, DISINFECTING SINKS. CLOSETS, DRAINS, ETC. SOLD EVERYWHERE REFUSE SUBSTITUTES

cent men permit themselves to drop into vulgarity and profanity is one of the inconsistencies past solution. In the reform of this abuse the Holy Name Sweet dignity can never stoop to sweet admirst can hever soop to seek for admirstion. It is to princess-like and royal. It cannot "put on" any trick or allurement of manner. It simply puts out—lives out, like a rose— the sweetness within. Society is meeting with effective re-sults. Monthly Communion is a better cure than the phonograph. Catholic men who have tried it testify to its re-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, says the Young Folks' Catholic Weekly. markable cogency .-- Catholic Union and

Times. A NEGLECTED DUTY

They whose falling steps are slowly descending the sunless slope of age have but one consolation as the years We think that Catholics have yet a speed by them, and that is the tender-ness and consideration of those on whose lives the beauties of the morning are good deal to learn and one thing that calls most imperiously upon them for fulfiliment is that whenever a slander breaking. Age is a season of physical infimity, of mental retrospection, of shattered dreams and earthly disapagainst the Catholic Church is uttered or printed or her teachings misreprented it is the incumbent duty of ever

shattered dreams and earthly disap-pointment. No more for the old is there a glamor in the rolling stars, no more a freshness in the spring, no more a triumph in the years. The thousand melodies of the present sound far off to their aged ears and its charms are blurred in the dimmed eyes whose tears fall on the graves of old affections. Treat them gently, youth and maiden, for by their travail and their sacrifice are ye the possessors not only of exist-Rented it is the incumbent duty of every Catholic to have it corrected. Indeed we should scan the papers carefully—the secular journals—and when any Catholic truth is not set forth clearly and correctly it is our duty to call the attention of the writer of the journal wherein the misrepresentation or misstatement of fact appeared and ask for a correction-always courteously

of course. We Catholics often are more conare ye the possessors not only of exist-ence in the world in whose splendors ye exult, but also for the prosperity and happiness ye thoughtlessly enjoy. Never mind if she and he be old and feeble and of humble garb—they look to own in their helphane near to ald with cerned in our own advancement and our own position in the lime light of the Stage than we are in the fair name of Holy Church and its spotless character. In truth if half the time given by you in their helpless years to ald with gentle courtesy their tottering steps. God's blessing will reward you if you some Catholics to a criticism of the Church—not of course the integrity of its faith—its bishops and its priests were its nath-its ofshops and its priests were given to its defense publicly and before the eyes of all-an intelligent yet charitable defense — many erroneous ideas of the Catholic Church held by You are made to be kind, boys, gener ous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a non-Catholics would soon disappear. The trouble is that we are often so greatly wrapped up in our own little him know you ever saw it. If there is a poor boy with ragged clothes, don t talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him, for if one how is proud of hit talents, and

THE ATROCIOUS COMIC SUPPLEMENT

a bright one, be not envious of him, for if one boy is proud of hits talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger and stronger boy has injured you and is sorry for it, forgive him. All the school will show by their comptements better The first thing some Catholic fathers of families do on Sunday morning as they step out from Mass is to purchase some one of the many notorious Sunday newspapers. This paper, reaking with fith, is then taken home where its atro-tions envine any lowner is handed or the supercious comic supplement is handed over to the children. Let us add to what the Review has so often said on this subject the following opinion from the Messen-ger of St. Joseph's House, Philadelphia: "It is a lamentable fact that cannot be That was a rather good story the Express printed the other morning of a man who was cured of swearing by denied, that the low theater and the nasty moving-picture show are to day the great pitfalls of the young in all our great cities and towns. With them, nearing a phonograph repeat his lan-guage. The gentleman was prolific of

of truth has now no guide save individ-ual conscience, modern Biblical criti-cian having shaken his faith in the divine inspiration of Scripture, says M. de Pressense the younger. And fur-

de Pressense the younger. And the ther: "As to those religious souls who feel the absolute need of doctrines, will they be satisfied to live on memories and to belong to a Church of the past? Or will they not be forced, if they would share in a living teacher, to join the Roman Church, whose unchanging creed offers the solution sought for in view of the crises of the present and the upheavals of the future? What the the upheavais of the future? What the consciences of Manning and Newman feit to be right, who will a priori de-clare wrong? When we see men of so much knowledge and piety take refuge in the bosom of the Roman Church, who will dare to utter a syllable of re-A simple consideration that has been

more fruitful of conversions than many volumes of caustic controversy.—Ave Maria.

