The Catholic Record

LONDON, SATURDAY, APRIL 13, 1912

A WONDROUS BEING

The modern child is, in the opinion of me educators, a weird phenomenon. Time was when the parent trained him in a natural manner, never suspecting the mysteries revealed to us by up-todate pedagogues. Hence to-day he is coddled and developed and ruled by educators who would fain relegate the parent to obscurity. He is charted, if we may use the word, and the maninate as animal spirits are given very learned names. Poor child, born to make a holiday for some wondrous

COMING BACK

Educators are coming to feel that un less schooling makes pupils morally better, purer within and sweeter, kinder, stronger in outward conduct, it is unworthy the name. They are being gradually weaned from the idea tha book learning is the beginning and end upon them that mere instruction must be a burden to himself and a curse to the community. This means that the Catholic theory of education, as the development of the whole man, is winning its way among those who but a few years ago would have looked askance at anything emanating from Rome. It is also a hopeful sign that moral training is being regarded as the supreme element in education. And, perchance, those educators may hark back to the schoolman, who, virile in intellect and unsurpassed in creative power, taught the eager thousands who thronged to hear them to think and to act in a manner worthy of souls destined to live forever.

BLIND LEADERS

There are two or three publications of the "Smart" type which have a circulation in Canada. Flippant in tone about doctrines dear to many, and railing at others who do not see eye to eye with them, they are bought, perhaps, through curiosity or with the hope of being guided aright by their editors. To jest at a future life, or to admit there is some kind of a hereafter devoid of punishment, may be pleasant news to the sensualist and debauchee, but hardly reassuring to the thoughtful. To put out hell and to laugh at it as the forment of visionaries may be joyful tidings to all who are close friends of the world and the flesh. And, by the way, is it not inexplicable how men who scout the authority of the Church and who, while flaunting their independence, taunt us with being priest-ridder should follow the guidance of some selfconstituted teacher. Any charlatan can obtain an audience. Any scribe with a gift for spicy "copy" can have his public. The Catholic can give a reason for his obedience to the Church: the can, for their childish credulity. furnish not an argument that would be accepted by a reasonable man. They prate about science, these editors, with an assurance unknown to the reputable scientist. They tell us that the soul is material and adduce as a conclusive argument for it the testimony of an inventor whose specialty is not metaphysics. The scientist would inform these sapient gentry that science deals with phenomena and their laws. And he would also tell them that so long as the scientist does not violate the scientific method-so long as he confines him self to material phenomena—there is no danger of being condemned by the Church. The farthest reach of reason, says a great writer, is to recognize that there are an infinity of things above it. If we know anything we know there are many things which we do not and cannot know. We commend these words to these editors, with little hope, however, of their restraining the flippancy and unabashed ignorance of their writings.

THE CONTEMPLATIVE

Sone writers are not averse to praise of the Active Orders in the Church. They laud the Benedictines, the Jesuits. ete. for their services to charity and education. This is, indeed, an admision, for until recently religions of all kinds were viewed through the medium of misconception and of prejudice and were lashed with the whips of scathing invective. But these writers, willing enough to give honor to the men who give of their time and talents to the world, are unable to see the usefulness of Trappists or Carmelites. They wonder at the fastings, prayers and seclusion and declare petulantly that these people but encumber the earth. They

neither teach nor preach nor contribute anything to the good of the world : and hence live to no purpose. These writers, however, mistake assumption for argument. They take for granted that from the world and chastise their bodies are of no value to others. We should like to hear them prove it. It is a fallacy to assume that life that is not pro ductive of visible results is a failnre. Can they assure us that prayers that well up from souls of Trappists and Carmelthe ites are devoid of result somewhere in God's wide kingdom? Can they prove to us that prayer, the greatest force in the world, does not by its intercession and propitiation bless and protect the people and give success to human endeavour the contemplative mode of life forget that it is but copying the greater part of Christ's life. He had a stupendous work to do. And yet, to subjection, obedience and seclusion, He gave thirty out of thirty-three years of His earthly life. He walked hand in hand with poverty : He took up manual labor : He spent years in silent prayer to the Father. Why such a waste of time, our critics would ask? There was the world waiting for redemption, and yet the Lord went on obeying, carpentering and praying. And these condition were chosen by Him with the purpose of winning souls to His Kingdom. It seems to us, therefore, that Trappists and Carmelites are in the best of company. They have a very good precedent for their behaviour. Taking Christ's hidden life for their model, we fail to see how they are useless. And let us not forget that man's duty in life is to worship and serve God; and his utility here will be judged according to the degree in which he serves the purpose of his creation.

ON THE JOB

We learn from one of our contempo aries that the ministerial tourist is once more on his rounds. So far as getting information he may as well stay home and retail his fairy stories to the elect But he must set forth to garnish religious weeklies with tales that are tawdry and frayed at the edges because of much handling. It must be tiresome even to the people who like the pabulum. One would imagine that a divine with any imaginative power would be able to conure a spectre somewhat different from those that have done service and to spare. He should be competent to emhellish some new fiction for the delectation of those who presumably neither read nor observe. But to tell us that Mexican Catholics were displeased because the President accepted the gift of a Spanish Bible betokens a lack of inventive power. The correspondent might have said that the President was amazed when he learned of the existence of a Bibie and was lifted up into an ecstasy of gratitude for so priceless a gift. Then, pictures of Mexicans coming from all parts of the country and departing with the Bible, and a few purple patches about the iniquity of hours of those who live in districts patrolled by prejudice. The clerical tourist, however, must minister to the hilarity of alien peoples. They accept his money and give in return what coincides with his preconceived ideas. And, being polite, they humor the stranger who looks at them with unseeing eyes. But it is well to remember that we should not have our intellect improperly exposed.

A SENSATIONAL TOPIC

Preachers of a certain type are wont to take topics of a nature to allure the multitude. It may be a subject allied to politics or to literature or dealing with the trials and adventures of those who sally forth into the wastes of ice and snow. But we have never seen a more startling announcement than the one informing us that an address will be delivered on the Church of England as the centre of unity. So a Halifax, N. S., paper tells us. We may grant that the Church of England represents much wealth and learning, can point to many distinguished men as its adherents, and has within its gates God-fearing people, but that it makes for unity

is denied by solid facts. Macaulay says " that it has not and never had unity and that it is mere mock. ery to attach so much importance to unity in form and name where there is so little in substance."--(Essays, Vol. 11,

p. 288 291.) And Bishop Wilberforce states pointedly that " in all times since the Reformation the people had been allowed to hold extreme doctrines on one side or the other."

He certainly does believe in the Church of England as the centre of unity. We fail to see where there is the

unity by which the Church is one, and discordant voices, proclaiming mutually incompatible opinions and testifying to doctrinal mobility, the note of unity. Nor do we see how they heed the fervent appeals of St. Paul "that you all speak the same thing and that there be no schisms among you." Aud when in reading the history of the Church of England we are confronted by the fact that many of its leaders of acknowledged prowess in scholarship and of unques tioned orthodoxy espoused divergent views about fundamental truths, we are at a loss to understand how any legitimate claim to unity can be made Harold Frederic, if we mind aright, put the matter accurately if cynically when he said "that the Church of England drives with an exceedingly loose rein: you can do anything you like in it provided you go about it decorously."

A MORE EXCELLENT WAY THAN SOCIALISM.

FATHER BERNARD VAUGHAN ON SOCIALISM AND SOCIAL REFORM

CONFERENCE VI

On Easter Sunday morning Saint Patrick's Cathedral, New York, was crowded as never it was, with everybody who is anybody, with all sorts and conditions of men to hear Rev. Father Bernard Vaughan's concluding conference on socialism. There were many Canadians present. Cardinal Farley officiated. Ille said in part: resent. Carding

Ile said in part:

Socialists have laid us under a deep indebtedness in two ways. In the first place they have set us a splendid example not only of energy and of enterprise in working for a cause, but they have also shown us a spirit of generosity, not to say of self-sacrifice, by the way they go to work in their attempt to establish a Commonwealth with a very problemical future and a very uncertain destiny. In the second place they have ing our attention to the social evils of the day. In fact, reading the history of socialism is almost like reading the history of the quest for the Philosopher's Stone which was to transmute all metals into gold. The object sought for in both cases is unattainable. You can no more revolutionize human nature than you can turn iron into gold. Yet the search in both cases has resulted in a number of by-products not without their use. Alchemy gave an impetus to modern chemistry, and has not socialism given incentive to social science to which many socialists have contributed valuable service? True, they are not valuable service? True, they are not alone in their denunciation. I might cite a long list of earnest men of all shades of religious and political creeds

who have done the same.

Righteous indignation at injustice and strenuous endeavor to right it spring spontaneous from human nature wherever it is found unspolled, and I am one who firmly believes that the spirit to make what is all wrong all right is a spirit that is growing all the

But after paying my debt of praise to philanthropists and others on the many social sores and industrial burdens weighing down and hurting the workingman. I must now part company them; I can no longer call them

As a man and a Christian I am com pelled to condemn socialism first, because, whether I consider it from the standpoint of philosophy or from the outlook of Christian etbics, I find it to be bound up with principles and postu lates and consequences which by no legitimate mental process can be made to fit in with the laws of justice, equity and right as promulgated by the Christian Dispensation.

Secondly, as a man and a Christian I

condemn socialism because, even if it were an ecomic theory only, which it is not, it would still be fraught, as I have pointed out in my previous Conferences, with consequences pernicious and even disastrous to the individual and to the

disastrous to the individual and to the family, to religion and to the State.

Thirdly, I condemn socialism because it takes for granted what is not true, that all the social and industrial evils of our day are wrongs inherent in the system of private capital.

It will not do vividly to portray the traphle and the wrongs of the ware.

troubles and the wrongs of the wage-earning classes—their cold and hunger, their poverty or penury, their want of wage and of work, their wretchedness their poverty or penury, their want of wage and of work, their wretchedness and misery, and then, with a lightning jump of logic, to exclaim: "This is all due to and is a necessary consequence of the private extership of the means of production." We must proceed calmly and surely in judgment, and before passing a verdict on a case involving such tremendons issues as does the one before us dous issues as does the one before us we must first of all give a patient hear ing to both sides of the case, bearing in mind that, while on the one hand social-ists saddle upon capital the entire re-sponsibility and burden of all our pres-ent-day social wrongs, there are on the other hand thousands of their fellowottizens, men upright of purpose, sound in judgment, students of history, well read in sociology, ripe scholars and earnest Christians, solicitous, nay, most anxious, to safeguard the rights of all their fellow countrymen, who declare that the social evils, of which both par-

whip, but, on the contrary, are due almost entirely to certain economic and industrial abuses that have been !m-ported into the system. Nay, I will go further and will say with the Supreme Pontiff now sitting on the Throne of the Fisherman, that if only the principals of Christian justice and Christian charity, as taught in the Christianity of Christ, had been observed and enforced in the relations between Capital and Labor, these said abuses never could have arisen, never could have crept into the system hitherto obtaining. Be sure of system hitherto obtaining. Be sure of this, that our present-day struggles, our present-day evils, and our present-day situation of unrest and of rivairy, of class hatred, and of fight for bigger divi-

measure the outcome of apostacy from God, and revolt against Christ and His Christianity.

Clearly, therefore, as Pope Leo told us "a remedy must be found and found speedily" for such a condition of affairs. What is the remedy to be? I repeat, not socialism. For socialism, as I have endeavored to show, would cripple the forces which are indispensable for social welfare. I have dealt with religious and moral objections to socialism. There are other objections, and weighty objections, to socialism on its economic side. These are beyond the scope of my Conferences, but form part of the general case against socialism.

Nor is the remedy to be found in legislation alone. Legislation can but indirectly touch the deeper springs of national well-being. How can it foster kindly relations between employer and employed, or strengthen conjugal fidelity or kindle patriotism or inculcate generosity, manliness, thrift? It may help to remove obstacles to the development of these qualities, but it can scarcely do more.

Moreover legislation unless supported

ment of these quanties, but sacreely do more.

Moreover legislation unless supported by public opinion is almost useless. You may pass your laws, but they will be evaded unless a healthy social conscience among the people insures their application. How much social legislation in the past has become a dead tion in the past has become a dead letter owing to the fact that the public,

which may have pressed for a measure of reform, is apt to lose interest in it as soon as it is secured.

What we want on both sides of the Atlantic is a highly developed social conscience—a trained alertness on the part of all citizens to use every fraction of their social influence in getting, first part of all citizens to use every fraction of their social influence in getting, first of all, present laws enforced. We need a considerable development of private initiative all over the conntry. But again, no form of private initiative will suffice by itself to solve the social constitution.

Nor can the Christianity of Christ slone solve the question. For the social question is not merely a moral or religious question. It is an economic and political question as well. It de-mands the positive action of Civil

wish to point out that much remains to be studied. Let me further insist on the studied. Let me further insist on the need of rescuing such legislating from its subordination to mere party inter-ests. Valuable as our party system may be, it should not be allowed to pre-judice the progress of beneficial legisla-tion. We need a great diffusion of recell experience in the community social conscience in the community which will elevate the vital interests of the nation above the strife of parties

and secure a consistent and well-calcu This brings me to the second factor in social progress, namely, private initi-

Private initiative has effected much and is capable of effecting considerably more. It would be difficult to estimate the value of such activities as Trade Unions, Co-operative Societies, National Temperance Leagues, the National Asociations for the Prevention of Consumption, charitable associations and so forth. Together they form a vast network of beneficent agencies which are an indispensable.

But there can be no short cut, no

simple remedy, no panacea. All pos-sible forces must be brought to bear on the question: and they must be co ordin-ated. Legislation and private endeavor and Christian enterprise must unite and

and Christian enterprise must unite and combine, each supporting the other. It is not only measures we want, but men to work them. Disinclination to take part in the work of social reform is found to characterize the majority of our people from the top rung to the bottom. The workers are the exception, and they have to contend with a mountain of apathy and indifference. The rich, with a few noble exceptions, are absorbed in pleasure-hunting; the middle class are sunk in routine; the poor are engaged in the grim fight for poor are engaged in the grim ingut for daily bread. Social responsibility fails to make itself felt. A general or local election with its torrent of rhetorical platitudes, special pleading and windy sentiment, its scarcely concealed bribsentiment, its scarcely concealed brib-eries, its gross exaggerations, and its misleading news will for a few weeks secure the public attention. But a gen-eral election is not a time when a sound civic sense is calculated to develop. And when it is past we revert to our former ways.

Social reform is not a thing that car be put into commission. It postulates a widespread social sense. It is a matter in which we must all be interested, and to which we must all in one way or an

And now I come to that factor in ocial reform which is so often left out social reform which is so often left out of account, and which the socialist al-most invariably ignores or deprecises; I mean the influence of Christianity.

And if I speak more particularly of the Catholic Church let it not be thought that I undervalue the Christian social action of those who are outside its fold. I believe that Christianity exists in its fulness and integrity in the Roman Catholic Church and it alone. But I have nothing but maise and admiration for the social action of those

who, thought deprived of the fulness of Christian teaching (and this often by by no fault of their own), are yet embodying Christianity as they know it in generous efforts for the amelioration of the people's miseries. But I must be allowed to speak of the Catholic Church, since it is her doctrine that I seek to explain in these Conferences, and it is her action in this and other lands with which I am most familiar.

Catholic writers have ever insisted on the fact that Christianity must be the basis of true social well-being. They do not mean by this that the Church alone can effect such well-being: for in the Catholic view the State has positive functions to discharge in ameliorating the condition of the people. Neither do they mean that social well-being and temporal prosperity are the ultimate ends for which the Church exists. But what they do mean is that the ists. But what they do mean is that the social question cannot be solved apart from the Church, since the Church in Newman's phrase, supplies "the binding principle of society."

Such, then, is the Catholic solution

of the social question — Church, the State, and Private Initiative working in harmonious concord. It would be going beyond my province to state which in detail should be the reforms undertaken by the Triple Al-liance formed by the united action of the Church. State and Private Enterprise. By this much I may venture to say, that no concerted action of any kind can be effective and lasting in its results unless it becomes penetrated and permeated with the spirit of Chris-tian justice and Christian charity. I books, but as written on the tablets of the heart and expressed in the Gospel of Christ and in the spirit of His teaching. Nor is this enough without its as-sociation with the charity of Christ, for without this interior law of charity

when there is a conflict of rights, it will be hard, nay, at times impossible, to find a line of settlement.

Instead then of going on to socialism with all its blindness to consequences destructive of social and industrial well-being, let us come back to Christ with His laws adjusting relations be-tween Cantel and Labor.

when there is a conflict of rights, it will

tween Capital and Labor.
Christ, I say, and Christ only, can be
Arbitrator in the case before us, in the
conflict between larger dividends and

condict between larger dividends and higher wages.

If only employers and employees were to heed Christ's ruling they would both begin to realize that there can be no permanent settlement of the industrial problem till they both alike accept His principles of instice, equity and charity. My final word then to all persons interested in the social and industrial problems of the day is this:

To employers I would say:

To employers I would say:

1. Rally to the standard of Christ, the civilized world's Great Reformer, Inspirer and Liberator. Exchange the rivalry between wealth and wages for a fairer division of the profits. Instead of making exceptions are resulted to the results of the profits of the profits of the profits of the profits. making exorbitant profits your aim, let profit-sharing be your ambition. Come once more to realize that the Father-hood of God means a Brotherhood in-spired and actuated by a spirit of justice spired and accurated by a spirit of justice and charity manifesting itself in sympathy, patience, and forbearance, with all men. 2. You are only the stewards of God. You will have to give an account of your goods. You will have to give an account of how you shared them with the men who helped you win them.

with the men who helped you win them.

To wage earners, men and women, I
would say: You have a right to form
unions and by means of unions enforce
your just demands for a living wage and
human conditions both in your work-

shops and in your homes.

But there is a word of warning which you must let me add : It is a word which I utter as a friend of the workingman, as a friend who in season and out of season has lifted his voice in behalf of the toiling masses, and who during these Con-ferences had nothing more at heart than to win a hearing for the toilers. word of warning is: In your Labor Unions, in your disputes with your em ployers, nay, even in the sad necessai of a strike, never, never commit you selves to the leadership of men who a the enemies of Christ and who, if true to their principles, must rob you of the dearest possession you have, your Chris-

To all I would say, no matter what ou position and work in life may be, let us make it our ambition, as it is our mission, to teach all the world that we all have a ommon origin and a common destiny same yearnings for peace, rest and happiness; that we have all the same Saviour, that in less than no time our present differences will vanish like a dream and then, if we be worthy, shadows shall give place to realities, fath shall pass into vision, hope shall faith shall pass into vision, hope shall be more than realized, and all men will discover that the conflicts of time were meant to be victories for eternity, and meant to be victories for eternity, and the rivairy of the Brotherhood a rivairy of service in the interests of our com-mon Father in heaven, whose Home and whose love shall be ours throughout the everlasting day of Eternity.

Orange Chivalry

"During his visit to Belfast," says the "Daring his visit to belrast," says the Catholic Advance, "Mr. Churchill was well protected by the constabulary and the army, so he returned home smiling. But on Crumlin road, Belfast, there stands the Mater Infirmorum hospital in charge of nuns and here the cream of charge of nuns and here the cream of Orange chivalry vented its wrath. A regular fusilade of metal bolts and rocks was thrown at the building and several windows were broken. Dr. Johnston, resident surgeon, narrowly escaped in-jury. Such is the stuff religious enthus-iasm is made of, for to territy the sick and dying, to endanger the lives of helpless women and strike the soothing draught from the nurse's hand, are works of mercy beyond the reach of any but those who are led by the stern com-mands af an upright conscience."

UNSCRUPULOUS WARFARE

HORRIBLE SLANDER WHICH FORMS PART OF THE CAM-PAIGN AGAINST THE FAITH IN THIS COUNTRY

The average Catholic, be he layman or priest, has been taught the lessons of truth and honor so thoroughly that it is practically impossible to convince him of the widespread campaign of calumny and dishonesty now being waged in these United States against the faith. We do not call attention to this unscrupulous warfare because we are panic stricken or fear dreadful consequences, but because a proper appreciation of it is necessary to understand the average Protestant mind and the difficulties to be met in bringing to the average Protestant mind and the difficulties to be met in bringing to such mind a true knowledge of our hely faith. The readers of Truth would stand aghast if permitted to gaze upon the mass of virulent, lying, obscene papers, magazines, pictures and books which are sent to the headquarters of the International Catholic Truth Society each year by indignant Catholics. Truth has already performed a valuable service to its subscribers in giving them some idea of these publications. Let us now call attention to the following statements which appeared in the ing statements which appeared in the Protestant Magazine published a few months ago in the city of Washington D. C., the highly enlightened and pro-gressive capital of our glorious country A REMARKABLE DOCUMENT

" The following document is a public and authoritative one. It has ever taken its place among the Symbolical Books of the Church of Rome, and Books of the Church of Rome, and I cite it from one of the most recent editions of the dogmatical collections of the Church It is from the Roman Catholic Confession publicly prescribed and propounded to Protestants in Hungary and Germany on their reception into communion with Rome. 'We confess that the most holy Pope ought to be honored by all with divine honor, with the greatest genufication; due to Christ Himself. We confess and assert that the Pope, as our most Holy Father. that the Pope, as our most Holy Father, is to be obeyed in all things without any exception; and that such heretics as contravene his orders are not to be burnt, but to be delivered, body and soul, to hell. We confess that every when the Mathematical that the Mathematical Holy Confess that the M soul, to hell. We confess that every priest is much greater than the Mother of God, the Blessed Virgin Mary, who once brought forth Christ, and once only; but a priest of Rome, not only when he wills, but whenever he wills, offers and creates Christ, and consumes offers and creates Christ, and consumes Him when created. We confess that the Pope has power of changing Scripture and of adding to it, according to his will. We confess that Mary, the Blessed Virgin, is worthy of greater honor from men and angels than Christ Himself, the Son of God.'"

