

## WORLD BE CHEERFUL

O world, be cheerful Wherein lies the art?  
It is to stay the bitter thought and word,  
To seek in all mean things some goodly part,  
To hear this old sweet tale, and having heard,  
To keep it in the heart.  
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 descried  
A loathsome thing, a pitiable wretch—  
A dog, with torturing eyeballs staring wide;  
He saw the shameful halter round its neck,  
Its torn and bloody side.  
Fought how it desecrates the soil cold,  
"Foul crow's-meat!" said another; and a third,  
"Mark ye the rope; it's thieving days are done."  
So cursed they all with contumelious word  
The lifeless flesh and bone.  
But ere the Master went upon His way,  
He spoke with sweet compassion, locking down  
Where the poor, broken, lifeless creature lay:  
"Behold its teeth. Pearls of a Cæsar's crown  
Were not more white than they!"  
O world, too long in forum and in mart,  
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 KNAYS AND FOOLS FAIL TO RECOGNIZE 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 "bogy" of Rome's influence on the political destiny of certain countries. The Cardinal denounced 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 approval of the Holy See. His office as Bishop of the Church is so momentous and so fraught with such enormous consequences not merely for the present, but in a certain sense for all time; to have his own opinion or judgment on what he does or does not do is relatively insignificant. For the flock is not his, but Christ's, and neither his mind, nor heart, nor conscience can rest tranquilly unless he feels in perfect union and absolute accord with the mind and heart of him who rules the whole Church. The mere suspicion of any other sentiment in the mind and heart of a bishop is criminal in the highest degree, and the presence of such a disjointed and egoistic vanity in the regime of any Catholic prelate has oftentimes wrought havoc in a whole province, and indeed in a whole country. The very universality of the Church has full possession of my unity and no holiness of my 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, that he may with impunity toy with the cord that binds every see in the Christian 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 conviction of faith, and to-day, in my fifty-second year as a Catholic, after twenty-five years of priesthood and eleven as a bishop, through sheer and absolute conviction, 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 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 determination so far as in me lay to model my regime as a Christian Bishop along the lines of his slightest wish in whatever concerned faith or morals, or the 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 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 unwarranted fear and unfounded alarm are not confined to the enemies of the Church, but have crept often surreptitiously 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 to 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.

"So I repeat, my elevation to the Cardinalate is another, and this time a supreme indication to me that my heart and mind are set toward the right direction, and because of that I am, and may well be, supremely happy.

"But now your presence and your words here to-day, my dearly beloved priests, add to this grand consolation, that other element of satisfaction and joy which makes a perfect combination. My happiness is all the greater in this, that you rejoice in it. Not infrequently the bishop of a diocese must be content with one, the higher and nobler one of these conditions. Often for a time, and even for long periods, misunderstandings 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 his 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 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 humor of the streets may oftentimes speak 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 followed, and what as Bishop I have decried has been enacted and decreed has been duly obeyed. The result is what we see around us to-day.

"The splendid condition of this diocese, parochially 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 both of my undertakings along the lines I 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 achievement to-day in every Catholic field of endeavor, simply because of the hearing of the voice of Peter through its bishop. It has been foremost in obedience. 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 to us recently. The noble generosity consecrated by splendid gift to the Holy Father two months ago, a gift which filled the heart of the Pope with touching gratitude, will stand out forever in history. Not a penny of that gift that will not return to you a thousand fold; never was an action more spontaneous and noble. Great will surely reward you for that which has been bestowed; the future will prove that abundantly. In Pius's name I thank you. His blessing is upon your lives and ministry, and that blessing will fructify into a thousand consolations 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 do, and the example of each is bound from the very nature 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 attendances are to be present in the old conditions; mislead the young, for it 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 inhabits 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 grateful for the honors and privileges we have enjoyed in their service, and then not stand stubbornly as a stumbling block as if we could prevent what we cannot change but to give to the very end our waiting powers and our heartiest good will to those who step by step are mounting the hill, whose steep side we have already begun to descend.

"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 mission of those gone before you and the other than you in serving must be a salutary influence. They have fought battles which as yet you know nothing of.

"The generation of to-day demands more of you, for you have received more of your zeal and your earnest preaching, by your zealous and by your holy administration 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 bond of peace and holy unity bind together young and old so that your

bishops, proud and happy, may sit like the father of a great family where only 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."

## 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 movement, 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 barbarism, and induce the ever-warring princes to cease their attacks upon one another. Professor Geer, writing in the *Harford Seminary Record* (Baptist) is not one of those who willfully 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 beneficent work of the Church which we are glad to see.

Seeking the beginnings of the peace movement Professor Geer asks:

Shall we begin with the Amphiktyonic Council of ancient Greece? The cities in this league were forbidden certain extreme measures against each other. No city sharing in the common Amphiktyonic worship could be destroyed 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 against each other.

Shall we begin with the Pax Romana of the Roman Empire? This was intended to include all the world. It was 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 devoted to a stop to the quarrels in his parish. Every Bishop wished to govern his diocese in quietness. There came a time when this wish of every Christian minister expressed itself through the actions of Synods and 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 concerted 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 among these 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 to continued war." And still again Professor says:

These men of the Middle Ages believed that the elimination of private war was the business of the Church, and that the world around them should be ruled by the leadership of the Prince of Peace. They did not 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, to put an end to this one of the most heinous of the sins of the world, the wars of the Middle Ages. It was the great peace society.—*Sacred Heart Review*.

## SOCIALISM—SOME OBJECTIONS TO IT

By "socialism," we do not mean anything that has at any time been called by that name. We mean revolutionary socialism; sometimes called "scientific socialism," after Marx and Engels, and which, in the main is the system, theories, and teachings received in, and circulated by, the bodies and societies known as socialists in Canada and the United States, as well as in Europe. Socialism, thus specified, which is the subject of the oratory in local meetings, and of the articles in papers which are put in the hands of workmen throughout this country, is our subject, in these notes.

The socialism of Karl Marx and Frederick Engels is what is understood internationally as socialism. We emphasize this, because, as Freemasonry, when pressed, claims a different system of 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 corner of the soap-box prophet, or the bumble-bee press, you drive them back to Marx and Engels, as surely as you drive the Mohammedan back upon the Koran. And all the tribe of agitators who are disturbing the minds, and confusing the reason, of many well-meaning workmen to-day, draw their ideas from Marx and Engels, for the most part, either directly from their writings, or at second-hand from others who 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 recognized authoritative exposition. It comprises collective ownership of the means of production, the distribution of "to each according to his work" or (as alternative formula), "to each according 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 which is social production for social use; the existence—including all the necessities and comforts of life—carried on by the organized community, for its own use, collectively and individually."

And they say, further:

"Therefore socialism would substitute social ownership (in the means of production) 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 attractive coloring; by ignoring its weaknesses and difficulties; it has succeeded in dazzling a great many men; and by skillful 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 partisan 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 theories to mankind, the socialist promoters, 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 far without setting up a teacher of what is right and what is wrong. Take, for instance, their denial of the right of an individual to own property. This is hereby which appeared

first in the second century, the heresy of the Apocryphal, or Renoucers. It is a far cry 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 second century as it was when Pope Leo condemned it.

They tell us that socialism is merely a political movement; yet, in the current number of a well-known American magazine, we read 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 the power that drives this unusual organization on the 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 their propaganda as the practical salvation of the world.'"

Here is the point at which the Catholic Church become interested. She has seen dozens and scores of new religions since the time of Simon Magnus in the first century, down to the present. 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 salvation," 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. 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 dose.