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and to enchance it, if that be possible, is a duty none the less binding because it has been made so agreeable. That duty centres in Beauty's chief expression, the skin.

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TORONTO

declared that, "Nothing is cheap which is superfluous, for what one does not need is dear at a penny." Cicero was of the opinion, "Not to be a purchaser is a rev-enne." A man rarely becomes rich without economy, and with it a few will be poor. A man who is poor should study more how to give a good account of what he has than how to make it more. Whether public or private, economy means the judicious management of labor, in three senses, chiefly : Applying labor rationally, keeping its products carefully, and distributing it properly. The habit of saving is an important by parents by precept and example. It teaches self-denial, trains to fore-thought and fosters every wirtue. Franklin says in his inimitable way : "Let honesty and industry be thy "Let honesty and industry be thy severe reprimand. But he was greatly mistaken. Napo-leon reassured him, saying: "I am glad to see that you are above this miserable play. You have the proper spirit and the stuff for the mak-ing of a great man. Continue reciting the rosary: I shall not disturb you again." "Let honesty and industry be thy constant companions, and spend one penny less than thy clear gains; then But again.

His words proved to be prophetic. The page did really become a great man. Years after that visit to the man. Tears atter that visit to the theatre, Prince Rohan was created Archbishop of Besencon, and shed lustre upon his diocese by his truly spostolle labors and his life of piety and self-sacrifice.—True Voice. SWEET DIGNITY

There is something so attractive about sweet graciousness and dignity of manner that I wonder our girls do of manner that I wonder our girls do not try to cultivate it more. I am afraid it is getting to be an old-fash-ioned kind of grace, but one still finds it. In speaking of it, we may perhaps beat define it by saying what it is not. It is far removed from flippancy and pertness. Girls are often content to be gay and bright and amusing, when they might be so much more. Smartness and wit and repartee are all their stock-inwit and repartee are all their stock-in-trade for conversation. How soon we tire of a girl of this sort 1 How gladly we turn to the restful, gentler one, quite as "bright," very likely, quite as quick to eatch your thought and answer it, but with the graciousness, the poise that come from the absence of self-assertion and self-seeking. For it does seem to close observers that those are the two faults that spoil sweet dignity. I notice that other girls set this finer I notice that other girls set this far sort of girl spart, saint-wise, and give her the unressoning worship of girlher the hood.

comical or funny is a perennial mystery TRIED EVERYTHING WITHOUT RELIEF

guage.

BE KIND BOYS

Until 1 took "Fruit-a-tives"

SARNIA, ONT., Feb. 5th, 1910. "I have been a sufferer for the past sy ears with Constipation, Indigestion and Catarrh of the Stomach. I tried many remedies and many doctors but derived no benefit whatever. Finalt-atives'. I decided to give 'Frait-a-tives'. I decided to give 'Frait-a-tives' a trial and found they did exactly what was claimed for them. I have now taken 'Fruit-a-tives' for some months and find that they are the intermedy that does me good. Thave recommended 'Fruit-a-tives' to a great many of my friends and I chanot praise these fruit tablets too ingely."

to sane people, who are shocked with its volgarity, its indecency, its slang and the evil example of disobedience, irreverence, insubordination and cheap 'smartness,' it sets before our youth as something to be admired, enjoyed. laughed over and emulated. The 'comic supplement,' like the dime novel and the nasty nickelodeons, is a filthy dore that brings nausea to healthy minds and disgust to decent people."

EVOLUTION OF AN EX-PRIEST

Discharged from the position of ad-vertising solicitor of the Kansas City Catholic Register, because of discrepancies in his accounts, Nicholas J. Bowden started a publication and called it the Leader. Its life was about twelve issues. He then promoted a questionable advertising scheme called "Catholic Institutions in Kansas." "Catholic Institutions in Kansas." This also was of short duration. Fail-ing to make a living as a Catholic he entered the ranks of the Socialists, blossoming forth immediately as "Father Bowden, ex priest of the Cath-olic Church." This rapid transforma-tion, and assumption of the title of "Father" is a winning card with this frand. He is exploited as an "ex-priest" by socialist and anti-Catholic papers. He is operating in the Middle Western States. The Catholic Register of Kansas City from which he was dis-charged says of him : He is too lazy to breathe and without

He is too lazy to breathe and without a semblance of self respect or pride. We afterwards discovered that his wife We afterwards discovered that his wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, didn't study for the priesthood, and as an "editor" couldn't compose a two-line society local.--Sacred Heart Review,

Fruitful of Conversions

"Fruit-a-tives" 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-tives", the famous fruit medicine. 50c, a box, 6 for \$2,50, trial size, 250. The well-known Swiss historian, the elder M. de Pressense, was a valiant champion of Protestantism, declaring it to be the one religious system which could save the world from the deluge of "Popery." His son, on the contrary, holds that Protestantiam is no longer.a Jamous fruit medicine. 50c, a box, 6 for \$2.50, trial size, 25c. At dealers, or sent on receipt of price by Fruit-a-tives Limited, Ottawa. vital force. The non-Catholic in quest

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that crops have extracted from the soil. To get 100 per cent value from the manure you spread, you must use a good manure spreader. The pitchfork method is wasteful, entails hard, disagreeable work, and takes too much time.