Now FOR THE FACTS

The Protestant Magazine gives as its authority for the above outrageous confession "Letters to M. Goudon by Chr. Wordsworth, D.D." A more correct idea of the source of information would have been given had the "Protestant Magazine" given the full title, "Letters of M. Goudon on the Destructive Character of the Church of Rome. tive Character of the Church of Rome. Both in Religion and Polity." And the "dogmatical collections," we are informed, were edited by "Streitwolf, who appears to be a Roman Catholic."
We beg to inform the editors of the
Protestant Magazine that Streitwolf died in 1836 : that this confession was 1838 : that Streitwolf was not a Catho feld, in Hanover, and that Rieses, published the hoax, was also a Protestant. It was first given to the world by the Calvinistic preacher, Geo Lani, is no reputable historian in the world who holds that any such formula ever proposed to Protestants in Hun-gary and Germany on their reception into communion with Rome. It is not even mentioned in Schaff's Creeds of Christendom, nor in Hastings Encycloeven mentioned in Schail's Creeds of Christendom, nor in Hastings Encyclo-pedia of Religion and Ethics, which contains a thorough account of all the confessions of all Christian churches. thas been conclusively proved to be a forgery by Gordanski (1822), Giefers (1866) and more recently by Duhr in his Jesuitenfabein (fifth edition).

Is it too much to hope that when these facts reach the editors of the Protestant Magazine a sense of justice may

overpower their antipathy to the Catho-lic Church and cause them to act as fair-minded gentlemen and retract the horrible slander against the Catholic Church.-Truth.

WHY THEY ASSAIL THE CHURCH

Says the Catholic Advance: " Cath-

Says the Catholic Advance: "Catholics discovered this country. Catholics first settled it. Catholics first preached the gospel in it. When fighting for liberty in the days the revolution began, Catholics shed their blood for it. Washington himself was constituted in the catholic statement to the or it. Washington infinite was strained to give public testimony to the Catholios especially, for their patriotism and sacrifice in the time of need. ism and sacrince in the time of need.
In the Civil War for the preservation of
the Union, whole regiments of Catholics with their Catholic chaplains,
fought and bled for their country.
Catholics more than all other organizations combined, have built and are supnorting saylums. hospitals, protectories. porting asylums, hospitals, protectories porting asylums, hospitals, protectories, houses for the poor, the waifs and the outdasts, shelters for the aged and insane, and schools, academies, colleges, and universities for general education. Now we would ask for which of these benefactions are we hounded by crazy Watsons or slandered and abused by A. P. A.'s, infidels, Orangemen, socialists and occasionally by backwoods gospel-grinders like the whitened sepul1747

The Little, Tired Mothers They seem so tiny in this wast
Old world we strive in daily;
They see the busy folk rush past,
With none to wave them gayly;
But theirs the courage proud and high,
The wondrous strength that smothers
The sob that's tangled with a sigh—
Oh, little, tired mothers.

They send their brood off, one by one, To mingle with earth a tollers,
To "restle with, from sun to sun,
The builders and the spoilers;
Their hopes are in that long defile
Of toiling, dust-grimed brothers, And always do they try to smile, Those little, tired mothers.

They see their hopes turn ashes and Their toil go unrewarded, But in the wreck of hopes long planned Their victory is recorded: Smiling they go unto the grave, Nor bare their woe to others They are the only true and brave, Those little, tired mothers!

CATHOLIC NOTES

In San Francisco recently Archbishop Riordan laid the cornerstone of what will be the first Knights of Columbus house on the Pacific Coast. The order was established in San Francisco ten

The Antigonish Casket is receiving subscriptions to provide a motor-boat for the hard working Archbishop McNeil, of Vancouver, to enable him to visit his scattered diocese. The paper hopes to secure \$1,000 for the purpose.

According to report, Major Butt, the President's aide, will wed Miss Dorothy Williams. Miss Williams is a Catholic, a graduate of the Visitation Convent of Georgetown, D. C., and a daughter of Colonel John Williams, oi Washington,

Of the 397 members of the German Reichstag, 179 are Evangelicals, and of these one belongs to the Centre Party. The Catholics number 130, and 89 of them are members of the Centre. Sixty-nine members do not belong to any church. The Jewish members number 7.

Pope Pius X. has just lost one of the principal lay dignitaries of his court through the death, at nearly eighty, of the aged Marquis Urbane Sacchetti, who one aged Marquis Urbane Sacchetti, who ever since the reign of Pius IX., has held the office of grand quartermaster of the appetolic of the apostolic palaces.

the apostolic palaces.

Besides the \$50,000 which he left to his sister, Mother Bernord, of Our Lady of Mercy Convent, Cincinnati, as recorded recently the will of the late Thomas J. Kenny, of Pittsburg, gives bequests to several charitable institutions in Pennsylvania. The estate is valued at 202,000.

Plans are being prepared, under in-structions of Bishop Hartley, for the erection in Columbus, O., of a school for poor colored children. The site has been fixed at Burt and Hawthorne as soon as the weather permits.

Count Holstein-Ledreborge, Prime Minister of Denmark, for the period from August 8 to October 22, 1909, died at Copenhagen, March 1. Count Hol-stein was a convert to the Catholic Church and the first of that taith to hold the office of Prime Minister since Reformation. He was about seventy-

five years old. The Catholic Marquis of Bute is the wealthiest peer in Scotland. He is the possessor of 120,000 acres of land, which include the island of Bute, and most of the town of Cardiff, South Wales. He house in London. His father was a an Irish baronet, Sir Henry Bellinghan

who is also a convert. The tunnel connecting the Pone's been opened and will be used by Pius X. It will enable him to take exercise in the garden at any hour. Heretofore this has been often impossible because it was necessary for the Pope to pass the art galleries, which usually are filled with people. The physicians are confident that regular exercise will be of great benefit to the Pontiff's health.

The United States Treasury Department has just granted the Order of the Alhambra, permission to place a tablet on the Custom House, Bowling Green, New York City, as a memorial to mark the place where the first Mass was cele-brated on Manhattan Island. Old Fort James stood on the present site of the Custom House, and it was in this fort, in 1681, that Mass was first said in New

At Roscoff, in Brittany, there is a little granite chapel which is asso-ciated with the landing there in 1548 of Mary Queen of Scots, at the age of five. Locally, the chapel is sometimes called by the name of the Scottish Saint Ninian, but more often La Chapelle de Marie Stuart, and is a source of great interest both to British and of great interest both to British and French visitors, from the tradition that it was built to commemorate Mary's safe landing at Roscoff, and her escape from the ships of her grand-uncle Henry VIII.

A correspondent of the New York

Times says that the impeding visit of the granddaughter of Garibaldi to these shores should in fairness be followed or accompanied by a visit from her cousin, the son of Menotti Garibaldi, who does not maintain the traditions by which not maintain the traditions by which his family became prominent. This young man, now past thirty, has been a priest several years, being ordained at those very altars in Rome that his grandfather did his best to destroy. Doubtless as much interest would be shown in one of the cousins as in the other, and there would be moralizing on the divergent types produced by the

MILES WALLINGFORD

BY JAMES FENIMORE COOPER

CHAPMER XVII.-CONTINUED About 11, or 11:30, the four frigates were distant from each other rather more than a league, the Dawn being just then half a league from the two Frenchmen and rather more distant from the English. Had an action then comther, and backed my topsail, to await the issue. I was influenced to take this the issue. I was innuenced to take this course from an expectation that either party, after a conflict with an equal, would be less disposed to molest a neutral, and that I might possibly obtain assistance from the conqueror—foruisers being found at that day with would be willing to give to a vessel in distress. As for the account I meant to give to the party to whom I intended to apply, it would depend on circumstances. If the French remained on the spot, I ald relate the affair with the prize of Speedy: if the English, that of the Polisson. In neither case would an un-truth be told, though certain collateral facts might be, and probably would have

The Frenchmen began to haul down their light sails, just as we hove-to. This was done in a lubberly and irregular to reduce the sails. lar manner, as if little concert or order prevailed on board them. Marble growled out his remarks, deeming the marine, in 1803, was not a service to boast of. The English used to say that they seldom got a French ship without working for her; and this was probably true, as the nation is warlike, and little ed to submit without an effort. Still, France, at that day, could hardly be said to be maritime; and the revolutions and changes she had undergone were not likely to favor the creation of a good corps of naval officers. Brave a good corps of navai oncers. Brave men were far more plenty than skilful seamen; and then came the gabbling propensity, one of the worst of all human failings, to assist in producing a

disorderly ship.

It was a pretty sight to see those four ships strip for the fight; although the ships strip for the fight; although the French canvas did not come exactly according to rule. The English however, were in no hurry; the two tricolor men being under their three topsails, spankers, and jibs, with the topsails spankers, and jibs, with the topsailant sails clewed up, before John Bull reduced even a royal. The latter, it will be remembered, were to leeward, and had to close with their adversaries. and had to close with their suversaries.

In doing this, they made one stretch so far in our direction, in the hope of tacking in their enemies' wakes, that I saw they would probably speak us. I confess this was more than I had bargained for; but it was now too late to run, which would probably have led to our seizure. I determined, therefore, to await the result with dignity.

await the result with dignity.
Just as the English ships were coming
within musket-shot of the Dawn, the
French—then distant about a mile and
a half to the eastward, and half a mile a half to the eastward. and half a mile south of us—wore ship, and came round with their heads to the westward or, in our direction. As this was coming nearer, instead of moving from them, the Englishmen began to start their tacks and sheets, in order to be ready. Their six royals were all flying at the same instant, as were flying-jibs; at the next, the canvas was rolled up, and out of sight. Then the yards themselves came down, and all the light sails about ne down, and all the light sails about came down, and all the light salis about the ships vanished as a bird shuts its wings. After this the courses were hauled up snug, but the salls were not handed. By this time, the leading ship of these two frigates was within a cable's length of us, just luffing up sufficiently to give our weather-quarter the necessary bath.

e necessary berth.
"By George, Marble said, as he stood at my side, watching the movements of the stranger, "that second frigate is the Speedy! I know her by the billet, and the distance of her bridle-nort from her head. You never saw such a space for anchors before! Then you may see she is a six-and-thirty, with white ham mock-cloths. Whoever saw that twice

Marble was right! There came the Marble was right! There came the Speedy sure enough; and doubtless the eyes of Lord Harry Dermond and his officers would be on us, in a very few more minutes—the distance between the two frigates being less than two cables' lengths. In the meantime, I had to attend to the headmost vessel.

Can you tell me anything of the two

"Can you tell me anything of the two ships to the southward of us?" demanded the stranger, through his trumpet without any preamble.

"Nothing but what you see, sir. I suppose them to be French; and see that they are coming after you."

"After us!" exclaimed the English captain, in a voice loud enough, and now near enough, to be heard without the aid of the trumpet. "After us, indeed! Ready about—helms a-lee—main-topsail haul, there! Haul of all—"
These orders came out at brief inter-

These orders came out at brief intervals, and in a voice of thunder producing prompt obedience. The consequence was that this ship tacked directly on was that this ship tacked directly on our weather bean, and so near us that one might have thrown a biscuit aboard her. But she went round beautifully, scarce losing her way at all, and away she started again, looking her enemies

she started again, looking her enemies directly in the face.
"Now's our time to fill, Miles, and draw ahead. The Speedy will think we've been spoken, and all's right. She must come here to tack into her consort's wake, and a blind man could not avoid reading our name, she weuld be so close. Man the lee-braces, and right the helm, Neb."

Fill we did, and what is more we

Fill we did, and what is more, we Fill we did, and what is more, we put our helm up so much as to leave quite a cable's length between us and the Speedy, when that ship got far enough ahead to tack, or at the point which we had just left. I believe we were recognized! Indeed it is not easy to imagine otherwise, as the commonest glass would enable the dullest eyes to read our name, were other means of recognition wanting. But a sallor knows a ship by too many signs to be easily deceived.

certain whether to go or to remain. An officer was in her gangway examining us with a glass, and when the ship fell off so much as to bring us out of the range of so much as to bring us out of the range of sight, he ran off and reappeared on the taffrail. This was the junior lieutenant; I could plainly recognize him with my own glass. Others soon joined him, and among them was Lord Harry Dermond himself. I fancied they even knew me, and that all their glasses were levelled directly at my face. What a moment of interne uncertainty was that! levelled directly at my face. What a moment of intense uncertainty was that! The ships were not a quarter of a mile apart, though the Dawn was increasing that distance fast, and by paying board off the Speedy would have me under her broad side. Where was her prize crew? Not in the Dawn, or certainly Sennit would have communicated with his commander, and if not in the ship they must be in the ocean! Or, were they prisoners below, and kept purposely out of sight! All these thoughts must have passed through the minds of the passed through the minds of the English officers.

I thought we were lost again, but

Providence once more saved us. All this time the leading English frigate and the two Frenchmen were fast approaching each other. In a few minutes proaching each other. In a lew minutes, they must engage, while the Speedy was left further and further astern of her consort. At this critical instant, one of the Frenchmen fired a gan of defi ance. That report seemed to arouse the Speedy as from a trance. Her head-yards came furiously round, all the officers vanished from her taffrall, and down went both fore and main tacks, and to the masthead arose all three of her and to the mastnead arose all three of her topgallant-sails. Thus additionally impelled, the lively craft dashed ahead, and was soon in her allotted berth, or balf a cable's length astern of the Black Prince, as I afterwards heard was the name of the commanding English ship, on this occasion. I may as well add here, that the French commodore's ship was named La Désirée, and her consort Hotham Ward of the English. I never knew the name of the other Frencaptain, or if I did have forgotten it.

My object had been, in bearing up, to get as far as possible from the Speedy, in order that she might not recognize us, in order that she might not recognize us, and especially that she might not read the name on our stern. But this running off so much to lee-ward, was not precisely the berth that one would wish to occupy when a sea fight is going on directly to windward, and within half gunshot. No sooner was my Lord Harry Dermond in motion again, therefore than we hauled the Dawn un with fore, than we hauled the Dawn up with her head to the westward, with a view to get as soon as possible out of the probable range of the fire. It was true, the combatants might vary their mancuvres, so as to render all parts of the periphery of a certain circle around them anything but agreeable, but the

them anything but agreeable, but the chances were greatly in favor of the battle's beginning, with one party to windward of the other.

Our ship behaved well on this occasion, getting out of the way with sufficient; rapidity. While this was in the course of execution, I had an opportunity to look after the corvette and the lugger. The last was still leading, having managed by means of a short tacks to work up considerably to windward of the two French frigates. Here she had made a last tack to the eastward, intending to run for the coast The sloop-of-war was still in her wake and was following on her heels at a

CHAPTER XVIII

"You and I bave known, sir." At sea, I think.'

"We have, sir."
"You have done well by water."
"And you by land."

Neb or Diogenes to pull a rope, for gaz-ing at the frigates. As for steering, it would have been out of the question, I really believe, as no one among us could keep his eyes long enough from the com-batants to look after our own ship.

batants to look after our own ship.

Some persons may think it was foolish not to make the most of our time in endeavoring to get as far as possible from the Speedy. Perhaps it was; but, two miles distant, there was really less to apprehend than might at first apprehend the speedy. pear. It was not probable the English would abandon the French vessels as long as they could stick by them, or until they were captured; and I was not so completly ignorant of my trade as not so completly ignorant of my trade as to imagine that vessels like those of La Grande Nation, which were in sight, were to be taken without doing their adversaries a good deal of harm. Then, the prizes themselves would require looking after, and there were many other chances of our now going scotfree, while there was really very small ground of danger. But, putting aside all these considerations, curiosity and interest were so active in us all, as to render it almost morally impossible we should quit the place until the battle was decided. I am not absolutely certain the Dawn would have moved, had tain the Dawn would have moved, had we been disposed to make her. With these brief explanations, then, we will turn our attention exclusively to the

frigates.

By the time we had got the Dawn

By the time we had got the be, the ist where we wished her to be, the combatants were drawing quite near to each other. The Speedy had carried sail so long, as to be a little to windward of her consort's wake, though half a cable's length astern of her. The quite a cable's length between us and the Speedy, when that ship got far enough ahead to tack, or at the point which we had just left. I believe we were recognized! Indeed it is not easy to imagine otherwise, as the commonest glass would enable the dullest eyes to read our name, were other means of recognition wanting. But a sailor knows a ship by too many signs to be easily deceived.

The Speedy was in stays when we saw the proofs of our being known. Her head-yards were not swung, but there she lay, like one who lingers, un-

indicated that Monsieur Menneval intended to make a day of it.

The first gun was fired, on this occasion, from the Désirée, the leading French ship. It was directed at the Black Prince, and the shot probably told, as Sir Hotham Ward immediately kept away, evidently with a desire to escape being [raked. The French did the same to keep square with their adversaries, and the four vessels now ran on parallel lines, though going different ways, and a short cable's length asunder. La Désirée followed up her single gun La Désirée followed up her single gun with each division as it would bear, until her whole broadside was delivered. until her whole broadside was delivered. The Black Prince stood it ail without answering, though I could see that she was suffering considerably, more especially aloft. At length Sir Hotham Ward was heard in the affair. He let fly his whole broadside, almost simultaneously; and a spiteful, threatening roar it was. The smoke now began to hide his ship, though La Désirée, by moving sowards us, kept ahead of her own sulphurous canopy.

phurous canopy.

The Speedy soon opened on the French commodore; then, by the roar astern, I knew Le Cerf was at work in the smoke. All four ships shivered their topsails, to pass more slowly; and there was a minute during which, as it there was a minute during which, as it appeared to me, all four actually stopped under the flery cloud they had raised, in order to do each other all the harm they could. The Frenchmen, however, soon issued from behind the curtain, and the cessation in the firing announced that the ships had parted. I could not see much of the English, at first, on account of the smoke; but their antagonists came out of the fray, short as it had been, with torn sails, crippled yards. been, with torn sails, crippled yards, and Le Cerf had her mizzen-top-mast actually hanging over to leeward. Just as I got a view of this calamity, I caught as I got a view of this catamity, I caught a glimpse of the Black Prince, close-hauled, lufling up athwart the wake of her enemies, and manifestly menacing to get the wind. The Speedy followed with the accuracy of clock-work, having rather closed with her leader, instead of falling farther behind. Presently, the Black Prince tacked; but, in so doing, down came her main-topgallant-mast, bringing with it the yard and sail, as a matter of course. This was a sign that Mr. Menneval had not been firing a

salute.
The French stood on, after this first The French stood on, after this first rude essay with their enemies, for several minutes, during which time we could see their people actively, but irregularly, employed, in clearing away the wrecks, stoppering rigging, and otherwise repairing damages. Le Cerf, in particular, was much troubled with the topmast that was dangling over her leaquarter; and her people made desperate and tolerably well-directed efforts to get rid of it. This they effected; and about ten minutes after the firing had ceased, the French ships put their helms up, and went off to the northward, dead before the wind, as if inviting their enemies to come on and fight ing their enemies to come on and fight it out fairly in that manner, if they felt

disposed to pursue the affair any farther.

It was time something of this sort was done, for the delay had brought all four vessels so far to the westward, as to leave them within a mile of the Dawn; and I saw the necessity of again getting out of the way. We filled and attood off as fast as possible. It was stood off, as fast as possible. It was time something of the sort was done, in another sense, also. When Monsieur stood on, as a set time something of the sort was done, in another sense, also. When Monsieur Menneval bore up, his antagonist were closing fast on his weather quarter, and unless he meant to fight to leeward, it was incumbent on him to get out of the

way, in his turn.
Sir Hotham Ward. however, was too skilful a seaman to neglect the advan-tage Monsieur Menneval had given him. The instant the French kept Monsieur Menneval, finding this a los-ing game, hauled up, firing as his guns bore and Le Cerf did the same, with her head the other way, destroying everything like concert in their movements. The English closed, and, in a ments. The English closed, and, in a minute, all four of the ships were enveloped in a common cloud of white smoke. All we could now see were the white masts, from the trucks down, sometimes as low as the tops, but oftener not lower than the topsail-yards. The reports of the guns were quite rapid for a quarter of an hour, after which they became much less frequent, though a hundred pieces of ordinance were still at work behind that cloudy

screen. Several shot flew in our direction; to which nation the vessel belonged

sumeently drawn to enable us to tell
to which nation the vessel belonged.
The masts had disappeared—not one remaining above the smoke, which had
greatly enlarged its circle, however.

In this manner passed an hour. It
was one of the most intensely interesting of my whole life; and to me it
seemed a day, so eager was I to ascertain some result. I had been several
times in action, as the reader knows;
but then, the minutes flew; whereas,
now, this combat appeared drawn out
to an interminable length. I have said
an hour passed before we could even
guess at the probable result. At the
end of that time the firing entirely
eased. It had been growing slacker
and slacker for the last half hour, but it
now stopped altogether. The smoke,

Our eyes had barely time to examine the Specify, ere the dark hull of Le Cerf made its appearance. This ship had been very roughly treated, nothing standing on board her, twenty feet from the deck, but her foremast; and the the deck, but her foremast; and the head of that was gone, neafly down to the top. The sea all round her was covered with wreck; and no less than three of her boats were out, picking up men who were adrift on the spars. She lay about a cable's length from the Speedy, and appeared to be desirous of being still farther off, as she had no scooner got ther boats up, that she sooner got ther boats up, than she dropped her foresail, and stood off dead

elore it.