Scottishmen who are unworthy descendants of a noble race, have permitted the soap-box orators and the ignorant tinklers of the socialist system, to tell them that the priesthood which shared 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, forgetting 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 Sogarth Aaron — have allowed irregular fools to say to them that their priests are their mortal enemies. The greater is their shame! The rock-bottom fact of this matter is, that socialism has not been content to strive merely for the betterment of social and political conditions. It has sought to remove from men's minds the fundamental truths of Christianity; and the Church fights it on that ground, as she has fought all false teachings since the time of the Apostles, as she will fight all such till time shall be no more.

In his introduction to socialism Utopian and Scientific, Engels says:

"This book defends historical materialism. . . . Nowadays, in our evolutionary 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 statement not made in a casual conversation, or an after-dinner speech, but made in one of the standard books written in explanation and argument of socialism; and intended for the guidance 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.

At the same writer says:

"Beyond Nature and man there exists nothing."

And again in his criticism of Dühring he says:

"Religion is nothing but the fantastic reflection in the brains of men of those powers by which their daily existence is dominated, a reflection in material forces assumed supernatural forms."

Bebel, in his book on Woman, says:

"Religion is the transcendental reflection 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 after illusory happiness that corresponds with a social condition which needs such an illusion. The illusion wanes as soon as real happiness is desired, 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 happiness; a deception which the socialist millennium will banish from the minds of the idealistic communities of the States which socialism is trying 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.

No man who once grasps the fact that this is the soul-destriving teaching of socialism, can possibly need to be told why the Catholic Church condemns it; nor will he readily accept the slender explanations so often given of her hostility to it.—*Casket*.

### CATHOLIC NOTES

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

On his death bed, the French infidel, Dr. Launclouge, the Radical Senator of Gira, 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 institutions 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 Chicago is planned by a dozen Irish organizations in Chicago to raise funds for rebuilding Kilmurry Cathedral near the famous Lakes of Kilmurry in Ireland.

It required 1,500 policemen to keep open the passageway 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 sixtieth years sent out more than a thousand educated Catholics and given 150 to the Church in Holy Orders. Its student corps numbers this year 2,650.

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 maintenance of the Society of the Sisters of Charity \$25,000.

In remembrance of a fine sacred concert 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 Apostolic. There are about 36,000 Catholics. The Church there is flourishing, with 35 priests, a college, 4 academies and 9 parochial schools.

Monsignor Giovanni Bonzano, rector of the College of the Propaganda at Rome, has been named as Apostolic Delegate to the United States, succeeding His Excellence Most Rev. Diomedo Falconio, recently made a cardinal.

According to a special cable despatch to the New York Sun from Nazareth, Palestine, 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 Academy 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, founder of the "Maison de la Misericorde" at Bordeaux, to communicate such for the purpose of her Cause of Beatification.

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 Czestochowa, 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 received by the Pope for the first time as Apostolic Delegate in the United States. The occasion was the feast of the Purification, also known as Candlemas. In accordance with ancient orders and of Roman basilicas and colleges presented beautiful candles, made purposely for the occasion, to the Pope.

An English Catholic named Kennedy, has rescued from a dealer in Rome a bas-relief belonging to the tomb of Pope Callistus 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 1/2 ft. wide, of rough fifteenth century workmanship, but its historical value is considerable, as it is formed part of the tomb of Callistus III, uncle of the Borgia Pope, Alexander VI., whose recumbent effigy was mistaken for that of his notorious nephew.

It will be news to most persons, says the London Globe, that the French navy have no chaplains aboard, although a moment's consideration would bring to remembrance the fact of the complete divorce between Church and State in France. The subject is brought prominently into notice by a petition signed by a great number of the mothers of widows of the sailors who were victims of the accident on the *Glaire* 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.



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. By the way, I did not see any Egyptian gods or statues in Egypt, 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 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, Catholic Church. Still, I did not see 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 Sepulchre, which was a matter we must see and see and see 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 in Jerusalem) ever since then, "What a pity! 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 occasions; but human reasons and human prudences were yet too strong for me, and I waited.

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 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 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 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 those 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 considerable and responsible person ought, till I had ascertained the truth of the grounds on which my convictions rested. I was bound to do this, lest I should act hastily and then find that I was wrong. Convictions had to be tested and tested 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 occasion, I again spoke to Dr. Manning. He answered after a while: "Did you ever read the life of Madame de Chantal?" 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 inspiration which God had given her."

He did not argue 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 correspondence with me on the subject. But his arguments, founded on historical points, all of which I felt I could have disproved if I had had sufficient knowledge; but they did not touch the main things, I mean the unity and sacramental life of the Church, in which the real divergence lies.

An argument was made use of to me (not by him, but by others) which I mention here, as I find it has been a stumbling-block to many. I was told that to leave the Anglican church for the Catholic, 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 Catholic doctrine.

The Catholic belief is that no penitent soul can perish, and that no one who really loves God can be lost; and there are holy and penitent and loving souls in the most erroneous systems. "I have no doubt," says the eminent Catholic ecclesiastic, "that through imperfect 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 or any other Church, by being convinced that its ministrations were in fact irregular. When convinced of this, however, it is a vital duty to submit 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 most of the 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 requires 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."

But the same high ecclesiastical authority continues: "I believe with all firmness 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 everlasting arms. And of all sincere souls who remain, I believe they receive grace according to the measure in

which they set up to their own light and convictions." Therefore, if any Anglican minister dare affirm, as one did the other day, in writing to a poor lady whom I know, that by following the inspiration of God's Holy Spirit, she was damning the soul of her own child lately dead, he is guilty of a direct contravention of the truth of the Catholic Church, and telling a wicked, cruel, and unfounded lie besides.

The gist of the whole matter is this: "Whatever is not of faith is sin." If people are content with Anglicanism, and have no doubts or fears of its truth, they are comparatively safe. But to remain in it, when you are convinced that she is in error, and when you have grave doubts of the validity of her orders, and consequently of her Sacraments and authority, is imperilling your own salvation; to stifle such doubts is immoral; and this was my case at that time. Certainly on coming to a decision on so vital a matter we must use all the faculties God has given us, and in that way incur the reproach of acting on our private judgment. But if people remain in the Church of England, they must live and die in a perpetual 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 highest Ritualist; and the latter utterly contempt all ecclesiastical authority, save that to themselves as the head of a Church of their own within the Establishment, and then call themselves Catholics! On the other hand, by submitting, 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 unchangeable to the end of the world.

But to return to myself. That winter we spent in Sicily. I took a house in a garden outside the town close to a 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, the 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 so painful to me. On Christmas Eve, I begged the Lord to be sent in the Church of the Oratorians after Vespers till the midnight service, and there in the stillness and the darkness of the night, I took a review of my whole position before God and felt that it was untenable. Midnight came and with it a crowd 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 following week in a state which only those who can understand who have gone through such mental agony.