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UNIVERSITY COLLEGE WOMEN HEAR LECTURE ON ST. TERESA

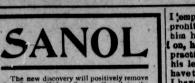
a quaint old Spanish city, 'neath the sunny Spanish skies a shrine of gold and crystal set with gens, (like

angels eves) ne heart of St. Teresa, to-day uncovered lies. And around it throng the pilgrims, Tho from morn till set of sun. Come to venerate the relics of that valiant Spani

Come to venerate the relies of that valiant Spanish num. It is a far ory, surely, from the be-ginuing of the sixteenth century to the commencement of the twentleth, and 'tis difficult after the lapse of four cen-taries, to limn a portrait so vividly and perfectly that the charming image stands before us so real and lifelike that the plotured vision seems all but to speak and breathe. Yet, such was the mental painting sketched in a sories of brilliant, realistic word-plo-tures by the Rev. Dr. Treacy for the Catholic Women's Club of Toronto, were priviledged to hear, Thursday evening last, an exceptionally interest-ing lecture on their patrones, St. Teress of Ahumada. Besides the olub, there were present in the great suditor-ium, the members of St. Joseph's splendid Alumnae Association and the young lady students of the Academy. With the sure strokes of a master, Dr. Treacy depicted for his receptive audi-ence the life-work and character of that wondrous woman and glorious that wondrous woman and glorious saint, Teress of Avila, who in her day saint, Teressa of Avila, who in her day and measure, wrought marvellous works for God's church by the power of her personality and her heroic sanctity; and yet withal, what a sweetly human personage she was, so strong, yet so tender, so generous, so self-sacrificing, with such a fund of good common sense, such a love for learning, such a delici-ous sense of humor, such lofty ideas and grand ideals and all these great qualities of head and heart set off by the highest sanctity and most exalted mysticism. Doctor of the Church and the only woman to obtain that hon-oured dignity, certainly no more appro-priate saint could have been chosen for a University Women's Club than Teress of Ahumada and no more fitting patron-ess could have been selected for a Oath-olic Women's Club than a saint, be-cause as Cardinal Newman says: olic women's Olic that a sain, be-cause as Oardinal Newman says: "Worldly-minded men, however rich, if they are Catholics, caunot, till they utterly lose their faith, be the same as those who are external to the Church ; those who are external to the onlich, they have an instituctive veneration for those who have the traces of heaven upon them and they praise what they do not imitate. Such men have an idea before them that a Protestaut nation has not. They have the idea of a

saint." In forceful, telling language, the reverend lecturer traced the course of the saint's life from her birth in the quaint fortress-town of Old Castlle, until her costatio death, when, with that rapturous cry of seraphic love that still echoes down the "Now has the time come, my dear , when we shall see each other for-"she passed from her earthly ex-o the embraces of her Eternal ever,"

Sponse. Dr. Treacy showed that in times of great peril to the Church, Almighty God raises up great saints to battle for the truth. By prayer and penance, St. Teresa in her quiet cell saved number-less souls from Luther's ravages. Her margellous life may high the trut tess souls from Luther's ravages. Her marvellous life was pictured, her re-formation of Carmel noted; her founda-tions mentioned; her visions, her ecsta-cies, her heroic penances touched upon; her mystical writings, her almost super-human enformer her internet here. her mystical writings, her almost super-human sufferings, her intense love for God's Church extolled. "After all I die a child of the Church," was her ex-nltant cry in death. Loyal daughter of God's Church, she recognized it to be the "Creation of Christ Himself—His the "Creation of Christ Himself—His alter ego." May the virtues, the great-ness, the sanctity of the grand Castilian Saint prove an incentive to our Catho-lic women; like her may they ever be faithful to the Church, holding "In veneration for the love of Him alone, Holy Church as His creation,



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new one, which was buried again in the chapel, for we cannot expose her until after the beatification, which we hope will take place soon. Our Supera'ter the beatification, which we hope will take place soon. Our Super-loress of Paris went to Rome last month. She saw our Holy Father and told all about the happy event. I shall send you a relic after the beatification. She has obtained a great many miracles for us already. Several persons who were dangerously ill were oured by praying to her."