It was in watching the movements of Le Cerf, that we first got a glimpse of La Désirée. This ship reappeared al-most in a line with her consort; and, like her, steering off before the wind. Their common object seemed to be, to get within close supporting distance of each other, and to increase the space between them and their enemies. Both each other, and to increase the space between them and their enemies. Both these vessels had the tricolored flag flying at the stumps of their masts. As respects the last, however, La Désirée was a little better off than her consort—having her foremast and mainmast standing entire, though her mizzend had been shot away in slings, the two inner ends lying on the forecastle, while the yard-arms were loosely sustained by the lifts. This ship kept off under her mainsail, and

fore staysail.

The Black Prince was the last to get clear of the smoke. She had everything in its place, from her topmast cross-trees down. The three topgallant-masts were gone, and the wrecks were already cleared; but all the topsailyards were on the caps, and her rigging, yards were on the caps, and her rigging, spars, and tops were alive with men; as indeed were those of the Speedy. This was the secret of the cessation in the action; the two English frigates having turned their hands up to secure frigate were seldom of much use in that day, on account of the rake of the stern. It always appeared to me that the Spaniards built the best ships in this reiards built the best ships in this re-spect, the English and Americans in particular seeming never to calculate the chances of running away. I do not say this in reference to the Spanish ships however, under any idea that the Spanish nation wants courage—for a falser notion caunot exist—but merely to state their superiority in one point of naval architecture, at the very moment when, having built a fine ship, they did not know how to make use of

The first ten minutes after the four combatants were clear of the smoke, were actively employed in repairing damages; on the part of the French confusedly, and I make no doubt clam-orously; on that of the English with great readiness and a perfect under-standing of their business. Notwith-standing this was the general charac-ter of the exertions of the respective rule. On board Le Cerf, for instance, I observed a gang of men at work clearing the ship from the wreck of the mainmast, who proceeded with a degree of coolness, vigor, and method, which showed what materials were thrown away in that service for want of a good system, land chiefly, as I shall always think, because the officers did not understand the immense importance of preserving silence on board a crowded a brace, and crossed the wakes of his enemies, giving a most effective broada distance that was a little increased by the advance of the last towards their enemies, we again backed our topsails, for I had an ungovernable desire to be a spectator of what was to follow. This feeling was common to all four of us, it being next to impossible to get either Neb or Diogenes to pull a rope, for gazing at the frigates. and thoughtfulness, in grave emer-gencies; we are noisy, garrulous, and

sputtering, only in our politics.

Perceiving that the storm was likely to pass to leeward, we remained stationary a little time to watch the closing in which the Black Prince held aloos after the Speedy had bore up and was running down in the track of her enemies, sheering first upon one quarter of Le Cerf and then on the other, pour-ing in a close and evidently a destruct-ive fire. At length Sir Hotham Ward bore up, and went off before the wind bore up, and went on before the wind also, moving three feet to the Speedy's two, in consequence of being able to carry all three of her topsails. It would seem that Monsieur Menneval was not satisfied with the manner in which his consort was treated; for instead of waiting to be assailed in the same way, he put his helm to port and came by the wind, delivering a broadside as his ship luffed, that soon explained the reason of the Black Prince's delay. That ship had been getting up preventers to save her masts, and something important must have been cut by this discharge must have been cut by this discharge from La Désitée as her mainmast went immediately atter she received the fire, dragging down with it her mizzen-top mast. The English ship showed stuff, however, under circumstances so critical. Everything on the foremost still drew, and she continued on, heading direct for her enemy, nor did she attempt the first party with two hundred variet of to luff until within two hundred yards o her, when she came by the wind slowly and heavily, a manœuvre that was materially aided by the fore-topmast's following the spars aft, just as her helm must have been put to port. Le Cerf finding the battle was again to be stationary, also come by the wind, and then all four of the ships went at it again, as ardently as if the affair had just com-

It would not be easy to relate all the incidents of this second combat. For two hours the four ships lay within a cable's length of each other, keeping up as animated a contest as circumstances would allow. I was particularly struck with the noble behaviour of the Black Prince, which ship was compelled to fire

fore, just below the cross trees; and the two others near the lower caps. Her main yard had lost one yard arm, and her lower rigging and sides were covered with wreck. She had her foresail, mizzen, and fore-staysail, and spanker set, which was nearly all the canvas she could show.

Our eyes had barely time to examine the Speety, ere the dark hull of Le he had the most need of it. Encumbered by so much wreck, of which it was im-possible to get rid while exposed to so heavy a fire, the Black Prince, however, was finally dropped by her adversary, La Désirée drawing gradually ahead, until neither of those two vessels could bring a gun to bear. The English now turned to to clear away wreck again. turned to, to clear away wreck again, while the Frenchman bent a new fore course and a new spanker, those that had

been standing being reduced to rags.

The Speedy and Cerf had not be idle the while. The French vess played her part manfully, nor was there much to choose between them, when the latter wore round and followed her consort, exchanging a fire with the Black

Prince in passing her.

Had not the real superiority of the

English over the French on the ocean, now come to play, this combat would have been a drawn battle, though accompanied by the usual characteristics of such struggles, at the close of the last and the beginning of the present century; or the latter considering an escape a sort of victory. But both parties cape a sort of victory. But both parties were reduced to the necessity of repairing damages, and this was the work to prove true nautical skill. Any man may load and fire a gun, but it needs a trained seaman to meet the professional emergencies of warfare. A clod hopper might knock a mast out of a vessel, but a sailor must replace it. From the beginning of this affair, all of us in the Dawn had been struck with the order. Dawn had been struck with the order, regularity, and dispatch with which the Black Prince and Speedy had made and shortened sail, and the quickness and resource with which they had done all that seamanship required in securing and comments on the bungling confusion of the French. This difference now be-came doubly apparent, when there was no smoke nor any cannonading to divert the attention of the respective crews. In half as hour the Black Prince was clear of the wreck, and she had bent several new sails, while the difficulties on board her antagonist appeared just then to be at their height. difference existed between the two other vessels, though, on the whole Le Cert Speedy, I must do my old acquaintance, Lord Harry Dermond, the justice to say, that he both fought his ship and repaired his damages in a highly seaman-like manner. I'll answer for it, the Hon. Lieutenant Powlett had not much to do with either. He had much better have been in his moth r's drawing-room that day, and permitted a more fitting man

day, and permitted a more fitting man to fill his place. Sennit was then on his way to Barbadoes, however, nor do I believe your master of a press gang ever does much before an enemy.

Fully two hours passed, during which the combatants were busy in repairing damages. At the end of this time, La Désirée and Le Cert had drawn more than a mile to the eastward of the English ships: the latter following them, as lish ships; the latter following them, as soon as clear of the wrecks, but under diminished sail. The Black Prince had their sails. The Speedy was less active, or less skilful, though she, too, had not been idle. Then the English drove fast been idle. Then the English drove fast toward their enemies. Monsieur Men-neval bore up in good season, this time, edging away, and opening the fire of both ships on his adversaries, when they were about half a mile distant. The effect of this early movement was soon

ing any little advantage in tactics.
On the present occasion, we could see the fire of the French taking effect on the fire of the French taking effect on the Black Prince's spars, as soon as they opened her batteries. As the matter was subsequently explained in the offi-cial account, the ship's lower masts were badly wounded before she sent up the new top-masts; and, receiving some further injuries, stick began to come down after stick, until nothing was left of all her hamper, but three stumps of of all her hamper, but three stumps of lower masts, the highest less than twenty feet above the deck. Sir Hotham Ward was now in the worst plight he had been in that day, his ship been un able to advance a foot, her drift excepted, until everything was cut away. To the landsman it may appear a small job to cut ropes with axes, and thus liberate a vessel from the encumbrance and dan-ger of falling spars; but the seaman knows it is often a most delicate and laborious piece of duty. The ocean is never quiet; and a vessel that is not steadied by the pressure of her sails, frequently rolls in a way to render it no slight task even to maintain one's footing on her decks; frigates and ships of the line frequently proving more incon-venient than smaller vessels, under such

circumstances.

There was one fortunate occurrence to the British, connected with this disaster. The French had been so thoroughly bent on dismasting the Black Prince that they paid little attention to the Speedy; that ship actually passing a short distance to windward of her consort, unnoticed and unharmed. As the French were going to leeward the whole time, it enabled the Speedy to get out of the range of their guns, before she bore up. As soon as this was effected, she followed her enemies, under twice as much canvas as they carried themselves. much canvas as they carried themselves. Of course, in less than half an hour, she was enabled to close with Le Cerf, comwas enabled to close with Le Cerf, coming up on one of her quarters, and opening a heavy fire close aboard her. All this time, the Black Prince remained like a log upon the water, trying to get clear of her wreck, the combat driving slowly away from her to leeward. Her men worked like ants, and we actually heard the cheers they raised, as the hull of their ship forged itself clear of the maze of masts, yards, sails, and rigging,

In which it had been so long enveloped.

This was no sooner done, that she let fall a sail from her spritsail-yard, one fellow-creature's agony, and although bent for the occasion, and a top gallant-sail was set to a light spar that had been rigged against the stump of the main-mast—the stick that rose highest from

As the battle, like the gust in the As the battle, like the gust in the heavens, was passing to leeward, Marble and I determined to fill, and follow the combatants down, the course being precisely that we wished to steer. With a view, however, to keep out of the range of shot, we hauled the Dawn up to the eastward, first, intending to keep her in we were in no hurry, it now being in our power to go six feet to that ship's

one.

In executing our purpose, we passed close to the wreck of the English frigate's spar. There they were rolling about on the itroubled water, and we actually saw the body of a man caught in some of the rigging, as the sea occasionally tossed it to the surface. The poor fellow had probably gone over with the mast and been drowned before assistance could be rendered. With an enemy escaping, man-of-war's men are not very particular about picking up the balle of their deed.

bodies of their dead.

I did not venture to run the Dawn directly down in the Englishman's wake, but we kept her off and on, rather, taking good care not to go within a mile of her. All this time the Speedy was playing upon the Cerf's quarter, the latter ship becoming too crippled to luft white Monsieur Menneval was travelling off to leeward, unmolested, having obtained an advantage in the way of speed, that he was unwilling to put in but the French had got to be so accustomed to defeat, in their naval encount ers with the English, that, like several other nations on the land, they had begun to look upon victory as hopeless. The Cerf was very nobly fought. Notwithstanding the disadvantages under which she labored, that ship 'held out until the Black Prince had actually given her a close broadside on her lar-board quarter; the Speedy being kept the whole time on her starboard with great skill, pouring in a nearly unre sisted fire. The Cerf struck only as she found that the battle was to be two to

found that the battle was to be two to one, and under so many other disadvant-ages, in the bargain.

This closed the affair, so far as the fighting was concerned, La Désirée standing on unmolested, though, as I afterwards learned, she was picked up next morning by a homeward-bound English two-deeker, hauling down her colors without any resistance.

The reader may feel some curiosity to know how we felt on board the Dawn,

during the five hours that elapsed be-tween the firing of the first and the last guns, on this occasion; what was said among us, and how we proceeded as soon as the victory was decided. The last he as the victory was decided. The last he will learn in the regular course of the narrative; as for the first, it is soon told. It was not easy to find four men who were more impartial, as between the combatants, than those in the Dawn. My early preferences had certainly been in favor of England, as was very generally the case among all the better-educated Americans of my period, at least as low down as the war of 1812. But goas low down as the war of 1812. But going beyond the scene of internal politiing beyond the scene of internal politi-cal discussion, and substituting observa-tion for the eulogies and sophisms of the newspapers, had wrought divers changes in my opinion. England was then no more to me than any other nation; I was not of the French school of politics, however, and kept myself as much aloof from one of these foreign schools of polfrom one of these foreign schools of pol-itical logicians as from the other. I may be said to have been born a federal-ist; but this change of sentiment had prevented my ever giving a federal vote

since attaining my majority.

Marble had entertained a strong dis-like for England ever since the Revolution. But at the same time he had inherited the vulgar contempt of his class for Frenchmen; and I must own that he had a fierce pleasure in seeing the combatants destroy been near enough to witness the per-sonal suffering inflicted by the terrible sonal sunering inflicted by the terrible wounds of a naval combat, I make no doubt his feelings would have been dif-ferent; bu as things were, he only saw French and English ships tearing each other to pieces. During the height of the affair, he observed to me,— "If this Monsieur Gallois and his

bloody lugger could only be brought into the scrape, Miles, my mind would be contented. I should glory in seeing the corvette and the Polisson scratching outleach other's eyes, like two fishwomen whose dictionaries have given out."

Neb and Diogenes regarded the whole thing very much as I suppose the Cassars used to look upon the arena when the gladiators were the most bloodthirsty. The negroes would laugh, cry "Golly !" or shake their heads with delight, when half a dozen guns went off together; re-ceiving the reports as a sort of evidence that crashing work was going on, on board the vessels. But I overheard a dialogue between these two children of Africa, that may best explain their feel-

"Which you t'ink whip, Neb?' Dio-

"Which you t'ink whip, Neb?' Diogenes asked, with a grin that showed every ivory tooth in his head.
"I t'ink 'em bot' get it smartly," answered my fellow "You see how a Speedy make quick work, eh?"
"I wish 'em go a leetle nearer, Neb. Some shot nebber hit, at ali."
"Dat always so, cook, in battle. Derel dat a smasher for John Bull!"
"He won't want to press more men

"What dat to us, Neb? 'Spose he eat one anoder, don't hurt us! Here the two spectators broke out into a loud fit of laughter, clapping their hands and swinging their bodies about as if the whole thing were capital fun. Diogenes was so much delighted when all the Black Prince's spars went, that he actually began to dance, Neb regarding his antics with a sort of goodnatured sympathy. There is no question that man, at the bottom, has a good deal of the wild beast in him, and that he can be brought to look more any deal of the wild beast in him, and that he can be brought to look upon any spectacle, however fierce and sanguinary as a source of interest and entertain-ment. If a criminal is to be executed, we

ing spectacle itself, they never turn away their eyes, until satisfied with all that there is to be seen of the terrible

or the revolting.

A word must be added concerning an acquaintance, Monsieur Gallois. Just as the Black Prince's masts went, I saw him, a long way to windward, stretching in toward the coast, and carrying sail as hard as his lugger would bear. The corvette was still close at his heels, and Marble soon after drew my attention toward him to observe the smoke that was rising above the sloop-of-war. The distance was so great and the guns so light that we heard no reports, but the smoke continued to rise until both vessels went out of sight, in the southvessels went out of sight, in the south-western board. I subsequently learned that the lugger escaped, after all. She was very hard pressed, and would have been captured, had not the English ship carried away her main topgal ant-mast, in her eagerness to get alongside. To that accident alone did Monsieur Gal-lois owe his escape. I trust he and Monsieur Le Gros had a happy meeting.

NE TEMERE DECREE

"Ne Temere iniretur; clandeshins coningia,"—lest clandeshine marriages be rashly contracted—thus begins the "Degree on Betrothal and Marriage issued by the Sacred Congregation of the Council by Order and with the Authority of His Holiness Pius X.," and from the first two words in the Latin text is the document called the "Ne Temere"
Decree. It was issued on August 2nd 1907 and came into force on Easter Sunday, April 19th, 1908, without of course any retrospective effect. It has therefore been before the public for more than four years and it has taken all this time for some people to find out that the decree is a new menace to our civil and religious liberty." How far it is a new law may

In order to prevent the rash contracting of those clandestine marriage which, for most just reasons, the Church of God has always detested and prohibited the Council of Trent (Ch. 1 sess. xxiv on the Reformation of Marriage) wisely provided when it decreed:—"If any one attempts to contract marriage other-wise than in the presence of the parish priest, or of some other priest authorised by the said parish priest or the Ordinary, the Holy Synod renders such as one wholly incapable of thus con-tracting, and declares such contract null and void."

As the Council of Trent began in December 1545, and this is the very December 1545, and this is the very decree against which the Protestant citizens of London and England were the other day urged to record their protest, it can hardly be called "a new menace," if menace there be. The "Ne Temere" Decree, however, is new in this that it renders the application of the Tridentine regulation uniform, and does away with the uncertainties and inconveniences of the old discipline. inconveniences of the old discipline. The Council of Trent ordered that its decree be published in every parish and have force only in the places where it had been published. There were coun-tries in which the promulgation was made and others in which it could not be made. Hence uncertainty and con-fusion in an important matter, in which uniformity is highly desirable and recognised so necessary that even in the Times we have been able to read, not so long ago, an appeal for a uniform marriage law, the writer saying: 'It is not very creditable that we are in these days of enlightenment in a condition of greater confusion in regard to the fundamental social institution than was lessly diverse marriage States of America the variety to h found on the Continent, and even in the same country, the differences which exist in the United Kingdom and in our Colonies—these divisions are a reproach to our time; whether they indicate ethical anarchy, or perplexity, or indif-ference in matters than which none are of more consequence." It is uniformity that the Catholic Church has intro-"Ne Temere" Decree, even though for the time Germany, as far as mixed marriages are concerned, is left outside the area to which the Decree applies.

The exception is well defined and can-not lead to any confusion.

We may as well mention here what justifies this special treatment. Only the year before, the Bull "Provida" had treated the question of mixed marriages unwise to re-open the question so soon. There are, beside, in Germany, if we have been well informed, special circumstances which occur nowhere else The fact that Germsny had been prorne fact that Germsny had been pro-vided with a special regulation when the "Ne Temere" decree was published.

Ill-Health and Success

Is ill-health in the way of your success Do you lack the energy and vitality, the red blood which is necessary to good health and success in life? What have you done to overcome this condition? For it can be overcome by a little

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Nervous headache and indigestion, nervous prostration and exhaustion give way when this great restorative treat-ment is used to put new health and vigor into the blood. disposes of the absurdity of the statement that "citizens of Germany rose in arms against it." They had no reason to rise in arms, nor did they do so.

To clear the ground, let us note immediately that by "clandeatine marriages" in the languages of the Church

mediately that by "clandestine marri-ages" in the languages of the Church must be understood a marriage con-iracted without the due observance of the ceremonies which the law of the Church has prescribed. After the Council of Lateran, marriages in the Catholic Church which were celebrated without the previous publication of the banns were regarded as clandestine. Since the time of the Council of Trent Since the time of the Council of Trent all marriages are regarded as clandestine which are celebrated without the presence of the parish priest and at least two witnesses. We read the other day of a clergyman trying to ridicule the Decree for appealing of clandestine marriages when these were celebrated in broad daylight before hundreds of people. He only displayed this ignorance.

his ignorance.

A more important remark concerns those for whom by this Decree the Church legislates. Her law binds all persons baptised in the Catholic Church, and those who have been converted to it from heresy or schism (even when any of these have afterwards fallen away from the Church), whenever they contract espousals or marrifallen away from the Church), whenever they contract espousals or marriage with one another. It is also binding on the same Catholics as above, if
they contract espousals or marriage with
non-Catholics, baptised or unbaptized,
even after a dispensation has been
obtained from the impediment which
forbids mixed marriages, or from the
diriment impediment of difference of
creed. Non-Catholics, whether baptised or unbaptised, are not subject to
this law, nor does the Church pretend
to legislate for them.

to legislate for them.

It is therefore a little difficult to It is therefore a little difficult to understand why non-Catholic Ministers of any sect should rise in arms against a decree which has nothing to do with them or their adherents. Even in mixed marriages the Catholic party alone is affected, the other party is not. If this may lead to complications and hardships, the conclusion to be drawn is that, as our Church proclaims, mixed marriages should be avoided. The Church has always set her that, as our Church proclaims, mixed marriages should be avoided. The Catholic Church has always set her face against such unions and it is not to be expected that she should favour them by waiving her rights on the Catholic party. Now, that the Catholic Church should pretend to legislate for her own subjects, what of it? Is it not her gight and duty? Or could there be any right and duty? Or could there be any reason why she should withdraw when reason why she should withdraw when there is question of such an important matter as marriage? Our contention, and the truth, is that she alone has been entrusted by God with all the discipline

bearing upon marriage.
"Marriage has God for its Author," writes Leo XIII., "and was from the very beginning a kind of foreshadowvery beginning a kind of foreshadowing the Incarnation of His Son; and therefore there abides in it a something holy and religious; not extraneous, but innate; not derived from men, but implanted by nature. As, then marriage is holy by own power, in its own nature, and of itself, it ought not to be regulated and administered by to be regulated and samiliaries by the will of civil rulers, but by the divine authority of the Church, which alone in sacred matters professes the

office of teaching."