Then came the eve of the New Year, and the Te Deum at the Jesuits' Church, which was lit up from roof to roof like that of the Gen at Rome, and where there was likewise Exposition of the Blessed 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 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 God, and that I was directly, and lovingly, asking me "Why I waited?" and "Why I did not come to Him at once?" And that then a sudden light or illumination fell upon me, and I felt such a joy that all human considerations, even my children, were forgotten, and my only answer was the words of St. Paul: "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 saying that he was going to shut up the church, and "would not the Signora rise also and go?" I got up mechanically, and asked how 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 do what I had to do at once. The manner and way of doing it was the difficulty; I knew no one in the place at all intimately; though I had a slight acquaintance with one old priest, in consequence of having inquired on my first arrival for a confessor for my maid. (I had for many years had a Catholic maid, as I had always a horror of being taken ill and perhaps dying without the Sacraments, or worse still, with an Anglican minister). And I had always charged her, if I was ever suddenly or alarmingly sick, to send for a priest. This old man was a very holy Canon living near the Cathedral, who did not go into society much, but spent his time among the poor and in writing devotional books. He had once called upon me, and so I resolved to go to him. I did not go to bed that night; but walked up and down my room thinking over the step I was about to take and counting the cost. But, I never hesitated or felt the least inclined to go back; after what had passed so bravely in the presence of our Lord, I felt a light and happiness and an inward joy which I cannot express, and in spite of all the misery which I knew the step would entail upon me in every kind of way, it never occurred to me that I could do otherwise than follow the light thus vouchsafed. It was like having found the long sought-in vain; and my only feeling was an intense anxiety to secure it.

The next morning after going to Mass as usual, and hearing the boy's French lessons, I walked down alone to the town, and found out the Canon's house. I do not say that my heart did not beat a little quicker than usual, as I climbed up those steep stairs! But still I felt the die was cast, and that I must go on. I can speak Italian, and so that I can explain my business, and asked to be received into the Church. The good old Canon hesitated: "he had only once received an Anglican before," "he was not sure I was prepared," "he did not know the form of abjuration exactly; and he must first ask the consent of the Archbishop," etc. To these objections I answered that I had for years been preparing myself for this step; that I had no doubts or difficulties of any sort; that I had long been leading the life of a Catholic as far as I could; that I had only delayed my reception on account of my children; and that I would copy out the form of abjuration for him in Latin that evening, and 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 attending some people about their reception, and the way in which everything has to be done for them, I am inclined to laugh at the recollection of the manner I forced myself into the Church, as it were, in spite of everything and everybody? However, the next morning, the Canon wrote to me, 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 imperative necessity of secrecy in the matter, at any rate for the present; so that he agreed that there would be no one there but himself. On the vigil of that Feast, therefore, I again walked to the Canon's house; made my abjuration in Latin and my general confession in Italian; and answered at my first Mass. There was no one, as he had promised, but himself and me—and God.

Then I returned home to my children as if nothing had happened, and went that afternoon to see the cathedral. I never shall forget the exultation of heart with which I entered it and felt: "All this is mine, now and for evermore!" Before I had led an infant in Catholic churches; now, mine the promises, mine the consolations, mine the joys for evermore!

A few weeks later, the Superior of the 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 his private chapel, where I was confirmed, and where 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 making me a little allowance, as I knelt before him, he suddenly broke down and burst out crying, exclaiming: "It is a forest of Paradise!" (En un square di Paradiso!) and the Canon had to continue the address in his place. After words to be locked up in the Chapel of the Madonna, which was in the garden, and then breakfast with the kind old man, after which I went back to the Sisters, who gave me a beautiful Benediction service in their chapel. I hung up my white wreath on the altar of Our Lady, whom long since I had learned to love.

And so I came home at last!

### THE MONKS IN ENGLAND

Writing in the Boston Evening Transcript, L. G. Remond Howard gives the following interesting account of the remarkable increase of Catholic monastic orders in England in recent years: "To the average tourist who visits London with his Baedeker, the words Whitefriars, Blackfriars, Conventry, Bishopswood, Abbey Mill, Monkswell, Abbotts Inn, and a thousand other names derive from monastic days are merely ecclesiastical history or perchance Carlyle's picture of Abbot Samson of Bury St. Edmunds in the days of Coeur de Lion. He would be surprised, however, if he were told that there was a new St. Benedict in the heart of the city."

One day, shortly before his death, there came a knock at the gatehouse of a 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 coming to beg at his hands the "habit" of his old order in order to transmit its rights and privileges. "It is a good omen, 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 one more teaching and praying and building as of old."

The numbers that have returned through this is the story of the largest order—the English Black Monks of St. Benedict—nearly every other order has had some similar 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 Catholic colleges, in point of architecture accommodate well with such historic institutions: as Eton and Harrow, while at Oxford they have their own private hall. But there is not one of the older orders that has not survived. Thus the old Friars Franciscans still maintain their London, famous for its retreats to thousands upon thousands every year, while at Woodchester in Gloucestershire, the largest of their 6 houses, can be seen exactly the same life as was lived in the large monastery of St. Paul's, friars, at the Strand, and which, it will be remembered, was used by Cardinal Campeggio for the great trial of Queen Catherine of Aragon, and which survived in name when Shakespeare used its yard for a theatre, and to this day

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English Jesuits with their seven large colleges and over 1,000 members in the English empire, while next in importance come the English Benedictines with their 71 large abbeys, 4 large colleges, 10 missions and 500 monks, and the Dominicans with ten priories in England and double that number in Ireland, the Franciscans with 22 the Capuchins 10, the Carmelites 9, and then follow about 40 or 50 other minor orders like the Servites, the Oratorians and the Passionists, bringing up the total to very near the 20,000 supposed at the Reformation.

As to wealth it was impossible to gauge it in France, before the formation 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 be at all too much for the English institutions, while \$1,250,000 would be a conservative estimate of the annual revenue of the monasteries. The completeness of Henry VIII's reform may be gauged from the fact that when Queen Mary in 1556 tried to restore Westminster Abbey to the order of Black Monks, who had once owned one-third of England, she could only find a little more than 20 monks to plant under the last Abbot of Westminster, Don 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 remarkable suppression of monasteries and the restoration of the royal supremacy. "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."

There was no peace for him, however, and as year after year by the thousands, the monastic life was reduced to ten, then five, then two, then one—himself—a monk without a cloister, a brother without brethren, hoping and dreaming the hopes and dreams of despair.

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Roughly speaking, about 370 houses were suppressed in 1538, scattering about 20,000 monks. To-day of course for women alone there are close upon 450, including religious institutions kept by nuns and orphanages in England, to say nothing of Ireland where the proportion is generally twice that of England. The orders of monks, probably the Christian Brothers (founded in 1802) are the most powerful having no less than 250 schools in Ireland, but by far the most influential both socially and politically are the

in the bridge which spans the Thames there.

The "Whitefriars" who gave their name to that locality just off Fleet street, have also survived, the Carmelite church at Kensington drawing crowds of curious and pious strangers to its gorgeous services. The Charterhouse, too, which is a corruption of the name of the chief monastery of the Carthusians—La Grande Chartreuse—is also a living reality. The old Austin Friars are back in Fulham, while the friars are at Mount St. Bernard in England, and in the celebrated abbey of Mount Mellary in Ireland, which is 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, and the Salesians, with their 22 of their houses, and the Ora-orians, Newman's order, have the finest modern church in 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 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 oldest and greatest, order in England—the Benedictines.

A Brother porter looks through the small grating in the Gothic porch 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 Hospitalier 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 allotted for us to await the "call."

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 wacher monk calls the brethren from cell to cell. Then the great "matins" begins to toll across the plain, and by one by one the long-robed monks go down to the choir. The church is in darkness save for the lights above the stalls shining down upon the open books. With a certain rhythmic melody the chanted psalms arise first from one choir and then the other, 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

little book which is read; the De Profundis was read; the De Profundis read; the dead benefactors of the order.

In the hall beyond, bare oak tables line the walls, and there before long bowls of food the monks in silence seat themselves at breakfast. Afterward one sees the "sacerdotes" folding the gorgeous vestments and cleaning the sacred vessels; one sees "novices"—young men of good family and some from the university—doing the humblest work with brush and duster. The "infirmarian" is passing with some medicine for a sick brother. That monk with the books man with note-book is the professor preparing a philological lecture. Again, those two elderly men engaged in earnest conversation—one is the prior of the community and the other the rector of the schools—for there are in the neighborhood of the buildings some hundred 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 in the nave and the next moment you see the Lord Abbot with mitre and crozier at the end of a great procession; and if it be a feast day, you will see behind you the college boys and hear the voices in the choir.