LOCAL OPTION

FATHER CLINE REFUSES TO RE-**OPEN THE DISCUSSION**

Dear Mr. Editor, —I notice in your issue of the 10ch inst. a belated contribu-tion to our discussion of local option which closed last menth. I feel that to open up the question anew would be little less than committing the thresome sin of continuing after 1 had finished. Confounding counsel with precept, rega-lation with prohibition, and forgetting that all morality must take its rise in personal liberty, Father Gillis takes a position no Catholic moralist can defend. Were Father Gillis to propound such views as are contained in his letter, at a diocesan conference of his jlearned con-freres in Nova Scotis, his discomfiture would at once be assured. Apart from my intention not to renew the discussion I should not in any case have criticized the letter before me. To do so would be to thrash old straw over again. The writer seemingly According to the English Catholic Directory for 1912 the Catholic popula-tion of the British Empire is now es-timated as follows: In Great Britain, 2 269,000, and Ireland 3,321,010); Gib-raltar, Malta and Gozo, 195,990; Asia, 1,975,385; Africa, 380,105; America, 321,159; Australasia, 1,113,656; (Aus-tralic, 51,420; New Zealand, 127,227; Fill trails, 951,429, New Zealand, 127,227; Fiji and other islands, 35,000) Total Cath-olics in the Empire, 12,576,225. Last year the total number of Catho-lics in the Empire was estimated at 12,154,885. The total Archiepiscopal and Epis

pal Sees, Vicariates Apostolic and Pre-fectures-Apostolic in the British Empire In England and Wales there are now three Archbishops (one, the Archbishop of Westminister, being a Cardinal), thir-

DELIVERY-PAID

MERCHANDISE

FROM THE

To do so would be to thrash old straw over again. The writer seemingly misses the lie and issue of the subject in dispute, and as a result fails to touch the quick of the question as treated in my letters to the RECORD. In a burst of teen Bishops of suffragan Sees, and three Bishops Auxiliary. There are also in England one Archbishop and one Bishop England one Archbishop and one Bishop who are retired. The total number of priests of Great Britain is 4,549, of whom 2,804 belong to the diocesan and 1,709 to the regular clergy. Of the diocesan clergy 215 are invalided, retired or unattached. The number of Catholic places of worship in Great Britain is 21,182. Last year, the number of priests was

letters to the RECORD. In a burst of mistaken zeal he imagines he can uproot the evil of intemperance by enthroning in its stead a rival iniquity prohibi-tion. In his eagerness for social reform he adopts the state machinery of prohi-bitory laws for the saintly and tested weapons that are always ready for use in the armory of Christ. Though Father Gillis has risen in challenge against the ethics and theology Last year the number of priests was 4,302 and of places of worship 2,167.

I the provided in refuting local option and prohibition I feel is but right to give him his own head. I venture the opint on however, that if he preaches and practices the raw theories set forth in his letter some one in the long run may have to rein him back. At the same time I have no doubt that Father Gillis is a man of high ideals, means well and has good motives. His scholarship, too, may not be the least of his accomplishments. But the worst of scholarly thinkers is that they often think wrong. If I were an older man I would advise my learned onfrere to moderate his views as I consider his ethics and theology unsafe to preach and unsure to stand on. Lastly I ask him out of deference to the readers of the Recons to send one paragraph of his ong letter for criticism to the facelesiastical Review or to America. This is the theological gem : "As to the community it is the sacred right of the people to legislate against it, even some Aud this is not only a privilege of the people but a duty as well; as it is only on the part of the individual to be the sure of the individual to be the avent of the individual to be the sure of the individual to be the sure of the individual to be the sure of great eright of a shough the glass may be harmless to some. Aud this is not only a privilege of the people but a duty as well; as it becomes law." Inconclusion I beg to sequaint my Rev. Critic that whatever I have written Have

In conclusion I beg to acquaint my Rev. Critic that whatever I have written

anent local option was written in the in-terests of the Catholic Church. From youth up her doctrine and practice has been my "cloud by day " and my " pillar of ane he night" been my "cloud | of fire by night."