It is, as Christ Himself has declared, God who joins together, "What God hath joined together, let no man put asunder." It is, therefore, the Church of God, and not the State, that must join together and regulate the union and all that appertains to it. Marriage is a sacrament, and sacraments are within the province of the Church. "If there be any union of and a woman among the faithful of Christ which is among the latellite of Calle and Pontiff, not a sacrament," says the same Pontiff, "such union has not the force and nature of a proper marriage; although contracted in accordance with the laws contracted in accordance with the laws of the State, it cannot be more than a rite or custom introduced by the civil law. Take away the sacramental character, and the religious ceremony, if any be gone through, may be a fashable custom, but it is a meaningless able custom, but it is a meaningless ceremony. Again, take away the sacramental character, and the civil law mental character mental character. mental character, and the civil law becomes predominant. A Church which does not consider marriage as a sacrament must allow the State to regulate everything, and as a matter of fact that is precisely what such a Church ental charac that is precisely what such that is precisely what such a the down the civil law can even do away does. The civil law can even do away with what that Church considered as the law of God. We have seen this conclusion came to when the law was passed making legal the marriage with a deceased wife's sister—a marriage held there to be against the law of God. To what this denial of the sacramental character in marriage has led, and con-tinues to lead society, there is no Chris-tian worth the name who does not denot see there, with the destruction of the home, the ruin of society.

We were led to make the above re-

marks and statements by the paragraph which was reproduced the other day in the Englishman about the appeal to the Protestant citizens of London and the Protestant citizens of pro-England to support the meeting of pro-test against the publication in the British Empire of the "Ne Temere" Decree. The secretary to the Evangelical Alliance pretended to state five "facts" in order to reveal the full meaning of the Decree. His "facts" are pure "statements" unsupported by any arguments, and nothing more.

Mr. Gooch, secretary to the Evan-gelical Alliance, writing to the papers to rouse Protestant citizens of London and England against the "Ne Temere" and England against the "Ne Temere" Decree produces five arguments—or, as he calls them, "facts which may help to explain and reveal the full meaning of the decree." It is these facts or arguments which we examine now, after remarking that the point attacked in the decree is that referring to mixed marriages—namely, of non-Catholics with Catholics.

1. The decree threatens the peace of British homes, or to use his very words:

If it be true that "the roots of Empire are in the home," the decree is a menace to the Empire. It strikes at and threatens the peace and harmony of thousands of homes. If the decree of a foreign authority can enter a British home to break it up, that decree is a menace to the State.

As for the concrete example brought in by the secretary, what can we say except that it is a cheap and poor attempts the bandying words. An unscrupulous Roman Catholic—and, for the matter of that, a non-Catholic just as well—ter of that, a non-Catholic just as well—ter of that, a non-Catholic just as well—ten of the proposed, the Catholic lin the case proposed, the Catholic The decree threatens the peace of

These are "brave" words, but to what o they amount? As we said above, he decree was made by the Church to do they amount? As we said above, the decree was made by the Church to simplify many complications hitherto encountered by our priests in the matter of marriage. It has been a great relief in the case of every Catholic marriage. The number of mixed marriages affected by the decree is so small that it is nothing in comparison to the multitude of Catholic marriages simplified by it all over the world. To speak here of "thousands of homes must be termed an exaggeration, and no valid reason can be given why the Church should be prevented from making a law so beneficial to her own subjects because it effects a few non-Catholics who wish to marry Catholics.

Another remark is that it is incorrect to call it a decree of a foreign authority. With regard to her own flock the Church is nowhere, not even in the British Empire, a foreign authority. It would be foreign if it were not recognised and voluntarily submitted to by Catholics. But that recognition and submission is an essential characteristic of the Catholic. Now, how does the decree strike at and threaten the peace and harmony of

recognition and submission is an essential characteristic of the Catholic.

Now, how does the decree strike at and threaten the peace and harmony of British homes? The Church says to her own, '1 do not want you to marry non-Catholics; if for special reasons I do grant you a dispensation, here are the conditions under which I recognise your marriage.' If the Catholic party brings the non-Catholic party to agree to these conditions, peace and harmony in that home will not be disturbed by the decree. If the conditions are rejected, the Church does not recognize the marriage and the disloyal Catholic can please him or herself; he or she ceases, while in that state of rebellion, to be considered as a Catholic, and the Church withdraws. Whether peace and harmony wil reign in such a home, we cannot say; but if not, it will not be by the action of this decree. If the law of the Church were retro-active, we could understand the charge that it enters "a British home to break it up;" but it is decidedly not, as we have said. The only way in which that so-formed home can be affected by the decree is that the Catholic party is deprived of the ministration of our Church, but this being the consequence of 'a free choice it is evidently not the Church that ought to be blamed.

This disposes of the first "fact." We

be blamed.

This disposes of the first "fact." We do not here answer the further objection that the Church should not make such laws. This touches the general question as to her rights which we have partly answered already and to which we shall return.

2. The decree challenges British law It save a mixed marriage is no

2. The decree chantenges british law. It says a mixed marriage is no marriage at all unless solemnized by a Roman Catholic priest in accordance with the Roman Catholic ritual. Which is to rule in Great Britain the laws made at Westminster or those made at

Rome?

The last sentence will do very nicely at a "No Popery" meeting; but that is the only merit it possesses. The decree challenges British law as much as the Book of Common Prayer which makes the minister say at the solemniza-tion of matrimony:—" For be ye well the minister say at the solemnization of matrimony:—"For be ye well
assured, that so many as are coupled together otherwise than God's Word doth
allow are not joined together by God;
neither is their matrimony lawful." Does
the Evangelical Alliance hold that the
British law is the only rule that must
be followed in regard to marriage? If
so, what about the number of Protestant
ministers who refuse to celebrate the
marriage of persons who have been
divorced for causes other than adultery?
The British law, however, considers such
a marriage lawful, while the Protestant
belief and contention—perfectly correct,
no doubt — is that re-marriage after
divorce is bigamy. Is this too challenging British law? If it is, the second
'fact' brought forward by the secretary
of the Evangelical Alliance is not likely
to make an impression on the Protestant
citizens of London and England that remember that their Church too challenges
British law.

3. The decree is insulting to Protest-

rites of a Protestant Church

rites of a Protestant Church.
Our Church holds as invalid a mixed marriage contracted otherwise than in the presence of her priest not because it takes place in the presence of a Protestant or Presbyterian clergyman, but because one of the parties who is bound by a law of the Catholic Church breaks the law which she has laid down as a necessary condition of his or her marriage. If the action of the Church be translated into words it would amount to saying to the non-Catholic clergy, 'I do not consider this marriage as valid; if you do, that's your own business.' Where is the inthis marriage as valid: it you do, that is your own business. Where is the insult? Besides, if the Church were to be moved by the consideration that non-Catholic clergymen will feel insulted, she would have to tone down, nay, do she would have to tone down, nay, do away with, many of her dogmas and much of her teaching—the Papal Infallibility for one and the invalidity of Anglican Orders for the other.

4. The decree permits the Roman Catholic Church to absolve a man from his calcump marriage vow. In other

his solemn marriage vow. In other words, an unscrupulous Roman Catholic can go through a form of marriage with can go through a form of marriage with a Protestant girl and subsequently desert her, with the approval and sanction of his Church.

In the eyes of the "Roman" Catholic

In the eyes of the "Roman" Catholic Church, there is in the case under discussion no marriage vow, because there is no marriage. One attempting to contract marriage otherwise than according to her rules is rendered "wholly incapable of thus contracting,"—so declares the Church who alone has jurisdiction in the matter of sacraments. A clares the Church who alone has jurisdiction in the matter of sacraments. A Catholic may choose to renounce her authority; he does so at his own peril, but also knowing what he does. But the fact is that our Church never absolves any one from a merriage remaining the control of the control solves any one from a marriage vow, where a true marriage has been contracted. It is God who joins together and His Church will not put asunder.

Church would indignantly decline to have anything to do with the "unscru-pulous" scoundrel, and if the Evangeli-cal Alliance countenances the language from its secretary to our addre much the worse for it. No self-re

much the worse for it. No self-respecting man will approve of such a gratuitous and base insult.

The truth is that in the case of a mixed marriage performed against her rules, should the Catholic party repent and wish to receive once more her spiritual assistance, the Church would adopt the following attitude. She would try to induce the non-Catholic partner to come before the Catholic priest, renew the consent in his presence, and thus be married before the Catholic Church. This can be done without attracting public attention.

This can be done without attracting public attention.
Should a case occur in which it is impossible to prevail on the non-Catholic party, and yet both parties wish to remain united, the Church knows how to temper all her laws with mercy. Lord Edmund Talbot, in his speech in the House, when the "Ne Temere" Decree came before Parliament in the beginning of the present year, met a case of the House, when the "Ne Temere" Decree came before Parliament in the beginning of the present year, met a case of the kind with these words: "The priest's duty in such a case was to report the matter to his Bishop, who, either by a general authority granted to him, or by an authority which he could obtain, would pronounce the marriage valid as from the date on which he was satisfied that the two parties wished to continue in the matrimonial bond. To his knowledge cases of that kind had occurred and been so arranged within the last two years in this country. Of course that also legitimised in every way the children born of the union." In other words, the Bishop could remove, by virtue of authority from the Holy See, the ecclesiastical prohibition or barrier which alone had prevented the consent of the two parties from effecting a valid marriage.

As for the 5th and last "fact." which

narriage.
As for the 5th and last "fact" which As for the 5th and last "fact" which the secretary of the Evangelical Alliance puts forward, little need be said about it after all that precedes. There is enough in what we have said so far to prove that, formidable as the indictment may have looked to those who judge from appearances, there is absolutely no reasonable ground for the Ne-Temeritis attack which has seized on all cheap Protestantism.

"The decree," says the secretary to the Evangelical Alliance, "inflicts hardships and cruelty on the children of mixed marriages: they are pronounced illegitimate." The Catholic Church does, indeed, declare the marriage invalid, and consequently the children born from it illegitimate, when it has been performed in defiance of her laws. The Catholic, as well as the non-Catholic party is perfectly aware of the views of the Church on the point—all the better aware, perhaps, since our separated brethren have taken the trouble to bring them prominently before the pubbring them prominently before the pub-lic. They know beforehand to what

lic. They know beforehand to what they expose themselves, and, as our priests know but too well, they often declare that they do not care or cannot help it, and so on. The consequences are before their eyes, and yet they go on. What then do they complain of? Where the hardships or cruelty? There is as much hardship and causity in the Where the hardships or cruelty? There is as much hardship and cruelty in the case as there is in that of a murderer who in cold-blood performs the deed and knows he is to be hanged for it.

But what is all that hubbub about the decree and its concerned.

and knows he is to be all that hubbub about the decree and its consequences? To those who profess not to care about, or to mind, the Catholic Church, what does it matter? It makes no difference in their case. The others, they either believe in the divine authority and origin of the Church or they do not. In the former case, how is it that their belief is not translated into deeds? If the Church is divine, her decisions bear the sanction of divine authority. He that believes this, must submit however hard it must be. If they do not believe in the divine origin and authority of the Church, why heed her decrees more than one issuing from the Mormons? Was it not Mr. Birrell who, in the discussion of Mr. Birrell who, in the discussion bell holds a different view. So that we

be married before a priest, Mr. Campbel holds a different view. So that we have a Pope and an anti-Pope as to what is marriage in the eyes of Heaven."

The whole question is there. They who deny the supreme authority of the Vicar of Christ must, by the fact itself, claim that authority for themselves. But then it is a question of credentials. Whoever claims divine authority must prove his title deeds. Our Church claims that privilege and produces her credentials in this case of marriage as in others. No other Church does so, and for very good reasons. The Evangelical Alliance opposes the State to the Pope. Another body might object their interpretation of Holy Writ, or their view of social welfare, and so on. But it is not the State that Christ has commissioned to teach His doctrine, nor is missioned to teach His doctrine, nor is Holy Writthe sole Rule of Faith. As for social welfare, or other like considerations, it would be an arduous task to justify its predominance, were it only on account of the endless divergences

n the views about the matter. In our case, one considers marriage either as a sacrament or a civil contract. either as a sacrament or a civil contract. If it is taken to be a sacrament, how can the State have jurisdiction in a matter of conscience? If it is a civil contract, why all this outery against our Church and her decrees? The latter cannot affect your contract, and there can be neither menace to the State nor hardship or cruelty. The State being in possession of the supreme authority, ac cording to this view, it is incomprehensible that so much noise be made about a "valueless decree.

The whole outery against Papal action in this case, as far as it is not due

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consistency. As another contemporary well remarks, one day they make the State omnipotent, protesting that no marriage it has approved may be challenged, and professing themselves content with the status of its authorized agents for marriages; the next fold. agents for marriages; the next finds them asserting the rights of their denominations and their rights as ministers to solemnize marriages. "One of them laid down in a sermon the amazing proposition that the State may interfere with no one's right to view meanings. one's right to view marriage as a sacra-ment, but it must require all to recog-nize in it alone the power to determine

nize in it alone the power to determine conditions of validity."

What this confusion of rights in the matter leads to was well exemplified in the case of the ciergyman who, last year, to avoid the penalties of bigamy, took a second wife "after the Scottish manner in a private house," and justified his action in the newspapers, declaring that he held this wedding "to be as Scriptural, honourable, and moral claring that he held this wedding "to be as Scriptural, honourable, and moral as any wedding in the United Kingdom, even if taken by a dozen priests and bishops in a cathedral." We may also quote from a Protestant Minister of South Vancouver, who at the time that the phrenetic clamour against the decree was at its highest wrote:

"While for my own part I will vote for the condemnation of the decree, I say that ten times more harm will result from the loose ideas Protestant minis.

from the loose ideas Protestant minis-ters have of marriage than from the promulgation of the Ne Temere decree. I know Protestant ministers in this city and province who assert that marriage and province who assert that marriage is nothing but a civil contract and is devoid of all religious significance. The charges of the Roman Catholics can be sustained in many instances. It a couple want to be married in a shop windo w or up in a balloon you cannot get a Roman Catholic priest to marry them, but you can secure the services of some upstart of a Protestant minister. I have often been approached to marry people in theatres and have refused. But I know other ministers who have not. I venture to say that not one Roman Catholic minister could be bribed to do that. One Protestant minister told me that he married a young couple who were in a hurry to catch a train simply by asking them if they wanted each other and tellthem if they wanted each other and the ing them to sign the papers. I venture to say that if the Protestant ministers continue to foster the light idea of marriage as many of them are doing, the divorce situation here will soon be as in divorces than in all the rest of the world." the United States, where there are me

Does this state of affairs not justify the contention of Leo XIII., that with repudiation of the Christian religion repudiation of the Christian religion from marriage, a very torrent of evil-has flowed not only into private famil-ies, but also into the States? Would the Eccyclical on Christian Marriage of our late Pontiff were better known and studied. No Christian could resist the studied. No Unristian could resist the cogent reasoning of that truly complete treatise on the question. The right of the Church to control marriage is shown there from the sacred character inherent in its from its first institution — marriage having God for its author, and be riage having God for its author and being from the very beginning a kind of foreshadowing of the Incarnation of His Son. It is also shown by a dignity of a sacrament which Christ willed to apply to it; by the action of our Saviour Who, in the exercise of divine anthority, possession of the supreme authority, ac cording to this view, it is incomprehensible that so much noise be made about a "valueless decree.

The whole outery against Papal action in this case, as far as it is not due to local bigotry," remarked appropriately a writer in the Month, "springs from the perennial conflict between Casarism and the Chursh—the intolerance manifested by the secular State against any limitations of its absolute power." But then, with the same writer, we find it strange that "Christian" ministers, who should resent the intrusion of the State into matters of conscience, are so blinded by their hard of "Rome," as to take arms against her in the present instance when she is merely standing for Christian principles. Still stranger is their in-

more and more to be understood even outside the Church by all true Christians who deplore the evils which owing to oblivion of the sanctity of marriage go on increasing, and make them rightly fear lest society and state "be miserably driven into that general confusion and overthrowfor order which is even now the wicked aim of socialists and communists," as Leo XIII.wrote. Of the many instances of return to such saner views, one of the noblest, among the recent ones, is to be found in the remarkable address delivered last year in Simis by the Anglican Bishop of Lahore. We cannot better conclude our articles on the Ne Temere Decree than by referring to and quoting

from that document.

His Lordship considered the question of divorce from two standpoints: the teaching of the New Testament, and the law of the Church regarding it. The following is the part which serves our purpose. The Bishop passed to consider the question of how far they, as clergy of the Church of England and the laymen of that Church, being loyal subjects of their country and king, were bound to maintain and guide their practice by such Acts of Parliament as might be passed in conflict with the law which, as Churchmen, they had received.

For his part, his Lordship said, he would meet that suggestion with the flattest refusal it was possible for him to give. He believed it was simply a case of rendering unto Caesar the things that were God's. No one, Christian or non-Christian, with the New Testament in his hand could question for a moment that Jesus Christ considered this vital matter of the marriage tie and of the conditions which from that document.

His Lordship considered the question

matter of the marriage tie and of the conditions which should characterize it, as fallshould characterize 16, as lating within His own sphere of charge and teaching, and as affecting most closely that Kingdom which He came to establish; "and I cannot imagine," added his Lordship, "how any loyal and earnest disciple of our Lord can suppose that in disciple of our Lord can suppose that in regard to such a subject it is open to us that we can, without being false to Him, accept for guidance and practice the authority of a body which does not even profess to base its decision on the word profess to base its decision on the word of God, or to have respect for the laws of His Church, but reaches its conclusions on grounds only of general expediency, or as it is believed, for the welfare of the State." Parliament was, as they knew, made up of men of almost every form of religious belief, and, what was worse, men of no religious belief whatever. Continuing, his Lordship said, he valued the principle of Church establishment; it was invaluable that establishment; it was invaluable that establishment; it was invaluable that the country should have some such rec-ognized and organised body; yet he would infinitely sooner sarrender it, with whatever benefits it conferred, than accept the doctrine that the internal life of Christ's holy Catholic Church should be regulated or administered by

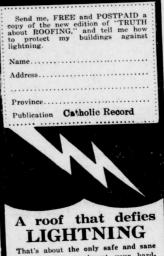
should be regulated or administered by the Houses of Parliament, constituted as they now are.

Consciously or not, the Anglican Bishop is here inspired by the teaching of the "Roman" Catholic Church. The principles which he asserts are those which every Christian at least "with the New Testament in his hand" ought the New Testament in his halo to accept, and the hatred of Rome alone could blind the Evangelical Alliance, or any religious body which claims to be Christian, to the extent the appeal of their Secretary shows them to be blind-

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ed. If they are Christians, if they are desirous of following the dictates of the safety of morals and the happiness of families, rather than suspect her of families, rather than suspect her of hostile intention, and falsely and wicked-make use," as Leo XIII. wrote, "of the

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Apostolic Delegation. Ottawa, June 13th, 1905.

Thomas Coffey

Iy Dear Sir.—Since coming to Canada I have
a ready of your paper. I have noted with satisare and the same coming to canada I have
a ready of your paper. I have noted with astrong
tity, and, above all, that it is imbued with a strong
holic spirit. It strenuously defends Catholic
tepiles and rights, and stands firmly by the teachsand authority of the Church, at the same time
moting the best interests of the country. Follow
these lines it has done a great deal of good for
welfare of religion and country, and it will de
tre and more, as its wholesome influence reache
tre Catholic homes. I therefore, earnestly recomdit to Catholic families. With my blessing or
ur work, and best wishes for its continued success
Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.
Apostolic Delegate

Liverstill of Ottawa.

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read you 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 trul Catholic spirit pervades the whole. Therefore, wit pleasure, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to remain.

Tours faithfully in Jesus Christ.

TD. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, APRIL 13, 1912

ST. PATRICK THE PROTESTANT

Of recent years it has become quite customary for Protestant ministers to claim St. Patrick as a Presbyterian, Anglican, Baptist or Methodist. We are in receipt of clippings from readers in various parts of the country containing accounts of these amusing claims With one of these was enclosed an account of the burning elequence of a socialist orator who claimed that our Divine Lord "was a socialist agitator as against the individualist !" We have not as yet noticed that the Christian Scientists count St. Patrick amongst the followers of Mrs. Eddy, but if they were familiar with the many miracles attributed to the Apostle of Ireland in the ancient Lives, they would have a stronger case than the older but still omnaratively recent sects.

Hilaire Belloc in his last essay in the Catholic World on the Results of the Reformation, says:

"Hence you may perceive, as a note "Hence you may perceive, as a note running through the modern world, wherever the effects of the Reformation are most prominent in it, a simple unquestioning faith in mere statement, which the simplest Catholic peasant could discover to have no true intellectual arthority whethers." tual authority whatever.

This mental attitude makes possible the most reckless statements by notoriety-loving pulpiteers, with the assurance that at least some of their credulous and ignorant hearers will hail them as prophets of a nev

"Possession is nine points of the law." Catholics possess St. Patrick and have been in undisputed possession for fifteen hundred years. Through good repute and evil repute, through the glorious epoch when Ireland, the Island of Saints and Scholars, sent its missionaries all over Europe to kindle or keep alive the sacred fire of Catholic faith, through the dark days of flendish persecution, the Irish people! have clung tenaciously to the Faith of St. Patrick, and they have remained what they were in Patrick' time, Catholic and Roman.

St. Patrick, the Baptist or Presbyterian missionary, would be an egregious failure if he were not a Protestant myth. St. Patrick the Catholic apostle of Ireland, educated by the great and saintly bishop of Auxerre, and commissioned by Pope Celestine, is a great historical figure, whose work has remained consistent with itself throughout the changing conditions of the ages.