After Mass the work of the day really begins; each having his appointed task—the lay or working brother may be on the farm, the young priests in the library, more boys being instructed and tried in humility and endurance.

### THE MAN WHO TAKES THE PLEDGE

What does a man do who takes the pledge? He offers something to God in atonement for the sin of drunkenness. 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 influence of God example; it is a 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 complained in such words as would be apt to move the drunkard more than any other sinner: "O My Father! if it be other sinners, let this cup pass from Me." "O 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 filled a sponge with vinegar and put it to His mouth. When Jesus, therefore, had received the vinegar He said: It is finished! And he bowed His head and gave up His ghost." His head was the only bodily torment He complained of. Had He no special purpose in this?

So the man who takes the pledge suffers thirst in union with Christ and for the love of God to atone for sins of drunkenness. That is why it does not settle the matter against taking the pledge when

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

for his sake I will die thirsting for a cool drink and tasting only bitter vinegar. And the Catholic total abstainer says: "O Lord I permit me to bear the thirst of My Father, for My sake. These company in Thy bitter thirst."—Catholic Advance.

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 Ottawa, June 13th, 1905

Mr. Thomas Coffey  
 My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends the principles and rights, and stands firmly by the teachings and authority of the Church, and in the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country. We have information, and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very truly,  
 DONATUS, 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 congratulate 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. Blessing you and wishing you success, believe me to remain.  
 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 excepted, are fast days.
- 2nd. By special permission of the Holy See, meat 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, and all persons in ill health, or engaged in hard 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 conscience, 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.
- Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.
- From this law no one can escape, and in it no one has the right of dispensation. Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance, and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.
- As in the past, two appropriate week day services will be held in each Church and the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.
- A special effort ought also be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON  
 BISHOP OF LONDON

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 entertaining 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 assiduously fostered. Indeed it is openly asserted, but the appeal of the memorandum is rather to the emotional prejudices than to calm reason.

"In Quebec it (the Catholic Church) exercises virtually the right of divorce."

This is not true. Even in the recent Hebert case it was the civil courts that declared the marriage null and void in so far as its civil effects were concerned. 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 ecclesiastical court that it is not a valid marriage in the eyes of the Church.

The Civil Code of the Province of Quebec enumerates certain legal impediments to marriage and then section 127 reads:

"Other impediments recognized according to the different religious persuasions as resulting from relationship or affinity or from other causes, remain subject to the rules hitherto followed by the different churches and religious communities."

There is here no special privilege granted to the Catholic Church; no mention even of the Catholic Church. The Westminster Confession of Faith expressly declares that no legislation and no consent can make lawful the "incestuous marriages" of those who are within the forbidden degrees of consanguinity or affinity. Suppose two Presbyterians in the Province of Quebec within the degrees of kindred forbidden by the Westminster Confession were to marry, and later one or both of them come before the civil courts to have the marriage declared null and void as to its civil effects. The court would refer the question as to whether or not these were invalidating impediments to the General Assembly or to whatever ecclesiastical tribunal it might appoint to deal with the matter. If that ecclesiastical tribunal should decide that according to the laws of the Presbyterian Church the marriage was incestuous and unlawful, invalid and impossible from the beginning, then the Quebec courts, under section 127, would give precisely the same decision as in the Hebert case.

The book of Common Prayer still declares that a man may not marry his deceased wife's sister. Suppose an Anglican married his deceased wife's sister (also an Anglican) and later should seek separation before the civil courts, the court would refer the matter as to the canonical impediments to the Anglican bishop, and if his decision should be to the effect that the affinity in question was an invalidating impediment, the court would declare the marriage null and void as to its civil effects.

It may be urged that Protestants do not take advantage of the civil law in this question; but it is not the fault of the civil law of the Province of Quebec that Protestant creeds, confessions and canons are so little regarded by the Protestant laity. Indeed so far has the disintegration gone that it is unlikely that Bishop General Assembly, Synod or Conference could authoritatively decide what are the "rules hitherto followed by the different Churches and religious communities."

The civil law, nevertheless, gives them 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 hypocrite but are sincere in the faith which you profess to adopt in preference to all others. It says to Methodists, Congregationalists, Baptists, Presbyterians, and Anglicans and all others of the various Christian denominations: if there are any impediments which exist according to the rites of your Church the law of this Province respects them, for Christianity is recognized as part of the common law of the land. The law of this Province not only tolerates your faith but it so far respects it as to require that its conditions shall be observed before the validity of the marriage can be asserted."

Then the delving into history to find out the status of the Church under the French regime, the provisions of the Treaty of 1763, and all similar historical 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 Quebec legislates on the subject. Its right is precisely the same as that of Ontario or any other province in the Dominion.

It is, then, as untrue as it is mischievous 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 constitutional rights of the Province of Quebec under the specious plea for equal rights for all churches?

The memorandum puts the matter thus:

"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 override such legislative declaration and nullify what it enacts?"

The answer is easy; she does not make any such claim.

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 audacious claim to interfere with internal affairs wholly within the jurisdiction of the Province of Quebec?

John S. Ewart, a Protestant, a great lawyer and a great Canadian, has published a series of essays entitled the Kingdom Papers; number five of this series deals with the Ne Temere decree. His thorough knowledge of the subject, his calm yet forcible and absolutely

bold treatment of all the questions involved, make his paper refreshing reading after the blinding effect of the Anglican hodge-podge memorandum. We commend this paper and indeed the whole series to the perusal of our readers.

CLERICAL AND SECULAR COURTS

A recent decree, *Quantavis diligenter* of our Holy Father Pius X. forbids Catholics to bring clerics before the civil or criminal courts without any ecclesiastical permission. Considerable excited discussion took place in Germany, chiefly for election purposes, until it was authoritatively declared that the decree did not apply to Germany. Archbishop Walsh of Dublin holds that it does not apply to English speaking countries either. In fact the decree has force only in those countries where the privilege of being tried before ecclesiastical instead of civil courts is conceded to clerics.

In the United States the Council of Baltimore had already prohibited the citation of priests before the civil courts without the written permission of the bishop. Without any express prohibition, good order and common sense would impel any Catholic, before taking action in the civil courts against a priest, to lay the matter before the bishop. Thus a settlement might be effected without further trouble or expense. If a settlement is not thus reached in no case will the bishop refuse the permission to have recourse to the civil courts.

This matter concerns Catholics in their private capacity exclusively, as is expressly stated in the decree. In their public or official capacity Catholics would of course do their duty, even if that involved citing a priest before the civil tribunal. "We enact and ordain that all private persons whether of the laity or of the sacred order"—so runs the decree. It refers, then, exclusively to private persons and to Catholics.

That being the case, it is difficult to imagine how it could cause a ripple of excitement or even interest amongst Protestants. But J. H. Burnham, M. P., writes to the press as follows:

"This decree has been well named 'the thunderbolt from Rome.' The Ne Temere is really child's play in comparison. The Quantavis seeks to establish the old immunity of priests, in a word, to restore their ancient power and to enable the Church to override or ignore the state altogether."

We suspect, however, that Mr. Burnham is not quite 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 feelings aroused in this reckless agitation cannot be so easily allayed. Some excuse must be made for shelving Lancaster's marriage bill, and Mr. Burnham can count on the impenetrable ignorance and easy credulity of his fanatical supporters.