M. CLINE, Oshawa.

STATISTICS OF BRITISH

CATHOLIC GROWTH

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Modern systems of education are per-meated with the spirit that nobody is fitted for a low place, and everybody is taught to look for a big one. What we greatly need is the inculcation of sober-er views of life, says the Pittaburg Cath-lio. Bays and girls are led to dis-content, everybody is after a high place and nearly everybody fails to get one and, failing, loses heart, temper and con-tent. The multitude dress beyond their means and live beyond their necessities to keep up a show of what they are not. In days that are gone, when the simpler life prevailed, children were educated to fill, in Christian humility, the subor-

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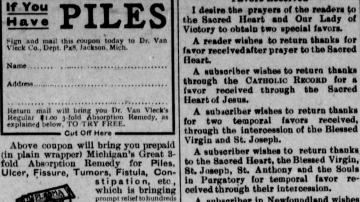
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to fill, in Christian humility, the subor-dinate offices of life which they must fill.

dinate offices of life which they must fill, and taught to respect humble callings and to besutify and glorify them by lives of contented and glad industry. When schools accomplish an end like this they will have fulfilled a true mission. They fail to inculcate the idea, the majority of offices in life are humble, that the powers of the majority of the youth, which they contain, have relations to these offices; that no man is respectable when he is out of his place; and that much of the world's unhappiness grows out of the fact that from the distorted views of life many are in places where

views of life many are in places where they do not belong.

2



A subscriber in Newfoundland wishes to return thanks for a favor received from the Sacred Heart of Jesus through the intercession of the Blessed Virgin, Souls in Purgatory, St. Joseph, and a promise to have a Mass offered in thanksgiving. of thousands. After have tried the word the thousand Van Vleck's Ab

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Favors Received

BRADY.-In Great Falls, Montana, Feb. 10, 1912, William Brady, aged sixty five years, brother of Rev. P. J. Brady, of Montreal, and of Very Rev. Dean Brady, of Brantford, Ont. Inter-ment in Great Falls. May his soul rest in mease m after long year in peace ! MARRIAGE

MCELDERRY-ELSTON.—At St. Cath-arines Church, Somerville, Mass., on Wednesday, February 14th, by the Rev. Pastor, Father James J. O'Brien, Mr. Vincent J. McElderry, Barrister, Peterborough, Oat., to Elizabeth Laura Elston, eldest daughter of the late Abraham A. E'ston, Esq., late of Somer-

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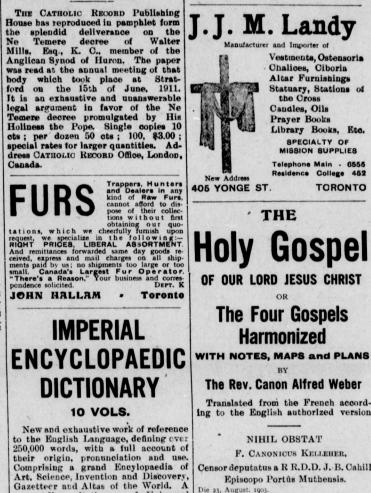
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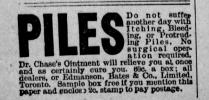
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A LETTER FROM SPAIN

A LETTER FROM SPAIN A distinguished nun, Sister M. Ethel-heter from Spain to here sister, Mrs. Edw. English, of St. Johns, Ndd. At the fourch and on religious communities in France, she, with many others were ex-pelled and took refuge in Madrid. France's loss has been Spain's gain. This exiled nun, by her heroic labors, will be a distinct blessing to the Oatho-is of the Spanish capital. Indeed, and soldiers of the Cross, of both sexes, bring heaven's benediction with them in their exile. In the letter above meri-terest bearing on the present conditions in Spain, the holy nun writes entertain of the Sould as given us a great con-spation. The Foundress of our congre-diated venerable by our Holy Father the eth for existing in France, was disinterred bas tokober. To the great surprise of her beatification is going on in Rome at the Bishops priests, and all the persons the Bishops priests, and the book of our suit after dying, her holy habit as clean and the members are featible as its her was put her body in tast. The skin and the members are deviable as its device as the held in her hand was conserved without a spot, cleaner than a book of our when they opened the coffit rules sue neid in her hand was conserved without a spot, cleaner than a book one would have left in a book case for a short time. The Bishop exclaimed, when Se saw her, "Your Foundress is another Saint Catharine of Sienna." The body was taken out of the coffin and put in a

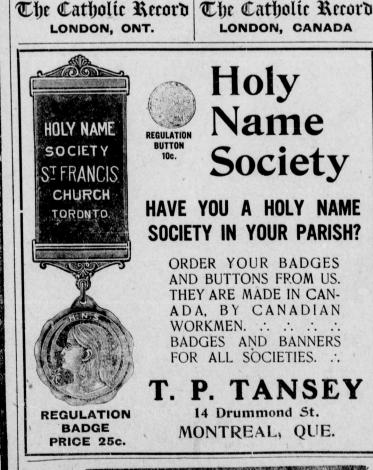




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