St. Germain, Bishop of Auxerre, was not a Baptist nor an Anglican nor s Homerite. He was commissioned by Pope Celestine to go as his representative to root out the Pelagian heresy in Britain and to direct the Bretons in the

This fact is recorded by the contemporary St. Prosper of Aquitaine. This is the teacher at whose feet St Patrick learned Presbyterianism!

In the ninth century Heric of Auxerre wrote the life of St. Germain, and claims as one of the glories of that Saint that he was the teacher of St. Patrick, and that it was the same holy bishop who commended Patrick to the

"Since the glory of the father." writer Heric, "shines in the training of the bildren, of the many sons of Christ whom St. Germain is believed to have had as disciples in religion, let it suffice. had as disciples in religion, let it suffice to make mention here, very briefly, of one of the most famous, Patrick, the special Apostle of the Irish nation, as the record of his work preves. Subject to that most holy discipleship, for eighteen years he drank in no little knowledge in Holy Scripture from the stream of so great a well-spring. Ger-main sent him, accompanied by Segetius his priest, to Celestiae, Pope of Rome, approved of by whose judgment, sup-ported by whose authority and strength-

ened by whose blessing, he went on his way to Ireland."

It was Pope Celestine who gave to Patrick his name Patercius or Patritius foreshadowing that he was to be Pater civium, the father of his people; before this he was known as Succest.

Heric, the biographer of St. Germ in the midst of the records of the great man whose life he was writing, was a thousand years nearer St. Patrick and his time than the modern preacher, and en-thousand times nearer the truth.

The Collectio Hibernensis Canonum which Cardinal Moran says is of unquestionable authority and dates from the year seven hundred, assigns to St. Patrick the famous Synodical decree: "If any difficulties arise in this islanlet them be referred to the Apostolic

In the Book of Armagh is found the amous Patrician Canon, the first part asserting the primatial rights of the See of Armagh, the second asserting the supremacy of the Chair of St. Peter over the See of Armagh itself, as well as over all prelates and judges in Ireland. The fact that Secundinus is mentioned as one of those who issued the decree proves that it was issued before his death, and therefore, at the latest before 457. The following translation is by the Protestant Usher:

"Whenever any cause that is very difficult and unknown to all the judges of the Scottish nations shall arise it is rightly to be referred to the see of the Archbishop of the Irish (that is to say, of Patrick.) and to the examination of the prelate thereof. But of these by him and his wise men a cause of this nature cannot easily be made up, we have ture cannot easily be made up, we have decreed it shall be sent to the see Apostolic—that is to say, to the Chair of the Apostle Peter which hath the authority of the city of Rome."

The authenticity of this decree is not disputed by Protestant scholars. But some hold that it proves nothing regarding the Primacy of Rome merely that Patrick acted wisely in appointing some Court of Appeal.

When in later times arose the grave question of the date of Easter and the orm of tonsure, the Synod of Magh-Lene in 630 recognized that it was s matter of obligation to refer the matter to Rome, and the Irish prelate acted accordingly.

This fact alone is cenclusive evidence that Patrick and his converts were Catholic and Roman.

But some of the Protestant St. Patrick's Day preachers say that there is nothing in Patrick's own writings about distinctively Catholic doctrine and practice. The Confession is a brief accoun of his life and labors in Ireland, not a controversial work. There is not a single statement so far as religion is concerned that might not be made by a Catholic Bishop of any age. He refers, as evidnce of how the Irish are become a people of the Lord, to the fact that ' the one of Scots and the daughters of their chieftains are seen to become monks and virgins of Christ."

And in the Epistle to Coroticus he thus refers to the priesthood and absolution:

"I have part with those whom he called and predestined to preach the Gospel amidst no small persecutions even to the end of the earth, even though the enemy envies me by means of the tyranny of Coroticus, who fears neither God nor His priests whom He chose and to whom He granted that highest divine sublime power, that whom they

St. Patrick was called as was St. Pau directly by God, but besides this extraordinary mission, he had also the ordinary commission from Pope St. Celestine. All the ancient Lives of the Saint assert it all native annalists assert it : the Book of Armagh, the official record of the primatial See, asserts it; the ablest Protestant writers, like Archbishop Usher, and Professor Bury, admit it.

The "Roman Mission" was never

nuestioned till oar own times, and then only for controversial purposes, by cer tain scholars who rested their whole case on the negative argument—that if the Pope had sent him to preach in Ireland Patrick would certainly have mentioned the fact in the Confession He did not mention it precisely because it was perfectly well known to tho whom he addressed; and secondly, be cause his main purpose was to vindicate himself against the charge of rashness and presumption in undertaking a great and dangerous work for which he was not qualified by early education and previous training. He admits candidly his own unworthiness and want of early education resulting from his captivity in Ireland. His defence is that the task was imposed not by man but by God, and the proof is the success of his

Professor Bury, who employs the poasted modern historical method, rejects the flimsy negative argument on which Todd and his school sought, for controversial purposes, to deny one of the most clearly established facts of history. Professor Bury, late of Trinity College, Dublin, now of Cambridge, is a learned scholar and a Protestant.

The fact is that St. Patrick's Day and what it stands for looms so large in the world to-day, that the sensational preacher, unlike his sneering predeces sor, with owl-like gravity, makes the

preposterous claim that St. Patrick was a Protestant, sure, at least, of getting newspaper notoriety, and pretty certain also of deluding some of his credulou and ignorant hearers.

To the discerning it is a sign of the times and the highest tribute that the mountebank pulpiteer could possibly pay to St. Patrick and to his loyal and devoted children who are the cross bearers and missionaries of the English speaking world.

LANDLORDISM IN ENGLAND That Landlordism in England will not ong survive its downfall in Ireland is becoming more evident every day. Labouchere left instructions that his executors were not to invest in hereditable property in England or Ireland.

In the British House of Commons re cently Mr. Stanier advocated owner ship rather than tenancy in order to improve agricultural conditions in England. He held that ownership would give free dom of cultivation, security of outlay and an incentive to industry. The State or the county council would be a poor substitute for the private landlord. Mr. Jesse Collings wanted to know why the English tenant farmers were to be treated as of less account than the Irish He pointed out that there is ever opportunity to secure land in England In one week in June, 1910, there were 17,600 acres in 30 counties of England advertised for sale. The solution h advocated was state-sided purchase. It is interesting to note that labor men bers opposed small ownership and state aided purchase, which they denound as a scheme in favor of the landlords Secretary Runciman was non-committal holding that in this period of transition it were unwise to rush into any large cheme, as the change to scientific farming might render such form of tenure unsuitable. The motion was rejected by a majority of only 56.

It seems that whatever be the ult mate solution Landlordism is doomed. It is extremely probable that the Land lord party will themselves favor state aided purchase, and that the radicals will advocate nationalization of the land. If the question should not become pressing in the near future the indications are that national ownership will grow more and more in favor and besome the policy of the Liberal party.'

GOOD TACTICS OF THE IRISH NATIONALISTS

When the Associated press proclaim to the world that the Conciliation Bill granting woman suffrage was defeated by a narrow majority, the despatch added that the bill was killed by the Irish Nationalists, not one of whom voted for it, while all other parties were divided. And this was followed by the naive explanation that they must have thought it would interfere with the Home Rule measure.

A little consideration will show that not only the fate of Home Rule but of the Liberal party and programme depended on that vote, and the nationalists, astute parlimentarians as they are. recognized the fact and saved the situ-

The Liberals and their allies received in the last election a clear mandate from the people of Great Britain and Ireland to pass the Parliament Bill, which greatly curtails the power of the House of Lords to block legislation demanded by the people. But their power s only curtailed. They can still block Home Rule, Welsh disestablishment or Franchise Reform for two years. And the carrying out of the Liberal policy on any or all of these measures depends on the maintenance of the Government and its majority for the next two years.

Now a Cabinet's first duty is to agree or when irreconcilably divided to resign. Mr. Asquith is strongly opposed to woman suffrage, Lloyd George is an enthusiasticadvocate, Mr. Harcourt is on one side, Sir Edward Grey on the other, Lord Lorburn is opposed to Lord Mor ley. The rank and fyle are likewise divided. If the woman suffrage bill had carried it would have wrecked the Government and blasted the hopes of the Irish party.

No doubt many Liberal member voted against the bill for like reasons while Unionist members could hardly be expected to lose such a golden opportunity to bring the conflicting ele nents in the Cabinet into open war.

The Nationalists have rescued the Government from an impossible position and saved not only Home Rule but the whole Liberal programme from certain shipwreck. And they have done so without any injustice to the cause of woman suffrage, whatever be its merits or demerits. Notwithstanding the fact that many members and many cabinet ministers were pledged on this question it has never received the sanction of the people. Lloyd George himself, in 1907, stated the case fairly

"Before the Government could bring in a Bill on a gigantic question of that sort, it ought to have been before the sort, it ought to have been before the country in a definite and concrete form. He could not conceive of a revolution of this character being introduced into our Constitution without the

that the four hundred members of Parliament pledged to Woman Suffrage had really consulted their constituents about it . . and it would be a very serious departure from all precedent if it were possible to introduce a Bill of that magnitude without giving fair warning to the country that it was intended to deal with the subject."

Had the Conciliation Bill passed, however, the ministers could not have escaped the responsibility of deciding whether or not it should have in three uccessive sessions the facilities needed to bring it within the scope of th Parliament Act. Then either the suffragist majority in the cabinet would have had to back down from the position taken during the debate on the Bill, or the Premier and those ministers who agree with him would have been compelled to surrender their position and convictions. They would have to agree or resign. A cabinet irreconcilably dividedion so momentous a question. a question amounting as Lloyd George said to a revolution, could not retain its self-respect nor the confidence of

FOOD PRICES The Christian Endesvor World rightly states that "what men want is the certainty that every man willing to work shall get a chance to work and get for himself the full results of his work A contemporary states that in these twenty-eight words is as fine and conclusive a statement of the labor movement and its basic cause and ultimate end as may be found anywhere to-day. Very true indeed! But there is a point overlooked by both editors. Let us admit that every man is working and that he gets a fair day's pay, then come along the Big Interests, the Captains of Industry, the Combines and the Trusts These gentlemen meet in solemn conclave and resolve to put a selling price on the people's food stuffs which make the rate of wage yesterday inadequate to purchase the people's food to-day Then the unrest begins again in the in dustrial sphere, and why should we won der that such is the outcome? The difficulty in dealing with the con spirators-for conspirators they are-in manifold. They can, and do, use their immense capital with both electors and legislators to the end that they may be permitted to carry on their exe crable schemes to get rich quick. Trials of these people, which lately took place in the United States, demonstrate that even judges and juries are not ex empt from their influence. A radical friend of ours the other day said that the proper way to deal with them would be to put them in gaol first and try them afterwards. Let them live on bread and water while the case is being appealed from one court to another. The whole situation is gloomy in the extreme. How can we hope for ideal conditions when a goodly centage of the electors put their franchise up for auction when an election is on. We hope some way may be found of bringing about better conditions. Peace and happiness in the in-

dustrial sphere might be achieved by

making it a criminal offence, without the

option of a fine, to duly enhance the

price of our provisions.

STRANGELY INCONSISTENT The Rev. J. G. Inkster, pastor of the considerably in the lime-light. He is recognized as a good citizen and a kindhearted gentleman, and we confess to some regard for him. Whenever he breaks into antagonism towards the Catholic Church we place the blame, not so much upon himself as upon his Presbyterian training. Oftentimes he throws a bouquet at us, but sometimes we regret to say, he puts a stone in it, Perhaps we should not blame him overmuch, because his position, like unto that of all other non-Catholic clergymen, is one of dependence on the pews The stone in the bouquet is intended to provide against his being looked at askance by those of his congregation who have graduated from the very narrow school of Presbyterianism, whos prophet is John Knox and who still regard the Pope as the Man of Sin Amengst non Catholic controversialists when attacking the Catholic Church the overmastering attribute is inconsistency. Read this utterance of Rev

Mr. Inkster: " Let us rather tear down the golde god of money and erect one of a higher nature; let us instill into the youth that there are higher ideals in life. The de sire to amass wealth and make a fortune to get rich, seems to be a fever, a disease which has a strong hold upon the people of to-day, a disease which must be treated and cured, and the idea that the getting of money is the highest aim of man must be driven from the mind of the boy of the coming genera-tion who is to be the man of to-morrow.'

Times without number has it been claimed by some non-Catholics that evidence of the decay of the Church is to be found in the fact that Catholic countries as compared with Protestant countries are poor, that the abounding wealth of the former is proof positive that their doctrinal standards must be quite right.

god of money. The variety and conerning the Catholic Church is infinite. A pity it is that our good friends do not study the Church from within instead of forming their opinions about it from without and from its enemies.

> A CHRYSANTHEMUM CHRISTIANITY

We respectfully submit the following rom Christian Work and Evangelist, to the calm consideration of our fellow citizens belonging to the Ministerial Association who are wont to advertis their up-to-date sermons for the Sabbath on bill-boards in front of their comfort ably upholstered meeting houses. The ideal church which is in the thought of Mayor Gaynor, a non-Catholic, is the church surmounted by a cross-the church in which ever burns the little anctuary light denoting the Presence of the Holy of Holles. The Christian Work and Evangelist says:

" Mayor Gaynor talked very frankly "Mayor Gaynor talked very frankly the other night at a dinner of the Congregational Club of New York. He wonders how much good the ministers are really doing. They expect the mayor to shut up the saloons, close the gambling houses, and stop every vice and social evil, within twenty-four and social evil, within the does and social evil, within twenty-four hours, and they criticize him if he does not do it. But, he says, they have been preaching thousands of years to get the ten commandments obeyed, and they have not succeeded very well yet. How far, said the mayor, does your influence extend? Do you reach out among the people? You can preach intellectual discourses, but how far does your influence in the community extend? Do fluence in the community extend? Do you reach out among the unfortunate and the lowly and those who want to be peted that a poor man will stand at the door and be afraid to go in? Does the great heart of Jesus throb in you—the One who took all the lowly by the hand and said, 'Come unto Me and I will help you?' You must answer that question for yourselves. When I go to tion for yourselves. When I go to the churches, one quarter filled, in this city, and look at the fine pews and car-pets and cushions and the absence of anybody who has on his hand the sign of toil, I wonder whether all this is a failure after all. We meet in our little coteries and think we are very good, but is the spirit of Jesus among us? In the last analysis of everything we have to answer that question. How much good are you doing? Are we growing in spirituality and virtue, or not?"

A SAMPLE SLANDER

The editor of the Dundee (Scotland) Courier is not as wise in his generation as the editors of the Orange and som other papers in Toronto. When they tak it into their heads to publish a slander about the Church they are very careful

to make the charge of such a general character that a policeman cannot legally interfere with them. The following editorial article, which we take it from the St. John Globe, a secular paper, goes to show how careful should be the procedure of the Orange traders in bigotry:

A somewhat remarkable political libe suit was tried at Edinburgh two weeks ago, the facts developed showing how far partisanship will go in an effort to poison the public mind. The action was brought against the Dundee Courier, a Unionist paper, by the Bishop of Cloyne, Queenstown, Ire., and six priests, because it was alleged in the Courier that the "realizious authorities" Courier that the "religious authorities of Queenstown had abused their religi-ous influence over the Catholic laity to cure the indiscriminate dismissal of all Protestant shop assistants in the and had ruined the business of a Roman Catholic shopkeeper who had refused to discharge a Protestant employ. The principal defence of the newspaper that the article was intended for po cal purposes. It was not suggested that the statements were true. No attempt was made to show there was any basis for them. It was made quite clear that the object of the article was to make the people of Scotland and England be-lieve that the Irish people were intoler-ant, and that they would not fairly treat the minority in case the proposed address to the jury that "politics were no excuse for slander," and the jury returned a verdict for the plaintiff's, giving the Bishop £200 damages and each priest £50 damages. This case led to the London News remarking editori-

to the London News remarking editorially:
Usually the Orange politician is prudent enough to frame the fiction so generally that it is impossible to bring it for exposure before the courts. On this occasion, quite unwittingly, as the defendant's counsel rather naively indicated, the story was made sufficiently precise to give the court a chance, and the result the exposure of about as disgraceful a the exposure of about as disgraceful a lie as was ever concocted for political purposes. These lies are profitable: they would not be invented and circulated if they were not. Knock the fable of Catholic intolerance out of the Orange case against Home Rule, and what appeal has that for a sane Englishman? Well, the Edinburgh verdict knocks that fable out of the Orange

"THE MEMBERS of the police force in Toronto should not be members of any secret society," says the Globe, but none of the present generation will be alive when such a desirable end may be attained. Our conviction is-and we wil apologize if nistaken—that membership in the Orange and other societies is considered one of the qualifications for holding office in Toronto. If a burly Now we have the Rev. Mr. Inkster, and Orangeman be guilty of some slight inthere are many more like him, who tell discretion on the streets of the Queen us that we should tear down the golden City, and if a burly policeman takes him

in charge, and if the party of the first part gives the pass word-we will say, "to hell with the Pope "-the man with the baton may be inclined to soften and allow Bro. So and So to go on his way reinicing.

"HOME SWEET HOME" FADING Windsor Record:—If our churches had more reading clubs, if there were more debating societies, if we had more more debating societies, if we had more gymnasiums, if we paid more attention to winter sports, if we went in more for outdoor athletics in the summer, if we had central and branch mechanics' institutes, if we had good swimming facilities, if we had all these things, then we would not be worrying over our fathers and our brothers, and trying to stampede public opinion to banish the bars. The bars would disappear for leak of boats. bars would disappear for lack of busi-ness, or at least a great many of them would be closed up.

So often have we written along this same line that we think our Windsor contemporary must have been prompted to write the above by having read its name-sake of London. Another thought may be added. We would have better boys and better young men, seeking no the bar-room gaiety, if some fathers would remain at home instead of going to the clubs, and if other fathers would give only one or two evenings a month to the benefit society and no evenings at all to the politico religious cath-bound organizations, and if the mothers would spend their evenings in the family circle and make home a paradise, instead of gadding about to bridge parties, tea-andgossip meetings and cultivating mannish habits on the rostrum, promoting suffragettism.

TWO OF A KIND We were under the impression that the publisher of the Orange paper in bigotry and ill-will amongst the people of that city and the concession lines, but his patent right has been seriously infringed upon. A short time ago there came to the Queen City an ex-monk who was never a monk, but an opium-eater. carrying a well packed suit case conwould fain scatter amongst ill informed pertaining to the Cat olic Church. The taken in hand by a young preacher who has lately attained some newspaper notoriety which places him at the end brethren of the cloth. It will now be amusing to watch the fight for territorial rights which will be carried on by the ex-monk who was never a monk and the editor of the Orange paper who likes the lime-light and hates the Pope for dollars and cents.

FOOD FRAUDS

A new broom sweeps clean. A pity it is that as the days go by the man who handles the broom often lessens his nuscular energy. We hope that this will not be the case with the Hon. Mr Nantel, the new minister of Inland Revenue. He has resolutely set to work to expose those who adulterate our foods. including those who manufacture sum mer drinks which contain ingredients they are accompanied with the issuing of warrants for the arrest and punishment of wrong-doers they will be of little avail. The law, however, is weak in some respects. Take the case of a summer drink very extensively advertised It contains cocaine, but in such minute quantity as will not bring it within the provisions of the law. One drink of this villainous compound will not, of course, be of serious injury, but the very small quantity of cocaine contained in it produces the cocaine habit. We know one young man who took twentyfive glasses of the drink every day. The only safe way is to put the abominable stuff out of commission altogether.