"Herein, therefore," says this vaillant champion of Protestant rights and wily partisan, "lies the great wisdom of the general reference, proposed in the case of Ne Temere. A specific reference, such as attaches to a particular bill dealing with one phase (the marriage phase) might very easily be confined to that phase, and thus it would leave the Quantavis unprovided for. It will define 'the state' once more, and in defining it and its powers, by so doing will demonstrate once more for the benefit of our lawgivers their powers and privileges."

And again:

"Hence the value, the priceless value, of a general rather than a specific reference." That should convince the good fanatics of Peterborough that they have exactly the type of warrior 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 credit for.

THE LITTLE THINGS

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 beautiful is oftentimes ignored. The tones of the voice, a smile, the kind word, the thoughtful act, the putting oneself 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, still by sorrow or disappointment, but the deft touch 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."

NO DEAD LINE

We have no sympathy with those who say 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 of the shadows—to quit the firing line and to go afar from the noise of conflict may please some people, but not the man who wants to die tired, with his harness on. There will be time to rest, but now, whether the hairs be grey or black, we must work with every energy, spar-

ing cowardice as a thing useless, trusting and unafraid, not troubled about results. Men, who while yet in vigor, are smitten with apathy but encounter 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. Every day is a marvel of beauty, every sunset 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 multitude is not difficult; to plod along, weary and suffering; to be buffeted by the rain and the storm and to persevere, always in line, because it is right and the only many thing to do, demands patience 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 happiness.

DEVELOP IT

Our readers have read the story of the Christian who died rather than surrender the sacred vessels to the blasphemous touch of the pagan. But a boy he chose death rather than recency to duty. Tempted with pleasure and position, 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 border on the immoral. Our prayers should be for vision. When we see the objects of our faith and realize their significance we are in the way to obtain a knowledge of true values. Vision means the unfolding of the beauty and glory of our belief.

TOO VAGUE

It seems to us that some of the preachments 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 neither with facts nor with reason. In the full tide of intellectual grandeur Greece had no idea of the brotherhood of man. 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 imagination. We do not impugn the motives of those who indulge in this kind of rhapsody, but they certainly do not condition themselves by the facts of human nature. For why should we, if we deny Christ, love man. We can be grateful for benefits received; we can love our children and parents. But why should we love strangers? Why care for the poor and wretched, the unlovely and the degraded? How can we have sympathy with the myriads who blunder on without hope or ambition. These writers may give us pages on the dignity and beauty of brotherhood, but we look in vain for proof. Paganism will not help them and the philosophers whom they quote speak with seething contempt of the coarse and the ignorant crowd. Nature has no respect for the weak. Why, then, should the scribes continue to dote out sentimental trash as a remedy for human ills. Charity, indeed, goes its ceaseless rounds of ministering, not because of the religion of humanity but because of Christ. It sees Christ in the needy and sorrowful. Love of the neighbour is the mark by which Christ's 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 poor, who mourn,

THE JUDICIAL VACANCY IN NOVA SCOTIA

The death of Mr. Justice Lawrence creates a vacancy on the Supreme Court bench in Nova Scotia. Judge Lawrence was for a time member of Parliament for Colchester and he was appointed to the bench only a few years ago. As a judge he gave great satisfaction and his too early death was heard with regret by his many friends.

The Supreme Court of Nova Scotia is composed of a Chief Justice and six associate judges. The first Catholic to be raised to the bench was the Hon. Hugh McDonald, who was for a time Minister of Militia in Sir John Macdonald'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 sat upon it, until Sir John joined the Federal Cabinet. His place was filled by a Protestant, and ever since only one of the seven judges has been a Catholic. An opportunity now offers to rectify this. There are Catholics at the bar who can fill the position with quite as much ability and dignity as the other aspirants, and it remains for the new Prime Minister to show that he is willing to see fair play meted out to an important section of his countrymen.

In New Brunswick there are two Catholics on the Supreme Court Bench, and they fill the position with great distinction. Are the Catholics of New Brunswick more alert than their Nova Scotian brethren? We imagine that

EVER THE SAME

These Orangemen in Ulster are the world's comedians. The superheated language, such as an angry, obstinate child would use, and the perfervid resolutions passed so solemnly by the preachers, would seem to indicate that they learn nothing and forget everything. At this stage of the world's history it is amusing to see them getting in the face because other Irishmen do not see eye to eye with them. Lord Rossmore, who repudiated Orangism in 1804, calls it the worst kind of mental slavery. He said in a letter, which appeared in the Dublin Freeman, that individual, moderate Orangemen appear to be following blindly the lead of some few professional politicians and office

holders whose advice seems invariably to be the result of a contemplation of their personal interests and hardly ever the outcome of a desire for peace and prosperity of us Irishmen. Why, then, 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 seem, however, that Lord Rossmore's temperate appeal has had no effect. The politicians and placemen and bigoted divines are goading poor, ignorant mobs of stone-throwing Orangemen 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 about the men and women who retire into religious houses from the strife and turmoil 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 that to know so many things that ain't so. A very superficial glance at the pages of history might serve as a deterrent to his flippant ignorance. Macaulay, in his Essay on Macchiavelli, says:

"The granges from which the inhabitants of other countries gained nothing but relics and wounds brought to the rising commonwealths of the Adriatic and Tyrrhene Seas as a large increase of wealth, dominion and knowledge. Italian ships covered every sea, Italian colonies 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 history of France and Spain can give him much needed information. The theory that prosperity is a sign of God's approval is as stupid as it is un-Christian. A millionaire is not necessarily a very holy individual. Nor is the wealth of a nation a proof of the prosperity of its people. Christ did not exhort His disciples to be Captains of Industry. He had no praise for the rich. But He told His followers that misery and persecution and contempt would be their portion 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 gospel.

While the Church, however, is antagonistic to nothing that can redound to the good of humanity, her primary concern is with the souls of men. She teaches the world that all things are in themselves of no real value unless directed by a right intention to our spiritual good. Anything produced by human 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. Ignatius Loyola 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 his holy and unselfish zeal was intense and more far-reaching than the restless ambition of Napoleon, while his fiery energy was under the control of a calmer and even more resolute spirit. The career of Napoleon was a pageant of chartered egotism; that of St. Ignatius was a suppression of self in the perfect performance of God's will.

the matter lies very largely with the Catholics of Nova Scotia themselves. If they are united in claiming their just rights, these rights will be recognized.

A PECULIAR ARGUMENT

We are surprised to find our contemporary, 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 confrere, "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 incalculable value to the Empire. And there is some prospect of such an agitation arising. 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 a flame by such men as Sir Edward Carson and Lord Londonderry, both of 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 drank to the glorious, pious and immortal memory, while their dupes were kept in order outside by the Peelers' batons 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 own, and the manner in which it was deprived of it will be an eternal stain on the characters of the English statesmen of that period. A million pound sterling and the bestowal of high sounding titles were used to bribe members of the Irish Parliament to sell their country. Sad to say, a sufficient number of hirelings were found to accept the bribe and take rank with Ireland's traitors. The country merely wants a restoration of what she had been robbed of a century ago. The introduction of the sectarian cry into the discussion is dishonest. Those who say that Home Rule would mean oppression of the Protestants are dishonest. They do not themselves believe that such will be the outcome, but use the cry to cajole and deceive the ignorant. There is a class of Ulsterites who take civil and religious liberty to mean the privilege of lording it over the "Papists," and appropriating the good things in the gift of Dublin castle.