DEATH OF FATHER COURTOIS

As we go to press the sad intelligence reaches us that London Diocese has lost another of its most estimable pastors. Father Courtois was in earnest, painstaking and ardent priest of Holy Church ever ready to respond to the call of duty. His flock held him in highest regard, because he was to them a faithful shepherd. The press report refers to the death of their holy pastor of souls as follows:

Rev. Father Courtois of St. Josehim's parish, London diocese, died suddenly at St. Joachim Sunday afternoon at 2.30 services in this city at St. Peter's Cathedral last week. While in this city he was not well, and took a turn for the worse on Saturday. Father Courtois was 44 years old, and was born in the City of Quebec. Rev. Father St. Cyr prepared him for death. He will be buried in St. Joachim on Wednesday morning at 10 o'clock, His Lordship Picken. Fallon celebrating the funeral Bishop Fallon celebrating the funera

It was the common people who helped Christ by hearing Him gladly, not the scribes and Pharisees. — The Ram's

THE SOUL OF THE IRISH MOVEMENT

Before these lines are in the hands of

our readers the long expected Home

Rule Bill will have been given to the public. Its exact provisions will then be made known, and although at the time of writing its extent and scope are still veiled in the womb of the future, for the sake of England and the Empire no less than for Ireland's sake, we hope it will be found to have been conceived in a generous and trusting spirit. If so it will undoubtedly be accepted by the people of Ireland, and the century-old feud that has divided the two nations, with such disastrous consequences to both, will have been healed. A little more than twelve months ago, speaking at the St. Patrick's Day be London, Mr. Redmond spoke thus hopefully of the future: "The struggle between England and Ireland is ended. All bitterness has left our souls. We want peace with England. We want friendship with the English people. We want our proper place in the British Empire, and to bury fathoms deep in the ocean of oblivion and memory the wrongs, the miseries and the oppres sions of the past." England is knock ing at the golden gates of Opportunity. If she is wise she will not spurn the gift Ireland offers her-the lovalty of millions of generous hearts at home and throughout the world. And because we wish her well, because we realize that she is the greatest secular agency for good in the world to-day, we earnestly pray that the Home Rule Bill may prove to be the coping stone in the arch of Peace. For as we have already said in the course of these articles, Irish Home Rule is not only a question Toronto, which we may call the Maria of paramount importance to Ireland but Monk, had a squatter's right to the to England, the Empire, and the world liberal income derived from promoting at large. In a certain sense it is Ireland who is least concerned. Should the coming bill fall short of her just demands, it will, of course, be rejected. But what then? The fight will go on. The soul of this movement is the national sentiment of the Irish people. If English government of Ireland had been taining tracts devoid of facts which he as good as it has been bad, as successful as it has been unsuccessful, the mass of people who had contracted the habit of the Irish people would still demand the thinking with a kink in it on matters recognition of their nationality and the right to rule themselves. They have ex monk who was never a monk was never admitted defeat, and they will not admit it now. Ireland's protest against English rule does not rest on material grievances. Is there a Canaof the class in the estimation even of his dian who will read these lines who would not prefer to be badly ruled by Canadians rather than well governed by our neighbors to the south? Is there an Englishman who would not prefer to be badly governed by Englishmen rather than well governed by Frenchmen and Germans? And is Ireland, the cradle-land of patriotism, to be less patriotic? If England rejects the olive branch, if she is too ungenerous to make peace, the old feud will be re-opened. It will be had for Ireland, but will it be good for England? Can she afford to do without any of her children? Is the loyalty of Ireland and the millions of her exiled sons not worth her something? We believe that it would be of incalculable benefit to her, and we he lieve, moreover, that she realizes it herself. And so we conclude our series of injurious to health. The issuing of articles on Home Rule in the confident bulletins is very good work, but unless hope that all will be well with the old Land which we love so deeply and with the Empire for which that Old Land has done so much. · COLUMBA

NOTES AND COMMENTS

THAT THERE is room in Canada for the Catholic Truth Society, whose work we commented upon two weeks ago, is clearly demonstrated by an indecent paragraph in the Toronto World describing the ceremonies of Palm Sunday. The palms were distributed in Catholic churches, says the scribe, "as a sacred token of good fortune for the coming year," and "accepted as a charm against misfortune," by "some non Catholics who attended." Further on, he imputes to an "Irish Roman Catholic" the statement that 'it (the palm) puts the banshee on any Irish family failing to secure The paragraph, referring as it does to the devout observance of one of the most sacred mysteries of religion, is as malicious as it is indecent, and the management of the paper should be made to understand this in no uncertain

THE RECENT regulations regarding sacred music, to which the Holy Father referred in his address to the parish priests of Rome, have been published. They are really a repetition of the injunctions laid down in the Motu Proprio of 1908, with certain practical admonitions for facilitating their execution. The Gregorian melodies are to predominate, and the participation of the laity in the chanting of designated parts of the sacred liturgy is to be encouraged. Women are strictly forbidden to form part of the public choirs, but nuns and their pupils may sing in their own chapels and oratories, according to the rules of the Sacred Congregation of Bishops and Regulars. These regulations, so in harmony with the spirit of the Church in past ages, are especially

out the world is greatly to be desired.

COMMENTING UPON the presentation short time ago of a Bible to Senor Madero, President of Mexico, by representatives of the American Bible Society, Father Walter Dwight, S. J., writing in America, reverts to the fact that eighty years before John Eliot translated the New Testament for the Indian tribes of New England, a Spanish Dominican named Benedict Fernandez, "Vicar of Mixtecca in New Spain." translated the Epistles and Gospels into the most prevalent language of that province, and that another Dominican Diego de Sta. Maria, vicar of the Province of Mexico, (who died in 1579), was the author of a translation of the same into the Mexican tongue or general language of the country. Further, while it pride that there was a printing press in chusetts early in the seventeenth century, the earliest known production of which is a small broadside dated Cambridge 1638, an entire book, "Escala Espiritual para Llegar al Cielo" ("A Spiritual Ladder for Reaching Heaven") was published in Mexico prior to the year 1540, or more than a century before.

WHILE, THEN, Senor Madero, with the characteristic courtesy of his race, received the delegates and graciously Father Dwight, "their hearts were wonderfully comforted ") he might have relieved their minds of the obstinately cherished notion that they alone had a monopoly of enlightenment and of knowlledge of the Sacred Scriptures. This, despite their disclaimer, was quite evidently the thought uppermost in their minds in placing their mutilated Bible in the President's hands. "It was not." said the spokesman, " because we thought you unacquainted with the precious volume or its contents, but because we could find no method more appropriate in which to congratulate you for the merited and high honor which the Mexican people have recently conferred on you." Fair speech was there, but it but thinly veiled the real motive of the gift. What this was, the spirit notoriously characteristic of all Protestant attempts at undermining the faith of Catholic peoples, makes self-evident. Truth and modesty have ever been strangers to them in this regard, else their boast to have circulated "almost a million copies of the Bible in Mexico" would have been tempered by the knowledge that the Catholic Church with the true Bible was centuries beline has served to instil into them a better spirit. They will, it is to be supposed, continue their meddlesome operations in Catholic countries so long but as they can find dupes willing to furnish the ways and means. Meanwhile, the Spanish American is not likely to be so easily deceived.

As a single instance of the " hopeless backwardness" of the Latin races and of South America in particular (a subject that has not been overlooked in these columns, may be cited a description of one of the great daily newspapers of the Argentine Republic, La Prensa of Buenos Aires, which appeared in the Springfield Republican. on occasion of the death a short time ago of its founder, Dr. Paz. La Prensa's office of publication is described as the most costly and sumptuous newspaper office in the world, and was the object of envy of the delegates from the United States to a press convention held in Buenos Aires last year. It does not merely shelter its presses and furnish desk room for its editorial staff, but indulges in luxuries that no other paper seems ever to have dreamed of. An auditorium for concerts, lectures and receptions to celebrities, is one of its features. Then it has luxurious apartments which are at the disposal of distinguished visitors; a gymnasium and baths for its staff; salons for women; Louis XIV. editorial rooms; a 200 foot tower crowned with a statue and an electric light visible from all parts of the city, are other features impressive to the beholder from abroad. But the prestige of La Prensa is not confined to its material equipment. On the intellectual side it is described as a newspaper of the first rank, notable in particnlar for the comprehensive way in which it covers the world's history day-by-day. And yet it is not the greatest daily in the Argentine, being surpassed by La Nacion. Not characteristics these of backward or unenlightened people.

IN THIS CONNECTION, OUR New York contemporary, America, has something to say of Argentina's equipment in the matter of schools. Here again, the physical features might even, according to our northern notions, be called extravagant. Its school buildings are sumptuous in the extreme, as are those of its university and colleges. The New York World Almanac is quoted as saying that " Argentina has spent probably

more per head upon each school child than any other country except Australia." Besides common schools Buenos Aires has four national colleges, three normal and various technical schools. Its university, with its several faculties, including law and medicine, had in 1901, 3,562 students. There is also a national library, a national museum, a zoological garden, and an squarium. There are 20 asylums for orphans and indigent persons, and 15 well-appointed hospitals. Over and above all this, it is one of the most beautiful and modern cities in the whole world. All of which goes to show that the northern contin ent has a deal to learn from South America.

THE ITINERANT individual known as Billy " Sunday " broke all records for attendance, converts and donations" in a recent revival campaign in West Virginia, says a press despatch. He made 8,437 converts and cleaned up \$17,000 in the collection, all of which, the despatch adds, goes to Sunday. This is bad news for baseball "fans," being liable to upset the equilibrium in the higher reaches of the sport. What is to prevent the classical Tyrus Cobb, for nstance, from taking to the field which the reverend "Billy" has found so profitable? A diamond reputation is evidently a valuable asset in the sphere to which the latter individual has transferred his allegiance and Mr. Sunday's demonstration of this fact is liable to precipitate accepted their gift, (whereat, says stampede. Meanwhile the Johnstones the Hinckses and the Stauffers may tremble for their laurels.

OMNIA RESTAURARE IN CHRISTO

The Men and Religion Forward Movement, which is at present sweep-ing over the country under the auspices of the Protestant Episcopal church and combined evangelical denominations, has met with criticism and opposition from an unexpected quarter. It comes has met with criticism and opposition from an unexpected quarter. It comes from the pastors of the Lutheran church, embraced within the Long Island Pastoral Conference of the Missouri Synod, who have always laid claim to the distinction of being strongly evangelical. In a circular, issued from Brooklyn, N. In a circular, issued from browsys, iv., and signed by a committee of five members, they protest against the Foyward Movement because of the inconsistency it involves of waiving all denominational differences. They also minational differences. They also aphasize the point that "it is contrary the will of God to ignore or make the of doctrinal differences."

light of doctrinal differences."

In taking this position the Lutheran synod comes close to the principles of the Catholic Church, which has always maintained that doctrine is of the essence of Christianity and that to believe wrongly is of itself to act wrongly—for it is neresy, which from the days Christ and the apostles had been rewith the true Bible was centuries before them. But experience has taught
that no amount of evidence along this
like and the appares had been regarded as a crime, beginning with the
intellect, and ending in the corruption
of the heart. St. Paul in his second pistle to Timothy is very plain on this epistle to Timothy is very plain on this subject, when he tells his beloved disciple: "For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn 'away their hearing from the truth, but will be turned into fables." And again in his epistle to the Galatians he

will be turned into fables." And again in his epistle to the Galatians he writes: "As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received; let him be anathema." Now this gospel, contains both articles of faith and present of morelity. To think that we can ing ourselves about the former, taking it for granted that it makes no difference what we accept or reject in our beliefs, is as preposterous as it is un-Christian. It leads to an indifferentism, strangely at variance with the teachings and practices of the Apostolic age." St. Paul in his epistle to Titus says: "A man that is heretic, after the first and second admonition, avail knowing that second admonition, avoid, knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own

judgment." The Lutheran ministers of the Long

The Lutheran ministers of the Long Island conference explain their opposition to this widely heralded and much-exploited Forward Movement in the following argument, which is certainly held within Scrip aral lines:

"We cannot understand why any thinking man cannot realize the seriousness of conditions. The case is plain and simple enough if duly considered. If, for instance, the doctrine of the Apostolic Succession of the Episcopal church is Scriptural, then we preachers, who is Scriptural, then we preachers, who have not been ordained by an Episcopal ian bishop, have no right whatever to be and remain incumbents of the holy be and remain incumbents of the holy office of the ministry. If the doctrine of immersion, so tenaciously held by the Baptist church, is Scriptural, then all we, who have not been immersed, are not baptized. If the doctrine of an election to example demonstrate tenath election to eternal damnation, taught by the Calvinists, is Scriptural, then we are deceiving the people by preaching that Jesus died for all sinners, and that God will have all men to be saved. If the doctrine that Christ's body and blood are not really present and orally partaken of in the sacrament by all com-municants is Scriptural, then our Luthmunicants is Scriptural, then our Lutheran church is misrepresenting our Saviour in saying that they are. If the doctrine that the Bible is not verbally inspired is Scriptural, then we are making far too great demands upon the people by teaching that the Bible is the verbally inspired Word of God, and that it is to be received and believed as such. "That these and many similar different saving sa

"That these and many similar differ-ences should not be worthy of recogni-tion and of the most prayerful and caretion and of the most prayerful and careful consideration on the part of all Christians and lovers of the truth and their Lord, and sufficient ground to preclude co-operation of those ameng whom these differences exist and until they no longer exist, is difficult to be understood by all such as have learned the word of

truth and have learned to stand for a definite theology on the basis of such word of truth, it being the unerring inspired Word of God."

There is nothing in this statement that the Catholic Church would not endorse. It is interesting to note, too, that it contains an expression of belief in the Real Presence, whi h while it may not mean as much as Luther's consubstantiation theory, is at least very substantiation theory, is at least very far removed from the mere bread and wine commemoration of the Last Supper, as practiced by most Protestants.

as practiced by most Protestants.

But it is entirely in another direction that these Long Island Lutheran pastors hit quare from the shoulder, and present the following severe arraignment of the Protestant Episcopal as well as s>called Evangelical churches:

"At their very inception the churches of the so-called reformed scheme of theology did not accept the Bible as the only norm of doctrine and rule of life, but at once subjected the Bible to the test of human reason, and have done the test of human reason, and have done s) ever slace, as history amply proves from the time of that memorable collo-quy at Marburg, in 1529, down to the present day. These churches have to a large extent tolerated and sanctioned differences of opinion in religious belief. large extent tolerated and sanctioned differences of opinion in religious belief. What may be termed a happy inconsistency, inasmuch as those who, either consciously or unconsciously, rejected some plain truths of Scripture, did not at once reject all, has in the course of years largely resulted into an unhappy consistency inasmuch as many in our day act on the principle that if some parts of the Bible may be subjected to the test of human reason, others may also be rejected. Thus many are now resping the evil fruits of an evil sowing. This also well accounts for the tendency This also well accounts for the tendency of our time to break away from al of our time to break away from all creeds without at the same time getting any closer to the Bible itself, which is the unerring inspired Word of God. Modern church life is full of inconsistencies, and is marked by spiritual indifference, a go-as you please Christianity, and a lack of thoroughness, conservatism, fervency, and consecration. At the same time, we well know, this very condition, which we so much deplore, is looked upon by not a few as approaching the ideal.

"In view of the great spiritual indifference manifested by many of the churches of our day, we also well under-stand that our conservative position will not be readily appreciated. But will not be readily appreciated. But this fact does not in any way move us to change our position, though it does make us feel sad to know that so many are indifferent to the truth and are breaking away from the old gospel and a good, sound Christianity, and that so very many are not at all willing to con-cede the seriousness and importance of destring differences. We are firmly doctrinal differences. We are firmly convinced that with our conservative position we stand on Biblical ground."

This position of the Lutheran Church against that of other Protestant denom inations seems to be honest and sincere enough—only it is not in harmony with the cardinal principle of Protestantism, as upheld by Luther himself—the right as upness by Lutner nimess:—the right of private interpretation of the Scrip-tures. In the practice of this right, which is embodied in the very essence and constitution of the Lutheran Church, it seems to be quite proper that the Episcopalian should insist upon the doctrine of the necessity of an apostolic succession, and the Lutheran, that such a thing is entirely unnecessary; that the Baptist should consider immersion as indispensable to the validity of baptism, while the Lutheran adheres to the sufficiency of sprinkling or pouring; that the Presbyterian should believe in the doctrine of an election to eternal dam-nation, and the Lutheran, abhorring this

as an atrocity, uphold the general dis-pensation of grace and damnation caused only by the free will of man.

This presentment of Protestant em-barrassment in so important a matter shows conclusively that the Lutheran church in its opposition to the men and religion forward movement is standing on treacherous ground. There is but one consistent course for it to pursue, and that is to discard the right of private interpretation of the Scriptures and claim for itself the distinction of supreme authority and infallibility. But as Luther tore himself loose from Mother Church for the very reason that she maintain her prerogative of supremacy and infallibility, such a step would on treacherous ground. There is but acy and infallibility, such a step would involve self-annihilation for the Luth-

eran communion.

The case is hopeless unless the Luth-The case is hopeless unless the Lutheran denominations, of which they are several, should determine to re-enter bodily the one, true fold of Christ, where there is but "one shepherd." Then they might join in a forward movement for the conversion of the world to Christ, without any contradictions in consistencies. tions, inconsistencies or misgivings. Then they could press forward under the banner of the Supreme Pontif, whose inscription reads Omnia restaurare in Christo.—Intermountain Catho-

THE CHURCH AND THE POOR

In the Cathedral of SS. Peter and Paul, Philadelphia, Rev. John H. O'Rourke, S. J., delivered the second sermon of the series announced for Lent. He took for his subject, "The Church

and the Poor."

"Poverty in itself," said Father O'Rourke, "is not evil, it is not sinful; no more than wealth is it evil or sinful. But no one can question but that it is the occasion of much sin, fearful wrong doing. It certainly opens the door ar leads to sin and is often the source leads to sin and is often the source of many and terrible crimes. No doubt its environmet is often one of sin and always one of suffering and pain. It takes a brave man or woman to resist sin, if by it the gnawing of hunger can be appeased, the burning thirst for drink satisfied, or the half naked frame clothed and warmed. If we can remove poverty, lessen or alleviate it, without doubt we dering a service both to the in-

WHO ARE THE POOR?

home where there is difficulty in getting sufficient food, and where, for lack of funds, there is domestic discomfort. That man is poor whose time, outside of perhaps scant hours to rest eleggy brain and weary limb, is not his own and is at the disposal of his employer. Poverty is the lot of those parents who cannot satisfy the dearest wishes of their hearts when children are ill or needy. The family that lives from day to day and never has a dollar for the morrow surely wears the badge of poverty.

ears the badge of poverty.
"How widespread poverty is in this sense becomes apparent upon the least inspection. Go down into the river wards and study for a moment the lot of the 'longshoremen.' How hard and incessant their lot. The work like the incessant their lot. The work like the slaves in Egypt. In heat and cold they labor. See the brilliantly lighted saloon, the property of the rich brewers. Opening like the jaws of hell, they received the wages of these poor overworked men. It's not in human nature to resist the temptations of drink. Into these dens they troop and there they leave their money, while wives are crying in the night for food. Will you stop this by a policeman at the corner who may be bribed to wink at it. It will take a divine power to cure that evil, that source of poverty.

will take a divine power to cure that evil, that source of poverty.

"Girls in stores and mills are poor. How they toil for paltry wages. Many hardly earn enough to pay for the shoes on their feet and the garments which cover them. They are ill-fed, hours long, two trips a day in crowded cars, where they are often subjected to indignities. Will these girls live to be the mothers of strong and healthy children, who will be the bone and brawn of the nation to-morrow? Are they building up the country who are sapping the ing up the country who are sapping the life-blood from the veins of the future mothers in the land?

A SMOULDERING FIRE

"Look at the men who ran our trolleys. They toil seven days a week, winter and summer, in cold and heat. There is no possibility of promotion, their wages are low, cost of living is their wages are low, cost of irving is excessive. These men are the rank and file of the nation. They are the poor. How long will they stand it? They will stand it till they know their strength and then we shall have a revolution worse than the rising of the

"Go in the New England States. Enter the mills of Massachusetts or New Hampshire. Hear the clacking of the looms, the roar of machinery. The air is fetid, atmosphere thick with dust. See the thin and emaciated forms that tend the bobbins. See the hectic flush on their cheeks, their sunken and dull eyes. Their brains are dizzy, their limbs tired, their hearing in young years partially gone. Let a boit or rivet get out of place, a machinist will adjust it instantly, but let the human machine spit blood or fall senseless from fatigue. no doctor will be summoned. She will be carried out and another female slave be carried out and another female slave will take her piace. Wages are low: they can't combine. The company has imported foreign cheap labor of so many nationalities that combination is impossible. The women have fathers, brothers, husbands, sweethearts, in whose pockets lurk the revolver, men who stay straight and turn the degree. who stab straight and turn the dagger when they reach the heart. How calm that smouldering revolution. It after a time take a power greater than the police to squelch it."

VICTIMS OF INJUSTICE

The reverend speaker went on to describe the condition of the toilers in other industries. He pictured the lives of the poor that stand at the closed doors of the banks clamoring for their money when a panic occurs.

"All around us there is poverty and

"All around us there is poverty and they buy with their scanty but hardearned wages is adulterated, else why the pure food law? The very medicines for which they pawn the little furniture they have to obtain for their sick children are impoverished. The very necessities of life are cornered and in cold storage, so as to send up the prices. storage, so as to send up the prices. Can we be surprised if some day they blow the cold storages to atoms with giant powder and put dynamite before the doors of the men who are taking bread from the mouths of their little

bread from the mouths of their little ones?

"They are men and women like ourselves. Pinch them and they feel it and squirm under the pain. If they haven't bread they feel the pangs of hunger. They gasp for breath in the hot furnaces of hovels and rooms in which they exist. Their limbs feel the cold and they shiver under the biting wind that sweeps in through ragstuffed windows of the pens in which they live. The mother feels, like the stab of a knife the cry of the child for food. She can read robbery and murder in the husband's bloodshot eyes as he takes the last piece of furniture to der in the husband's bloodshot eyes as he takes the last piece of furniture to pawn. What comfort is it to them that there is a meeting of the tuberculosis committee or an exposition of its ravages committee or an exposition of its ravages in an uptown museum? She sees it there in the son lying upon his bed of consumption and spitting away his young life. The husband looks on and feels that if meat had not been so high and eggs cornered and kept in cold storage he might have saved the life of that boy. As he stands over that open grave can we wonder that there is hatted in his heart and when he gets the chance there will be blood on his the chance there will be blood on his hands? If that spirit grows standing armies and battleships cannot control it. These men will fight to the last ditch. They have nothing to live for.

WHAT IT LEADS TO

"Look at the headlines in the papers and we see the effect. These conditions lead to robbery, bloodshed and murders. The burglar on the roof, the hold-up on the street, the pick-pocket in the subway want money for bread, for they have been driven to this life by the conditions I've described. The great white slave trade is often the outcome of hunger. These poor creatures must white slave trade is often the outcome of hunger. These poor creatures must eat, and in the end they will pay any price rather than starve. Is not much of the drink done in a fit of desperation? The cry of the little one for bread does not sting so acutely or stab a father's heart so deeply, if his senses are dulled by poisoned liquors which dull his sensibilities and deaden his brains. Why is the orime of race suicide growing as it is throughout the land? Fathers and mothers do not want to bring children

into the world that they cannot feed and clothe. Why is the great white plague spreading with such alarming rapidity?

"Think of the physical effect on the

nation if these evils are not checked. The starved and stunted children of to

day are the grown men of to-morrow.
Upon them will rest the burden of the defense of the nation.

"Reflect upon the moral effect on the minds of men. What about the alarming growth of socialism in our midst?
Unless we look to it the day is not far

ing growth of socialism in our midst? Unless we look to it the day is not far distant when the red flag of rebellion will be waved in triumph. The day will come when our streets will be barricaded and blood will run in the gutters. The commune of Paris will be re-enacted in the streets of Philadelphia, New York and Chicago.

"Legislation a remedy? People are beginning to distrust legislation—its inaction, its delays. They suspect that money can buy up the law-makers. Police and detective forces can be strengthened. The sympathies of the police can be won over. If not, the snapping of bullets and report of revolver can bring about a temporary lulf in the storm, a sullen submission. You volver can bring about a temporary lulf in the storm, a sullen submission. You can fill the prison cells and put shackles on ten thousand and forge chains for free born men; but in a night succes-sors will spring up and fill their places. Such a peace is not the peace of a free people; it is despotism.

"The REMEDY
"The foundation of all Catholic teaching and all Catholic practice is the imitation of Christ—the following of His example, the walking in His footsteps. This is the doctrine which the Church inculcates from the cradle to the coffin. Now, Christ was poor. It was His choice, though. He was infinitely rich. He taught poverty both by precept and example. From Bethlehem to Calvary, from the manger to the Cross He was poor. Man refused Him which is repoor. Man retused this which is re-fused to no man. They denied Him a home in which to be born and a roof under which to die. He was born in a stable and He died naked under the blue canopy of heaven. As a boy and up-growing man He toiled and labored the workingman of to-day works and labors. By contact with toil he eleva-ted the work of the laboring man to day. His public life was one of excessive de votion to His fellow-men. He died poor and naked and was laid away in a bor-

rowed grave.
"His Apostles were chosen from the

Father O'Rourke then elequently picfather O'Rourke then elequently pic-tured the Master's ministrations to the poor and the suffering and dwelt especi-ally upon the spirit which animated Christ's ministry, the love and tender-

ness which overflowed from Him.
"This, then," he said, "is the spirit of
the Church. She teaches relief to the poor. Yes, He said, give them bread, feed them when hungry and clothe them when naked. But the poor need more than the filling of their mouths—we do that for a dog. It is more important to fill their empty souls, to lift up their poor, dull laden souls. Oh, yes, wash the dirt from off their faces, but will you wash the tear stains away? You can deaden pain with anæsthetics, but what is the anæsthetic that will deaden the pain in

the agonizing soul?

"This can be done by the preaching of religion, by holding up before the poor the comforting example of Chist, who loved them and died for them. though their lot may be hard, though their toil may be ceaseless, you have done more for the upbuilding of the one more for the upuniting of the nation and for its permanent peace, than if you multiply the police force a thousandfold and gather together a standing army. Religion and religion alone is the true safeguard for the nation in the present stress and danger which confront us."—Philadelphia Stadard and Times.

IS IT A SOCIAL REVOLUTION S

Never has England had to face a the most threatening social up her history. A million miners have paralyzed her industrial life by emerging from the cimmerian darkness in which they spent most of their time and announcing that they will not dig another pound of coal till their just demands be complied with. What they virtually say to the mine owners is: "Pay us wages that will keep the life in us, our wives and children." They demand the minimum wage of \$1.25 a day. As that demand has met with a refusal, a strike has been begun which, like a vast whirlpool, is sucking in other industries. Factories and workshops are closing and sending adrift their employees. Railthey spent most of their time and an Factories and workshops are closing and sending adrift their employees. Railroads are curtailing their train services on account of the lack of coal. Heaps of merchandise are piled up in storehouses awaiting transportation. Over a million men employed in the Lancashire cotton mills have been thrown out of employment. An army of sixty thousand in the pottery districts are idle. The shipping industry is almost at a standstill. Thousands of dock hands have been discharged. If the strike continues the importation of frozen and chilled meat, which is the only sort of meat the great majority of Englishmen eat, will cease. So, too, will the importation of grain. The semi-starvation in consequence of prohibitive prices for food will ensue.

And all this as a result of an unwill-

And all this as a result of an unwillingness to pay miners a wage that barely will keep body and soul together. It will be a situation which will afford It will be a stuation which will short the preachers of social rovolution an opportunity to spread their doctrines. It is said that already the socialist leaders are busy at work inciting the strikers. If they should meet with success, the strike may develop into a mighty social upheaval. Herein lies

mighty social upheaval. Herein lies the gravest danger.
In the meantime the immediate effects of the miners quitting work may be estimated by the following cable dispatch, dated three days after the strike began: "All records were broken here to-day in one respect, when for the first time since 1838, an entire day passed without a ton of coal coming into the city of London. Already two thousand two hundred and

is like a flashlight bringing out the sitnation more vividly than it could be depicted by any ordinary account of what is happening in consequence of the sudden cessation of the mining of coal. If some kind of a compromise be not patched up, all Eugland within a month's time will be like a besieged city cut off the substantial or the sub from the necessaries of life.—N. Y. Freeman's Journal.

> "A Rose" By E. B. Eddy

Her voice was firm, but in her eyes Great drops from wells of sorrow linger'd; Mused she: "Such joy the World denies

As that of keeping, idly fingered, One token that no other knows." —'Twas but a rose.

Her cheeks were bright, and on her brow A way-ward sun-beam paused, in wonder; Breathed she: "His heart and mine, I

In life can ne'er be cast asunder ; But this you must not dare disclose !"
—'Twas but a rose.

Her lips were cold ; her bosom heav'd A sigh that seal'd a life-long story;
The Others came, though few believ'd;
The Others pray'd, beseching Glory.
One flow'r guarded her repose:
—'Twas but a rose.

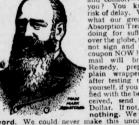
Let us look up and smile. If we can do this, we have reached with a bound the heart of Christian philosophy. We through suffering; it seems to us that this is about the most sublime sight imaginable, for it takes a spirit refined and strengthened to struggle up to this

Cruel Piles

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The advantage that a believer has over the unbeliever is that he has two suns that shine for him—the solar sun, which anines on the just and unjust allke, and the Sun of Righteousness, which arises for him with healing in His wings.—Walter Rhodes.

The very essence of happiness is honesty of purpose, sincerity, usefulness. He who would have real happiness for his companion must be clean, straightforward and sincere. The moment he departs from the right she will take wings and fly away.—Orison S. Marden.



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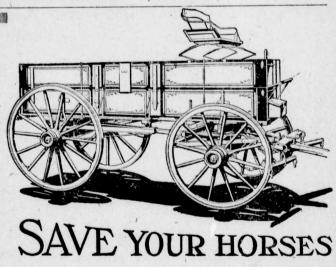
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will do all the work you would ask of any wagon I H C wagon wheels-the toundation of wagon service-are built from selected, an dried wood. Hubs, spokes, felioes and rims are designed for strength and service, and the workmanship on them carries out the plans of the designer. Hubs are accurately bored and mortised. Boxes are forced to position in the hubs by hydraulic pressure. Therefore, they fit accurately, and, the skeins and skein boxes being paired, easy running is assured. The wheel has the proper amount of dish to make it as strong as a wheel can possibly be made.

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OF THE OF



FIVE-MINUTE SERMON

LOW SUNDAY

HOW TO USE GOD'S GIFTS

If ye be risen with Christ, seek those things which
re above, where Christ sitteth on the right hand of
od. (Ep. to Colos. iii. 1.)

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (Ep. to Colos.) ii. 1.)

The feast of to-day, my dear brethren, brings to a close the solemnization of Easter; and it was the practice, in the early ages of the Church, for those who had been baptized on Holy Saturday to put off, on this day, the white garments which they then assumed, and to resume again their accustomed occupation. The white garments were but an external sign of that internal purity and cleanliness which the soul received in the waters of holy baptism, and the soul, thus purified and strengthened by God's grace, went boldly forth to the battle-field of life, to meet again its three great and deadly enemies; the world, the flesh, and the devil. So we, who, during the penitential season just closed, have faithfully observed the laws of holy Church, and, by fasting have brought the flesh under subjection to the spirit; by foregoing our accustomed pleasures and amusements have brought the world under our feet, and, by a good confession and Communion, have again enlisted in the ranks of Christ, and thus declared ourselves eternal enemies of sin and the devil, start again to-day with renewed strength to follow our Leader, the risen Christ, to certain victory.

St. Paul, in his epistle from which the text is taken, reminds the Christians at Colossa that, if they be risen with Christ, their thoughts must now be turned to where Christ is—sitting at the right hand of God. "Mind the things that are above," he continues, "not the things that are upon the earth; for you are dead, and your. life is hid with Christ in God."

O brethren! would that Catholies did but realize this great truth! Would that

obsethren! would that Catholics did but realize this great truth! Would that their thoughts and affections were directed towards their eternal destiny! Absorbed, as they are, in the sordid pursuits of this life, they cannot be too often reminded that we are here only on trial. An almighty and meriful God has, with a lavish hand, surrounded us with a means of gratifying our reason. has, with a lavish hand, surrounded us with a means of gratifying our reasonable desires and appetites. But, alas! the very gifts of God serve not infrequently to make us forget the Giver. Look around you and see what is the object for which this noisy, bustling world is striving; what the end for the part mean seem to exist. The world is striving; what the end for which most men seem to exist. The fact is, brethren, that Mammon, the heathen god of riches, has disputed Christ's sovereignty over the hearts of men, and has actually erected his altar in those very hearts where the grace of Christ once reigned. The only conception men seem to have of this present life is this: that it is a place where we are to strive to become present life is this: that it is a place where we are to strive to become wealthy in the shortest possible time, without being over scrupulous as to the means, and then to retire from active pursuits, the better to indulge our sensual appetites. They thus avert the order of Divine Providence, and make an end of that which was intended only an advent to enable us to attain our as a means to enable us to attain our

as a means to enable us to attain our eternal destiny.

Everything in this world, my dear brethren, was intended by God for our happiness here and as a pledge of an eternal and infinitely greater happiness hereafter. It is a great mistake to suppose that Christianity requires us to ignore those wonderful gifts of a kind Providence, and to forego all the pleasures of this life. No, not at all! Indeed, we are absolutely obliged to make use of many of them if we would maintain our very existence.

use of many of them if we would maintain our very existence.

God acts towards us as a kind and affectionate father acts towards his child. The father knows that his child loves him, and he feels confident that the little presents he makes the child from time to time will only serve to strengthen the fond affection which nature has implanted between them.

But what would you think if those gifts of the kind father served only to estrange him from the heart of his child? You would, undoubtedly, say that such a state of things was unnatural. Well, so it is, my dear brethren, with us, who, after all, are only children.

of an older growth. God, our Creator, and Father, has given us life and all the things in this beautiful universe to enjoy. And all He asks in return is our leaves and the complexity of the co enjoy. And all He assess in retails to dive—our hearts. But, remember, He is not satisfied with an imperfect and impartial love. He is a jealous God, and will allow no one to share our hearts with Him. So that when men fix their affections on the things of this world without referring them to God, and use these gifts without regard to the Giver, they too are acting in an unnatural or, at least, in an irrational manner. Give your whole heart to God, brethren your whole neart to God, brethren, and then you will enjoy His gifts, and, as St. Paul says, "When Christ shall appear, Who is your life, then you also shall ap-pear, with Him in glory."

POWER OF "PRISON OF THE TABERNACLE

STORY OF TWO CONVERSIONS DUE TO THE SILENT, ALL- PERVAD-TO THE SILENT, ALL- PERVING MYSTICAL PRESENCE

A most interesting letter written by an Anglican convert to her friend still an Anglican, in which she attributes her conversion mainly to the influence of the Blessed Sacrament, appeared in the Lamp of July, 1910. She describes her visit to St. Paul's Cathedral in Pittsn a certain Sunday as follows :

visit to St. Paul's Cathedrai in Pittsburg on a certain Sunday as follows:

"I knelt on, taking no note of time, nor praying much, but just comforted. Later in the afternoon, I went and satin the first pew in front of the High altar, still not praying or thinking much, just peaceful and comforted—like a tired child in its mother's lap. Almost idly I watched the people come and go, young and old, men and women, girls and boys, rich, poor and the large middle class, all are represented in the procession of humanity who come to lay their cares, sorrows, hopes, desires whatever it may be, before their Friend, Who is always ready to listen. Who is always ready to listen.

ABIDING PRESENCE

At last a distinct thought stands out in my mind. In what other Church could one see such a procession. If the

15 YEARS A DYSPEPTIC

Porridge.

"FRUIT-A-TIVES" CURED HIM

AVONDALE, N. B., October, 15th.

"I have been a great sufferer from
Indigestion for fifteen years. I was
forced to deny myself all such hearty
foods as beans, meats, potatoes and
could not drink tea or coffee. For the
past two years, I lived on porridge,
stale bread, etc. I had treatment from
two doctors, and tried nearly every
kind of medicine, but got worse.

"Finally I saw a testimonial of
"Fruit-a-tives" and concluded to give
them a trial. I took nearly four boxes
of "Fruit-a-tives" and they have made
me feel like a new man. I can eat all
kinds of hearty foods without suffering,
and am no longer constipated."

kinds of hearty foods without suffering, and am no longer constipated."

LEMUEL A. W. BROWN.

Many people look on "Fruit-a-tives" as a miraculous medicine. R has indeed performed what have seemed like miraculous cures in hundreds of cases of chronic Indigestion, Dyspepsia, Constipation and Biliousness. "Fruit-a-tives" is the only medicine in the world made of fresh fruit juices and valuable tonics. 50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers or from Fruit-a-tives Limited, Ottawa.

Abiding Presence were taken away how long would such a procession continue even in this Church?

"The shadows lengthen, the priests have left the confessionals, and the church is empty, empty! with the allipervading Presence, and I am conscious of nothing else. No, I cannot explain it any more, or tell any more except that I knew God's will for me and with the Blessed Mother I said, 'Behold the handmaid of the Lord; be it unto me according to Thy word.

"When it began to grow dark I went slowly down the long aisle; and so homelike one in a dream. I said nothing; 'I pondered it in my heart.'"

SON'S CONVERSION The same lady writes to the Lamp under recent date concerning the con-

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frighten you out or enjoying the ad-vantages of Acety-lene by telling you it's dangerous. righten you out o Compared with other lighting systems it is SAFE, for it is responsible for fewer fires than any other

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fewest.

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This Washer Must Pay celving its, on his arrival at the Cathedral, the On his arrival at the Cathedral, the convert, found two For Itself

wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't all right." Well, I didn't like that. I was afraid the horse waso't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although

and tell me.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

You see I sell my Washing Machines by mail. I have sold over half a million that way.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibers of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse, Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a '1900 Gravity' Washer on a month's free trial. I'll pay the freight out of my own pocket, and it you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save so cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you of cents a week, send me so cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

Address me person lly — C. W. Bach, Manager, 1900 Washer Co., 357½ Yonge St., Toronto.

version of her son, whose change from High Church Anglicanism to Catholic-ism is to be attributed to the same influ-ence of Our Lord in the Blessed Sacra-

ment.

"I am sure that you will rejoice to hear that my dear youngest son is now a 'rejoicing' Catholic. Like me he was converted by the silent power of the 'Prisoner of the Tabernacle.' I made no effort beyond daily prayer to convert him.

him.

"Christmas morning last, I asked him
if he would like to go to the High Mass
with me and a young Catholic friend (a
young man.) In the evening he went to
Solemn Vespers with the same young young man.) In the evening he went to Solemn Vespers with the same young man. When he returned he came and stood beside n.e as I sat reading and sa'd: 'Well, mother, I have made up my mind.' I thought he meant to return to Indiana, and I said; 'Made up your mind to what, my son?' 'To be a Catholie.' Oh, the wonderful surprise! For he had so frequently said to me: 'I will never be a Roman Catholic."—Boston Pilot.

TRUE COURTESY

IT DEVELOPS FAITH AND CON-

By W. E. Towne
Courtesy is the result of a mind
trained in self-control. It is the art of
suggesting by the manner that every
experience is pleasant, that we are delighted io meet every man or every
woman that comes into our presence,
that we regret exceedingly when we
cannot grant a favor requested, and that
everyone with whom we associate is a everyone with whom we associate is a gentleman or gentlewoman. It is what Hubbard calls the art of being kind. American children as a rule run wild and untrained to a great extent so far as the cultivation of courtesy is concerned. As a consequence our manners are brusque, direct, often lapsing into the crudities of a half-civilized race. The slight tees of a half-offilized race. The singht weneer of polish which we acquire is easily swept aside whenever the smooth course of events becomes a trifle ruffled.

Life is so much like a play, and we are so much play actors all, that we ought

to aim at acquiring somewhat of grace and perfection in our art. We ought to play at being lords and ladies sufficiently to learn self-control in the face of irritation. If you are in the habit of analyz ing yourself you have probably wished many times that you had had a more thorough training as a child in the arts which should sweeten all your intercourse with your fellows. And we cannot successfully act civility, respect, politeness, cheerfulness without in time coming to feel somewhat of what they express. The good actor identifies himself with his part. He literally, for the express. The good actor identifies himself with his part. He literally, for the time being, becomes that which he is portraying. He feels the emotions, thinks the thought, takes on the facial expression of his character.

So the man or woman trained to courtesy and the expression of good will towards others develops mere faith and confidence toward his fellows than the

one whose manners were acquired in the school of hard business experience where there is no room for the expression of the ides!. The foundation of courtesy is best laid while the mind is young. When we have entered upon the actual business of life there is apt to be but little opportunity for its development.

Story of Faith

There is an edifying story told in an English exchange of the genuine Catholicity manifested by some British sailors a few years ago at Gibraltar.

An eye witness — a lieutenant of the Royal Navy—narrated in a letter how on the arrival of the fleet at Gibraltar, the priest acting as shore-chaplain had a signal put up, signifying that he would see the Catholic men that evening—that is, for confession with a view to receiving Holy Communion the next morn.

officer, himself a convert, found two long rows of Blue jackets waiting their MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't wanything it horses much.

The next day the men were unexpectedly kept on board for "cleaning duty." it horses much. d Mass had to be postponed to 12 snd Mass had to be postponed to 12 o'clock. And yet—as our lieutenant found—some two hundred and fifty Catbolic men had kept their fast, in spite of the hard work, and presented themselves at the Communion rails.

DRUNKENNESS CAN BE CURED

Old Fallacy That Drunkenness Cannot

Many men drink who desire to stop the habit. Whiskey, however, has undernined the constitution and created a craving that is not to be denied, and the craving that is not to be defined, and the man must have whiskey or something that will remove the craving and build up the system and restore the nerves. Samaria Prescription stops the craving, steadies the nerves, builds up the general health and makes drink actually distantiful and nancous. It is tasteless. distasteful and nauseous. It is tasteless

and odorless, and can be given with or without the patient's knowledge in tea, coffee or food. It is used regularly by happiness to hundreds of homes Read what Mrs. C.

it and what it did for her: "It is four months to-day since I started to use your Remedy. I followed the directions, and had the best of results. One week after I started using your Remedy the patient stopped drinking, and has not drunk a glass of liquor since. I hope you will accept heartfelt thanks. Hoping God will bless your Remedy wherever tried, I remain, Mrs. G.—, Hull, Que. (Name withheld by request.)

Now, if there is anyone in your town who needs this Remedy tell them of it. Practical philanthropy can take no better form. If you have a husband, father, brother or friend who drinks, help them help themselves. Write to-

A FREE TRIAL PACKAGE of Samaria with booklet giving full particu-lars, directions, testimonials, price, etc., lars, directions, testimonials, price, etc., will be sent in a plain sealed package to anyone mentioning this paper. Correspondence sacredly confidential. The trial package alone has often cured. Write to-day. The Samaria Remedy Company, Dept. 11, 49 Colborne street, Toronto, Canada.



CLEAN and SIMPLE to Use.

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You have tired of other cereals --- but you won't tire of this! Spend a dime today



O'KEEFE'S Liquid Extract

Malt with Iron

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

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Year	Surplus Earned	Percentage of Premiums Received		
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1909	501,922.25	24.49°/		
1910	615,083.50	27.39%		
1911	731,064.83	29.79°/。		

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for 25c.

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Housecleaning time would be an excellent time to install "that Piano or Organ," because when your home is once more in order your Piano will be there, and at a great saving. The list below contains 16 genuine and unusual bargains in used Pianos and Organs. All of them are worth more than the prices quoted. All of them are guaranteed like a new instrument. They are sent subject to your approval and can be returned at our expense if not absolutely satisfactory. A handsome piano stool is included free with each instrument.

When ordering send a second choice in case your first choice is sold. Wire at our expense

to hold any instrument you want. ORGANS

DOMINION-5 octave parlor organ by the Dominion Organ Co., in solid walnut case, with extended top; has 8 stops, 2 comple of reeds 2 knee swells.

DOMINION—5 octave parlor organ, "Ville Gem" style, by the Dominion Organ Co., in solid walnut case of attractive design; has 8 stops, 2 complete sets of reeds, 2 knee swells. Special Sale Price

BELL—An attractive organ in manegany case, by W. Bell & Co., Guelph; without high top, suitable for church or Sabbath school; has 10 stops, 2 sets of reeds in the treble, one set in the bass, 2 knee wells. A modern instrument.