"ALL FOR JESUS"

A clergyman in a London Church a few days ago took for his Sunday sermon, "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 statement the preacher, perhaps unconsciously, paid a high tribute to the Catholic Church. In the every day work of the sects may be found much striving to promote better conditions amongst the 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 succoring 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 of God, relinquishing everything that the world prizes. If the reverend gentleman desires to see the text of his sermon carried out in all its completeness he will have to make a study of the lives of the priests and the nuns of the Catholic Church.

Let us first consider the priest. He relinquishes all that is most cherished 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 early, in all seasons of the year, he will be found at the bedside of the dying, administering comfort, material and spiritual, to the sorrow stricken, the poor and the lowly, inculcating the spirit of the Master in the souls confided to his care, ever preaching the Word and teaching, especially the tender souls of his flock, the precepts of the Divine. For him there is no earthly reward, for 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 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 poverty, chastity and obedience to the service of God, but until they are placed away with their sisters in the modest grave in the cemetery. In

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 results 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 them is not the glorious up-to-date music and operatic singing and the learned discourse of the preacher on some topic which only too often has little 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 to us through all the centuries from Peter to Pius X.

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: "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 using 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 Catholic." "Catholic" will do, if saving of space is considered. The editor fortifies himself in his position because 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 gentlemen.

DEBATING SOCIETIES

From Toronto comes to us good news in regard to Debating Societies in that city. We rejoice in the fact that splendid work is being done to develop the latent talent of our young men, and trust the example set by the Catholics of the Queen City will be taken up with earnestness and perseverance by our people in other centres in the Dominion. We ask all our young men to take thought and consider what their future 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 their spare hours to sport, and seek but the sporting page of the daily paper—if they follow the races and are prominent figures at the bulletin boards—if they become habitues of the gambling dens—if their faces are familiar to the wine clerk—if they can grow eloquent in describing points of a game, and have given grave study to the career of Jack Johnson and the other butchers of the prize ring—they will have a bleared future, and in the life of the community will be dubbed undesirable citizens and noodies. We are pleased to print the following reference to the last debate of the Toronto Union:

"Resolved, that the granting of bonuses to corporations by municipalities is detrimental to the public welfare."

This was the subject discussed on the occasion of the twelfth debate of the season under the auspices of the Toronto Catholic Debating Union. The affirmative, which carried the day, was upheld by Messrs. D. J. Coffey and M. Mulligan, representing Lourdes' Literary and Athletic Association, while Messrs. C.

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 statement the preacher, perhaps unconsciously, paid a high tribute to the Catholic Church. In the every day work of the sects may be found much striving to promote better conditions amongst the 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 succoring 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 of God, relinquishing everything that the world prizes. If the reverend gentleman desires to see the text of his sermon carried out in all its completeness he will have to make a study of the lives of the priests and the nuns of the Catholic Church.

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J. Cahill and B. Murphy of St. Joseph's Catholic Literary and Athletic Association put up a spirited argument for the negative. The speakers, with which the debaters handled their arguments and the fluency in delivering them, was a matter of pleasant surprise to the keenly interested audience.

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.

Whereas, our late Sovereign Grand Master, Dr. Sproule, has been elevated to the position of Speaker of the House of Commons. And whereas, the said Dr. Sproule, has now undertaken, in violation of the basic principle of the Orange Association, to learn and speak the French language, even going so far as to offer prayers in that Polish tongue.

AS TO THE HINDU

An eastern contemporary 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 confidant, "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."

SIDE-LIGHTS ON HOME RULE

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.

Very little reflection will convince us that Mr. Churchill has laid bare the one weak link in the chain that would bind together in a peaceful confederacy the English-speaking races of the earth.

declined. This was done in a frankly written letter of touching interest which should forever give the quietus to all tales of essential variance which may have had credence in the United States.

THE INCIDENT

The INCIDENT recalls a parallel outlined by Orestes Brownson over sixty years ago in a conversation between a zealous Protestant controversialist, and his Catholic brother, which may, not unfittingly, be reproduced in this connection.

"The Reformers were great and glorious men, the like of whom will not soon be seen again." "Some consolation in that." "To call such men miserable pettifoggers and shallow sophists is—"

NOTES AND COMMENTS

A TORONTO minister, Rev. Mr. Schofield, has written to the papers to protest against the torrent of calumny and vituperation being poured out upon the Jesuits from sectarian pulpits about this time, and, as yet 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.

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.

THE TORONTO Methodist preacher who, during the past few weeks, has, by exploiting a fake "Jesuit Oath" earned the notoriety he now has, was looking for, now comes forward with the plea that he has in reply received only "vituperation and denunciation."

THIS OFFER of Dr. Newman's was, we are informed by the editor of "My Campaign in Ireland," accepted, but Dr. Brownson having meantime become at variance in politics with his patrons and others at home, first deferred his departure indefinitely, and ultimately

THE NEW DELEGATE APOSTOLIC. Just now, when what has been so long known as the Empire of China is not only detroning and dismissing its ancient dynasty, but is even dreaming of becoming a Republic, when simultaneously with this unexpected political upheaval the Great Powers of the world are deliberating about the number of its provinces which they shall decide to appropriate—a diplomatic and economic proceeding in which we in this part of the world are necessarily interested, and when, at the same time, the wretched inhabitants of that country are perishing by thousands under the accumulated disasters of famine and flood 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 Bonzano.

CARDINAL NEWMAN'S OWN

estimate of this episode was given expression to a few 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 has no right to complain if it goes against him.

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 and unworshipful 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.

"A TRUE SON OF THE CHURCH"

DAWSON, Y.T., January 18th, 1912. Editor CATHOLIC RECORD—"Be faithful to your duty," said the administrator of the Yukon to the pupils of St. Mary's Catholic school at their last Christmas entertainment over which he presided.

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.

HOW often the little priest wondered at the consecration of this middle-aged officer, who at every visit he made in Conrad came to the missionary's humble dwelling, sat on an empty jerry-crate, and chatted with him for hours, and he invariably wound up every visit by saying: "Father will you come at six o'clock and have supper with me at the German Bakery."

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seal in all holy and charitable works. Miss K. Ryan, secured from her hosts of friends the greatest part of the necessary fund. A visit had been 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 Carcross. The officer's home was the priest's home, the officer's table was the priest's table, and the officer's bed was the priest's bed. Although nature rebelled in the young missionary at the thought of seeing an honorable grey-haired officer, whom he esteemed like a father, uncomfortably laid 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 comfort of the officer's only bed accommodation.

PROGRESS IN THE DIOCESE OF LONDON. 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.

"SECRET OF CHURCH ATTENDANCE"

IT never seems to occur to well-meaning critics 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 sinner will excuse him. The Catholic recognizes a supreme authority in determining matters of faith and morals and in the guidance of the public worship of the Almighty.

THE total value of all these new buildings will be about \$400,000, a respectable sum, indeed, when we remember as above noted, the number of splendid edifices which already dotted the diocese before their inception.

THE most imposing of all the new churches, is, without doubt, that of the Holy Angels, St. Thomas. It is particularly dear to Bishop Fallon because it bears the cherished name of that dearly loved church in Buffalo on whose altar His Lordship laid the Papal Bull appointing him Bishop of London, on the day of its reception.

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 through her means, during her stay with St. Elizabeth. Oh that in virtue of my Communion, He would live and work in me!

How often do we not read in the summing up of the character of some exemplary Catholic who has passed to his 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 earth recedes from us in death?

THE FAITH OF CHILDHOOD

As but we hear you say this is not possible, as the world and its mechanisms destroy in us its truthfulness 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 standard—turned from the path of moral duty. The world cannot rob us of this simple faith of childhood if we but wear unstained our baptismal robes.

WE are not trustful enough. Let us lean upon God. 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 afflicted. Why be concerned about our future. In God's hands there is no time. All is eternity. The sweet spices of the wisdom—the gold, frankincense and myrrh which they brought to the crib at Bethlehem were but pre-figures of the sufferings He cannot bear. In Gethsemane and on Calvary, yet the dark shadow of the cross troubled not the heart of Mary on the first Christmas morn as she held in her arms the Redeemer of the world, surrounded by shepherds and kings.

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 reader? Mere frittering away of precious time? When it comes to stuffing their stomachs most people give care and attention. But they will heedlessly stuff their minds with a miscellaneous hokey-podge of mental pabulum in the gathering of which chance opportunity plays the principal part.

With a little care, a little regard for time, a little scrutiny of inclinations and mental necessities, a little attention to a "balance sheet" most people could cut down their periodical reading one-half, with profit to their pocketbooks and double profit to their mental activities.—Catholic Fortnightly Review.

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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 redemption.

FEARED LOCKJAW

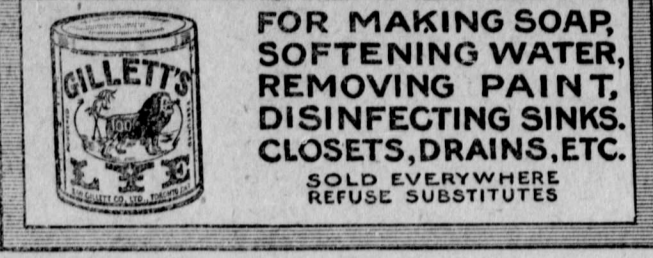
In Badly Calked Horse—But Egyptian Liniment Saved Him
The season of icy roads and sudden heavy snowfalls, is an anxious one for horsemen, because it is so easy for a sharpshod horse to cut himself seriously when foundering in the deep snow.

of their own to eat, rather than steal, as they considered it, the dog in the basket entrusted to them, they were found to have starved to death.

OUR BOYS AND GIRLS

MARKS THAT STAY
Sometimes 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.

GILLETTS PERFORMED LYE



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

of truth has now no guide save individual conscience, modern Biblical criticism having shaken his faith in the divine inspiration of Scripture, says M. de Pressense the younger. And further: "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 consciousness of Manning and Newman felt to be right, who will a priori declare 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 reproach?"

Whooping Cough Cures ASTHMA BRONCHITIS GABRHH COLDS Vapo-Resolene
A simple, safe and effective treatment for bronchial troubles, avoiding drugs. Vapo-Resolene stops the paroxysms of Whooping Cough and relieves cough at once. It is a tonic to soothe from Asthma. The air resuscitates strongly, antiseptic, inspired with every breath, makes breathing easy; soothes the sore throat and eases the cough, assuring restful nights. It is invaluable to mothers with young children. Send us postal for descriptive booklet. 509

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 book, every morning, the several items of business that ought to be done during 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.

SHALL THEY POCKET BEGIN TO STRIVE; CREDITORS SHALL NOT INSULT NOR WANT OPPRESS, NOR NURGER BITE NOR NAKEDNESS FREEZE THEM.

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 engaging 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 his receipts.

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 you came as a leaf out of the world's life story.

When you read that kindly word yesterday, your heart leaped to respond to its influence at the time. The words thrilled you as you never have been thrilled before.

Some time ago you listened, perhaps, to an evil tale. It has sunk into your memory. It cannot be forgotten. 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 good jobs, the high pay. Second-class jobs are good enough for me."

Second-class things are only wanted when first-class are not 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.

A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, who is a third-class man; if indeed, he is not a third-class man, who, through his amusements 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 half a man, and could in no sense be called first-class.—True Voice.

THE ROSARY

When Napoleon I. was at the height of power, he one day wrote the letters, accompanied by one of his pages, Rohan Cabot, Prince of Leon. The emperor paid little attention to the play, and amused himself by watching the audience.

Suddenly Napoleon grabbed the hand of his page and found in it a rosary. The prince not knowing the sentiments of his sovereign, was greatly annoyed at the detection and prepared for a severe reprimand.

But he was greatly mistaken. Napoleon 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 making of a great man. Continue reciting the rosary; I shall not disturb you again."

His words proved to be prophetic. The page did really become a great man. Years after that visit to the theatre, Prince Rohan was created Archbishop of Besencon, and shed lustre upon his diocese by his truly apostolic 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 not try to cultivate it more. I am afraid it is getting to be an old-fashioned kind of grace, but one still finds it. In speaking of it, we may perhaps best define it by saying what it is not.

It is far removed from flippancy and pretentiousness. 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-in-trade for conversation. How soon we tire of a girl of this sort! How gladly we turn to the restful, gentler one, quite as "bright," very likely, quite as quick to catch 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 sort of girl apart, snub-wise, and give her the unreasoning worship of girlhood.

TENDERNESS TO THE OLD

Nothing is more beautiful or Christ-like in the character of the young than a kind and gentle regard for the old. They whose falling steps are slowly descending the sunless slope of age have but one consolation as the years speed by them, and that is the tenderness and consideration of those on whose lives the beauties of the morning are breaking.

Age is a season of physical infirmity, of mental retrospection, of shattered dreams and earthly disappointment. 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 existence, but also for whose splendors ye exist, but also for whose happiness ye thoughtlessly enjoy. Never mind if she and he be old and feeble and of humble garb—they look to you in their helpless years to aid with gentle courtesy their tottering steps. God's blessing will reward you if you do.

BE KIND BOYS

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, do not let 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 lessons done. If there is a bright one, be not envious of him, for if one boy is proud of his 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 countenance how much better it is than to have a great fist.—Intermountain Catholic.

THE ATROCIOUS COMIC SUPPLEMENT

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, reeking with filth, is then taken home where its atrocious 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 Messenger of St. Joseph's House, Philadelphia: "It is a lamentable fact that cannot be denied, that the low theater and the nasty moving-picture show are to-day the great rivals of the young in all our great cities and towns. With them, completing a demoralizing quartet of diabolical agencies for the destruction of souls, go the poisonous cigarette and the atrocious dime novel. To which might be added, as a fifth agent of the devil, the so-called 'comic supplement' of the sensational Sunday newspaper. Why it usurps the pretence of being comical or funny is a perennial mystery to sane people, who are shocked with its vulgarity, 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 nickelodeon, is a filthy dose that brings nausea to healthy minds and disgust to decent people."

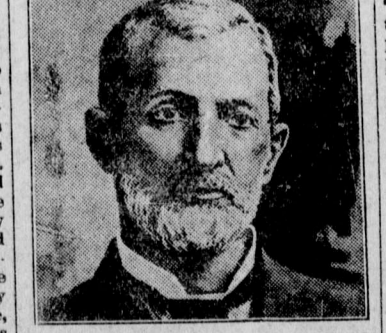
Cure for Cursing

That was a rather good story the Express printed the other morning of a man who was cured of swearing by hearing a phonograph repeat his language. The gentleman was profane and in an attempt to cure him a scheme was devised to record his everyday conversation and later turn the machine loose in his presence. It had the desired effect. He heard himself as others were wont to hear him. That was enough. Why presumably de-

TRIED EVERYTHING WITHOUT RELIEF

Until I took "Fruit-a-lives"

SARNA, ONT., Feb. 5th, 1910. "I have been a sufferer for the past 25 years with Constipation, Indigestion and Catarrh of the Stomach. I tried many remedies and many doctors but derived no benefit whatsoever. Finally, I read an advertisement of 'Fruit-a-lives'. I decided to give 'Fruit-a-lives' a trial and found they did exactly what was claimed for them. I have now taken 'Fruit-a-lives' for some months and find that they are the only remedy that does me good. I have recommended 'Fruit-a-lives' to a great many of my friends and they can't praise these fruit tablets too highly." PAUL J. JONES



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

A NEGLECTED DUTY

We think that Catholics have yet a good deal to learn and one thing that calls most imperiously upon them for fulfillment is that whenever a slander against the Catholic Church is uttered or printed or her teachings misinterpreted 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 concerned 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 it half the time given by some Catholics to a criticism of the Church—not of course the integrity of its faith—its bishops 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 non-Catholics would soon disappear. The trouble is that we are often so greatly wrapped up in our own little doings that we forget the great glory that leads to the altar of God.—New World.

EVOLUTION OF AN EX-PRIEST

Discharged from the position of advertising 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." This also was of short duration. Failing to make a living as a Catholic he entered the ranks of the Socialists, blossoming forth immediately as "Father Bowden, ex-priest of the Catholic Church." This rapid transformation, and assumption of the title of "Father" is a winning card with this fraud. 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 discharged says of him: "He is too lazy to breathe and without a semblance of self-respect or pride. 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 'ex-priest' couldn't compose a two-line society local."—Sacred Heart Review.

Fruitful of Conversions

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 Protestantism is no longer a vital force. The non-Catholic in quest

To Protect the Beauty That is Yours

and to enhance 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.



With intelligent care and the regular use of such perfect preparations as Na-Dru-Co Ruby Rose Cold Cream and Witch Hazel Cream, you can preserve its bloom in spite of exposure to raw, cold winds, over-heated, steamy kitchens, or ill-ventilated rooms.

NA-DRU-CO Ruby Rose Cold Cream

does much more than keep the outer skin soft and supple—it feeds the underlying tissues, fills out the tiny hollows, prevents wrinkles, and gives a fresh and wholesome charm. With its subtle odor of fresh roses, and the soothing sensation which it imparts, Ruby Rose Cold Cream is a toilet gem.

NA-DRU-CO Witch Hazel Cream

is a refined and altogether delightful preparation of Nature's own cooling, healing specific, Witch Hazel. Under its soothing influence roughness, chaps, sore lips, sunburn, windburn or irritation after shaving vanish like magic. Used freely after washing it keeps the hands and face soft and comfortable.



A SMALL CROP IS A WARNING

A small crop is proof that your land is run down—it is a warning to fertilize promptly. Manure is the ideal fertilizer because it contains the very elements 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. When buying a spreader, be sure you get one that will last. You can make sure of the quality, efficiency and durability, by investing in one of the

IHC Spreaders Corn King Cloverleaf

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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 Superiores 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 great many miracles for us already. Several persons who were dangerously ill were cured by praying to her.

LOCAL OPTION FATHER CLINE REFUSES TO RE-OPEN THE DISCUSSION

Dear Mr. Editor,—I notice in your issue of the 10th inst. a belated contribution to our discussion of local option which closed last month. I feel that to open up the question anew would be little less than committing the tiresome sin of continuing after I had finished. Confounding counsel with precept, regulation 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 learned confreres in Nova Scotia, his discomfiture would at once be assured.

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 numberless souls from Luther's ravages. Her marvellous life was pictured, her reformation of Carmel noted; her foundations mentioned; her visions, her ecstasies, her heroic penances touched upon; her mystical writings, her almost superhuman sufferings, her intense love for God's Church extolled. "After all I die a child of the Church," was her exultant cry in death. Loyal daughter of God's Church, she recognized it to be the "Creation of Our Holy Father—His altar eye." May the virtues, the greatness, the sanctity of the grand Castilian Saint prove an incentive to our Catholic 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, and her teachings as His Own."

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Where the Modern System of Education Falls Modern systems of education are permeated 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 soberer views of life, says the Pittsburgh Catholic. Boys and girls are led to discontent, everybody is after a high place and nearly everybody fails to get one and, falling, loses heart, temper and content. 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 subordinate offices of life which they must fill, and taught to respect humble callings and to beautify 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 they do not belong.

STATISTICS OF BRITISH CATHOLIC GROWTH

According to the English Catholic Directory for 1912 the Catholic population of the British Empire is now estimated as follows: In Great Britain and Ireland, 5,590,010; (Great Britain, 2,269,000, and Ireland 3,321,010); Gibraltar, Malta and Gozo, 195,990; Asia, 1,975,385; Africa, 380,105; America, 321,159; Australasia, 1,113,650; (Australia, 951,429, New Zealand, 137,227, Fiji and other islands, 35,000) Total Catholics in the Empire, 12,576,225. Last year the total number of Catholics in the Empire was estimated at 12,154,885. The total Archbishop and Episcopal Sees, Vicarates Apostolic and Prefectures Apostolic in the British Empire is 194. In England and Wales there are now three Archbishops (one, the Archbishop of Westminster, being a Cardinal), thirteen Bishops of suffragan Sees, and three Bishops Auxiliary. There are also in 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 4,302 and of places of worship 2,167.

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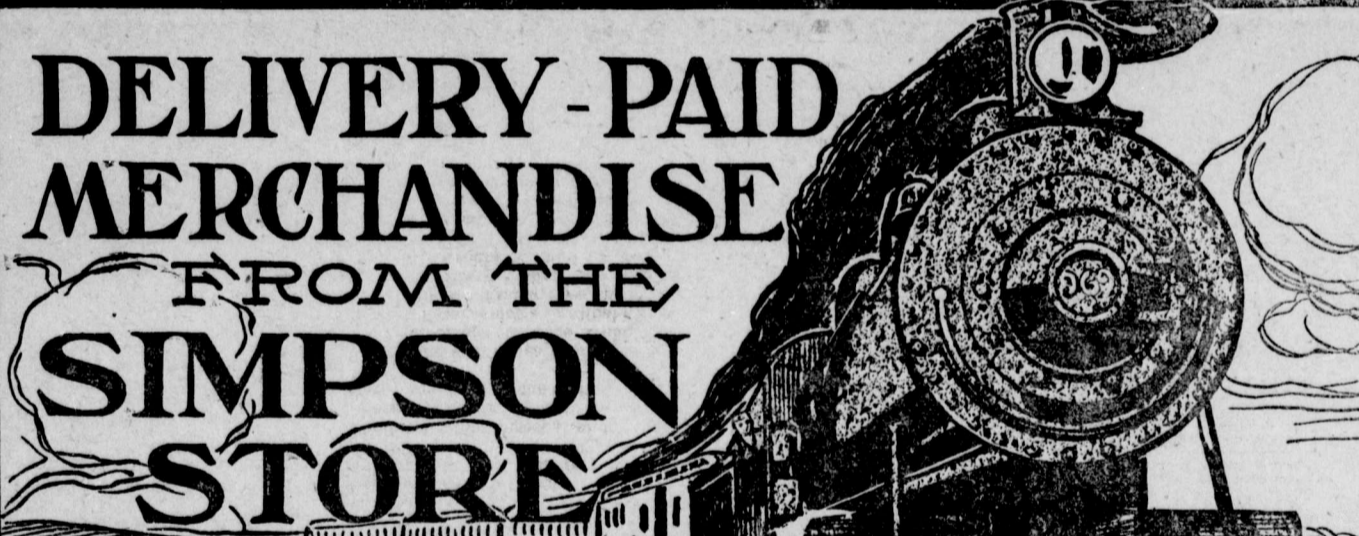
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