MASON & RISCH—A very attractive small size upright piano by
Mason & Risch, Toronto, in rosewood case, with Burl walnut panels,
without carving; has double repeating action, ivory and ebony keys,
etc.
Special Sale Price \$195

MENDELSSOHN—An almost new Mendelssohn piano, small size, modern design, in walnut, double veneered throughout; has full length panels and music desk; double repeating action; 3 pedals with practice muffler.

Special Sale Price \$205 NEWCOMBE-73 octave cabinet grand upright piano by the Newcombe Company, Toronto, in rosewood case, with plain polished panels, carved pilasters and trusses; has double repeating action,

ivory and ebony keys, etc. STANBURY—7½ octave cabinet grand upright piane, by Stanbury and Sons, N. Y., in richly figured mahogany case, handsome colonial design, without carving. The piano has been very little u-ed, and cannot be told from new.

Special Sale Price Special Sale Price \$235

MENDELSSOHN-7; octave upright piano by the Mendelssohn Piano Company, Toronto, in nicely figured walnut case, with full-

TERMS OF SALE

Organs under \$50, \$5 cash and \$3 per month \$50, \$10 cash and \$4 per month Organs over Pianos under \$250, \$10 cash and \$6 per month Pianos over \$250, \$10 cash and \$7 per month 10 per cent. discount from these prices for cash

BELL-5 octave organ, W. Bell & Co., Guelph; in solid walnut case, BELL—5 octave parlor organ, by W. Bell & Company, Guelph; in solid walnut case, with small extended top; has 7 stops, 2 complete sets of reeds, ksee swell.

Special Sale Price \$32

williams—5 octave cabinet organ by R. S. Williams, Toronto, in solid walnut case with high top; has 9 stops, 2 complete sets of Special Sale Price

without high top, but with small rail top, suitable for church or Sabbath school use; has 10 stops, 2 complete sets of reeds, 2 knee swells, mouse proof pedals. KARN—A very fine piano case organ, by D. W. Karn and Co., Woodstock; in solid walnut case of handsome design, with mirror rail top, has eleven stops, including coupler, vox humana, etc., 2 complete

sets of reeds, knee swells, mouse proof pedals, etc. An attractive

Special Sale Price \$79

BELL—A fine piano case organ, by W. Bell & Co., Guelph, in solid walnut case with attractive mirror rail top. This organ has also a patent swing front with ample music compartments on the inside; has 11 stops, including coupler, vox humana, etc., 2 complete sets of reeds, knee swells, mouse proof pedals, in splendid order.

length music desk, attractive panels slightly ornamented, with no carving; colonial pilasters and trusses, 3 pedals, ivory and ebony keys, etc.

Special Sale Price GERHARD-HEINTZMAN—7\frac{1}{3} octave upright piano by the Gerhard Heintzman Company, Toronto, in dark mahegany case with plain polished pane's, full length music desk, double repeating action, ivory and ebony keys, etc. In just as good order as when new.

Special Sale Price \$265 McMILLAN $-7\frac{1}{3}$ octave cabinet grand piano, made in our own factory, of first-class material and workmanship, in attractive walnut case beautifully figured with full-length plain polished pane s, 3 pedals, in addition to practice muffler operated by lever under the key-board. Has been used only fifteen months and could not be told from new. Special Sale Price \$273

GOURLAY—Cabinet grand upright piano, in mahogany case, richly figured, with full-length music desk and plain polished panels. This piano has been used slightly, but its use has merely served to test and develop its superb singing tone quality; is Special Sale Price \$305 guaranteed just like a new piano.

Gourlay, Winter & Leeming 188 Yonge Street, Toronto

you?"
And that was the way the partnership began, an alliance which relieved the anxiety of two homes and made two restless, discontented girls cheery and happy. It was not alone that the girl with the shade had found someone to read to her, and that the girl in the wheeled chair had found somebody to make her about. Each was abserted to

push her about. Each was cheered by the consciousness that she was helping the other, and each found in the cour-

age and patience with which her new friend bore her trouble an incentive for

FERVENT LITTLE CONVERT

ago he was so sickly that he was not ex-pected to live. He was sent to the Catholic mission and recovered, and from that time although his father was very much opposed to the idea, Eugene determined to be a Catholic. He was

Then came his first Communion, and in that first contact with his Lord he must have received a special devotion to the Blessed Sacrament. At daybreak he is in the church, kneeling, rosary in hand. He is like an angel at prayer. During Mass how fervently he tollows all the different ceremonies. The bell appropriate the descent of the Division.

announces the descent of the Divine Master: he reverently prostrates himelf; his gaze from this moment never self; his gaze from this moment never leaves the sltar; his Jesus has come down from heaven: for Him are all his thoughts, for Him are all the affections of his beart.

Sometimes Eugene is chosen to serve

Mass. Imagine his delight and the devotion, the respectful attention with which he fulfils every least detail of his duty! No distractions will have power to draw his mind away from his Saviour

Who is present before him.

When night comes this little devoted soul is again on his knees in the chapel. The evening service is over, but the child stays on. If the chapel is empty,

so much the better, he can get nearer to the tabernacle. How many times he has been found in the middle of the

night, alone rivalling the very angels in

How we should like to share the fer-

vor of this child! Surely in the pres-

CARDINAL NEWMAN'S RULES FOR WRITERS

The boy or girl whose ambition is to become an author, should study these important maxims of Cardinal Newman

regarding writers as gathered from Mr. Wilfrid Ward's recently published "Life of Cardinal Newman:"

A man should be in earnest, by which I mean he should write not for

the sake of writing, but to bring out his

2. He should never aim at being

eloquent.
3. He should keep his idea in view.

and should writes sentences over and over again till he has expressed his meaning accurately, forcibly, and in few

4. He should aim at being understood

by his hearers or readers.

5. He should use words which are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek

Caked Udders Cured in 24 hours

by Douglas' Egyptian Liniment

disorders, such as rheumatism, sciatics, neuralgia, sprains, burns and inflammations. It has healed, without blood poisoning or other complication, serious wounds, sores and bruises.

25c. at all dealers. Free sample on request. Douglas & Co., Napanee, Ont.

words.

0

CHATS WITH YOUNG MEN

HONEST MEN WHO LIE IN THEIR ADVERTISEMENTS

are not tyue.

Business men who would feel insulted at the mere suggestion that their word was not good; men who do as they agree in their private life and in ordinary business transactions, will not hesitate to lie in their advertisements or in

THE GENTEEL METHOD OF ROB-

Such men are not honest, for we do not say of a man that he is honest in his business and in his family life, but dishonest in his advertisements. He cannot be honest in one place and dishonest not be honest in one piece and mandest in another. If he does not ring true in any one thing we distrust him in every-thing. The man is judged as a whole. And that man who employs others to lie for him, or allows them to do it, is a liar

on the other hand, some of the greatest reputations in the mercantile world have been built up by firms beating their advertisements, doing a little better than

they advertised. There is no shorter-sighted policy in the world than lying. Instead of getting the advantage we expect, we get the fatal disadvantage of losing the most precious thing in the world, the confidence of others. ce of others. There is nothing else so valuable to a human being, no matter what his calling, as the confidence of his

When a man has once lied to us, or deceived us in a business transaction, we never quite believe him or trust him again. A lie or a deception in the advertisement of his goods has the same effect. When a person has the reputa-tion of exaggerating we instinctively discount his statements.

There is no advertisement like truth There is no advertisement like truth. Even the biggest scoundrels recognize this and they spend vast amounts of money in trying to make falsehoods appear like truth. They know its potency, and they want its aid. The dishonest map knows that he will present in the control of t

and they want its sid. The dishonest man knows that he will prosper in proportion to his ability to make people believe that he is honest and that his merchandise is what he claims it to be. But what a short-sighted policy it is to spend vast sums of money in lying advertisements in order to catch a customer once—and then (for a deceived customer becomes an enemy ever after)—lose him!

Dishonest advertisers are always Dishonest advertisers are always doing business at a tremendous disadvantage, because they are obliged to buy their sales at a big cost on account of having all of their swindled customers working against them. They must be forever seeking new fields.

be forever seeking new fields.

Likewise the man who lies in private life, in any dealing or any relation with those who are associated with him, must be found out—and move on. The swindler is known by his lie, not by his word. There is no place on earth for him but a new place. There is no friend for him but a different friend. There is no hope for him but it oblivion.

despicable is to get his living by deceiving and robbing his fellowmen, whether he does it by the genteel method of lying advertisements or by the methods of the smooth oily tongue.

Do not deceive yourself by thinking that your money will make a place for you in the good-will and esteem of the people—and nothing else can be more valuable — for your reputation will be colored by the methods you have used in getting your money. If you have been straight and square and clean, you will have a clean place in the estimation A great many men who are fairly honest in other things seem to think that exaggeration in advertisements is allowable; that it is a sort of commercial license. But there are plenty of large advertisers in this country who are never really believed because people know perfectly well that the wonderful claims which they make for their goods are not true.

Do not deceive yours.

Do not deceive yours.

That your money will make a place for your reputation will be colored by the methods you have used in getting your money. If you have been straight and square and clean, you will have a clean place in the estimation of the people; but if you have pulled the money out of their pockets by a long head, by cunning, crafty, lying advertisehead, by cunning, crafty, lying advertise-ments, your reputation will be tainted. There will be a question mark after your name in their minds. They will say, "Yes, he has money, but—" Be-ware of that "but" in people's estimate

ware of that "but" in people's estimate of you. If you want to get rid of it, if you do not want it standing out in front of everybody's of you, stop lying. Be straight and clean and deal squarely.

Isn't a great business for a shrewd, level-headed business man to use his greater brain power, his superior education and advantages, in trying to make those who are not in a position to know whether or not he is telling the truth believe that the articles he advertises have marvelous virtues which he well marvelous virtues which he well

have marvelous virtues which he well knows they do not possess! Great business, that of making people pay three or four or perhaps ten times the value for a common, ordinary staple, just because it is put up in a seductive and very attractive package, and widely advertised as having peculiar and marvelous virtues !

SETTLE THINGS AS YOU GO

Do you lack the power of decision?
Does it take you a long time to make up
your mind? Do you decide firmly and
positively? Or are you always ready to
reconsider, or re-open the question?
When something important confronts
you which demands immediate decision,
de you hesitate, "beat about the bush,"
grasp for the advice of your prompters,
and often lose a grand opportunity to
better yourself?
When you have anything in hand.

better yourself?

When you have anything in hand, settle it. Do not look at it, lay it down, then look at something else and lay that down also, but settle things as you go along. It is a thousand times better to make an occasional mistake than never to settle anything, but be always balancing, weighing, and considering many things at a time.

AN EARLY MORNING SURVEY

It is of great advantage to be able in the morning mentally to run over one's chilled and stunted in an artic atmos-work, and to use good sense and good judgment as to the most important things and to do them first. We must

soon as he can, and then takes up the little things in the order of their importfor him but in oblivion.

Of all the despicable things that a mee, has the satisfaction of knowing man in this land of opportunity and wonderful resources, can do; the most less than by the reverse order.

PAPER

VANCOUVER.

99 SHEATHING



KEEPING IN A SUCCESS ATMOS- quiet place, and then I could read to you?"

One reason why so many people are incapable and continue to do little things all their lives is because they are never aroused; they do not get into an environment which tends to awaken

environment which tends to awaken their ambition and spur them on.

Many people are like automobiles; they must frequently come back to the shop to be re-charged.

If you wish to succeed, put yourself in the most advantageous position, where you will have every possible stimulus and encouragement. There is a tremendous stimulus in keeping with those who have succeeded along your own line. Success examples are contagious. There is a great advantage in living in an atmosphere saturated with success. It stirs latent energy, arouses ambition. It makes it much easier for us to keep up our standards, to keep our ideals glowing.

glowing.

It is very difficult to rise above the sordid, brutal atmosphere, where people are shiftless, slovenly, where there is little aspiration or no high ideals, no great, splendid human models, no special stimulus to self-improvement, no encouragement to higher resolve. It takes rare ability and determination to do this. I know of nothing more depres sing to an ambitious person than to be forced to live and work in an environ-ment which is totally lacking in high

Ambition, aspiration are tender, sensitive, tropical plants; they are easily chilled and stunted in an artic atmos-

ideal development.

Whatever your vocation, try to get things and to do them first. We must learn to set the right value on things, not to overestimate or to underestimate, and to get the right perspective, then what is left over at night will not trouble us so much, because we know that we have done our best, and that the important things have been attended to.

The man who begins in the morning to do little things, usually finds that be fore he gets through he has very little time for the greater things, and that they suffer from the lack of time to attend to them properly. On the other hand, the man who strikes right into the great things first in the morning and breaks the back of the day's work as soon as he can, and then takes up the

much as possible; keep the lainure sug-gestion out of your mind. This is a very difficult thing if you remain with people who are failures, and who live in a failure environment. If you are am-bitious to get on, keep full of the success ides; keep the word failure out of your yookhuray. do not admit the possibilivocabulary; do not admit the possibili-ty that you will fail.—O. S. M. in Suc-

OUR BOYS AND GIRLS

The girl with a shade over her eyes and walked into the wheeled chair before she knew what she was doing.

up just as the green shade was pushed back. Two pairs of eyes, one blue and

"It didn't hurt me any," said the girl in the wheeled chair. After a pause she added deliberately: "It's rather a relief to have something happen."

The other girl, pulling the green shade back in place, looked interested. "That's exactly the way I feel," she declared. "Mother sent one of the neighbor's children over here with me, but, she got interested in feeding the

"They wheeled me over here and left me," said the girl in the chair. "There isn't anybody at my house who can take time to wheel me around the park.

"What—" began the other girl, and checked herself quickly. But the girl in the chair understood, and answered the unfinished question.

"It's a fall. I was playing basketball in the high school gymnasium. It's more than a year now. The doctor thinks I'll get over it sometime, but it takes a lot of patience to wait. What's yours?"

thinks I'll get over it sometime, but it takes a lot of patience to wait. What's yours?"

"Oh, it began in nothing worse than a cold," said the girl with the shade. "And it was just before examination time, so I couldn't stop studying, and now the doctorsays I must wear this for six months anyway. Six months! And every day seems a week long."

"Doesn't one get tired of things, though?" sighed the girl in the chair. "They always leave me where I can look at the fountain. And I get so sick of that fountain. And I get so sick of that fountain. And I am so tired reading—"

"Reading!" the voice of the girl with the shade rose in a little scream. "If only I could read something again, it it seems to me I'd be perfectly happy."

There was an odd silence, not protracted, but somehow intense, as if a tremendous amount of thinking were being done. "I don't see," said the girl with the shade, all at once, "why I couldn't wheel you to some other part of the park. You could tell me just where to go, and when to be careful of the bumpy places."

"And why, why,"—the girl in the wheeled chair fairly stuttered in her eagerness—"why couldn't we find a nice, it what is a lough as the popinion of Mr. Robert Harkness, a leading resident of Tamworth, Ont.:—

"Having had wonderful success with Douglas' Egyptian Liniment on my stock. I feel it my duty to write you.

"Our cattle were troubled with caked utders, so bad in 'fact that we thought they would lose the use of them. We applied the Liniment but twice, and in the twenty-four hours we could milk without any trouble.

"When anything goes wrong in our of those whose cattle are suffering from caked udders."

Besides quickly curing this trouble, Douglas Egyptian Liniment on my stock. I feel it my duty to write you.

"Our cattle were troubled with caked utders, so bad in 'fact that we thought they would lose the use of them. We applied the Liniment but twice, and in 'fact that we thought they would lose the use of them. We applied the Liniment but twice, and in 'fact that we thought t

6. He must creep before he can fly, by which I mean that humility, which is a great Christian virtue, has a place in literary composition.

a great Christian virtue, has a place in literary composition.

7. He who is ambitious will never write well, but he who tries to say simply what he feels, what religion demands, what faith teaches, what the gospel promises, will be eloquent without intending ft, and will write better English than if he made a study of English literature.

Cardinal Newman, of course, came to his own perfection through many struggles, but the value of his method lay in its emphasis on the moral rather than upon the rhetorical qualities of

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 speakgrace, but one still finds it. in special ing of it, we may perhaps best define it by saying what it is not.

It is far removed from flippancy and pertness. Girls are often content to be gay and bright and amusing, when they might be so much more. Smartness and wit and repartee are all their stock-inwit and repartee are all their stock-in-trade for conversation. How soon we tire of a girl of this sort! How gladly we turn to the restul, 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 absense of self-asser-tion and seeking. For it does seem to close observers that those are the two faults that spoil aweet dignity.

I notice that other girls set this finer sort of girl spart, saint-wise, and give her the unreasoning worship of girl-

courage on her own part. In fact they solved a rather puzzling problem in arithmetic, how by adding one unhappy girl who could not use her feet to an-other unhappy girl who could not use hood.

Sweet dignity can never stoop to seek for admiration. It is too princess-like and royal. It cannot "put on" any trick or allurement of manner. It simply puts out—lives out, like a rose—the sweetness within. her eyes, you could get two girls, inde-pendent, useful and contented.—True It often happens that a heathen when converted is more zealous and fervent in

converted is more zealous and fervent in
the practices of his religion than are
those who have been blessed from infancy with the True Faith. In Natovi,
one of the islands of Oceania, there is a
little boy about twelve years old who is
a notable example of this fact.

He is the son of a Methodist father
and a Catholic mother, and a few years
ago he was so sickly that he was not expected to live. He was sent to the Sorrow, like the thorn piercing the rose, lets out the fragrance of a truly noble heart.

CHURCH **FURNITURE**

VALLE - CITY-SEATING CO. Lyp. DUNDAS, ONT.

Not Cleverness, but Goodness

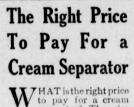
Not Cleverness, but Goodness
Bishop Lillis of Kansas City, Mc., has
some very telling sentences in a recently
issued pastoral:

"An education, which recognizes only
intellectual and physical culture, is defective, is altogether insufficient. Mere
training of man's natural powers may
make him bright and clever, but not
good. True education reaches the impulses and motives of heart and mind.
'Education. in order to be sound and pulses and motives of heart and mind. Education, in order to be sound and produce beneficial results, must develop what is best in man, and make him not only clever, but good. A one-sided education will develop a one-sided life and such a life will surely topple over, and so will every social system that is built up of such lives."

Catholic fathers, please remember this.

Difficulties are the stones out of which all God's houses are built.





to the profits it makes—that you ought not to hesitate about paying for it. And the difference between an I H C and the next best is so marked, that you ought not to hesitate about paying for it.

I H C Cream Separators Dairymaid and Bluebell

have made records on thousands of farms. They are famous everywhere for durability, close skimming, light running and easy-to-clean advantages. They are built for hard, twice-a-day service and many years of it. They have milk and dust-proof gears which are easily accessible; a patented dirt-arrester which removes the finest particles of dirt before the milk is separated; frame and moving parts protected from wear by phosphor bronze bushings; large shafts, bushings and bearings; also many other features which you will be interested to know about.

Call on the I H C Dealer

I H C Cream Harvesters are made in two styles—Dairymaid, chain drive, and Bluebell, gear drive—each in four sizes. The I H C local agent will give you catalogue and tell you all the facts, or, write the nearest branch house for catalogues and any special information you desire. CANADIAN BRANCH HOUSES

International Harvester Company of America

don, Calgary, Edmonton, Hamilton, Lethbridge, Montreal, North Battleford, Ottawa, Quebec, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton.

IHC Service Bureau

The purpose of this Bureau is to furnish, free of charge to all best information obtainable on better farming. If you have



ALBERT SOAPS, LIMITED, Mfrs.,

To help the tender skin of an infant is the Baby's Own Soap standard.

For four generations, it has won unstinted praise and today Baby's Own is the recognized leader for nursery and toilet.

Its pure, creamy, fragrant lather softens and heals, and its daily use is a renewed delight.

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HOW THE PARTNERSHIP BEGAN ore she knew what she was doing. Then she recoiled with an exclamation, Oh, I beg your pardon I'

The girl in the wheeled chair looked up just as the green shade was pushed

blinking, the other brown and steady met squarely.
"It didn't hurt me any," said the girl

but she got interested in feeding the ducks, and I didn't blame her. Ducks are any amount more interesting than a girl who has to be led around like a dog

Mother doesn't keep a girl, and my sisters all work downtown." "What—" began the other girl, and

AND AND PROPERTY OF THE PARTY O It Worlt Rub Off

Not the most costly, but the most stylish

and beautiful of all wall decorations. Alabastine tints make a room glow with warmth and cheerfulness. With the 21 tints and white you can best produce those soft, velvety effects which are found in the most fashionable homes to-day. Anyone can apply Alabastine. Just mix it with cold water and brush it on the wall. No glue or paste required. While quite inexpensive, Alabastine is the most sanitary and durable wall coating known. Hardens with age. Will not rub off or fade.

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The Alabastine Co., Limited

CHURCH'S WORK IN SOUTH AMERICA

Recently, writes Edward Raymond-Barker in the London Catholic Times, a correspondent, "A. S. Doody," drew attention in a contemporary to words spoken by the Anglican Bishop of the Falkiank Islands, and reported in "Great Thoughts" of Dec 23, as follows:

"Great Thoughts" of Dec 25, as follows:

"I would point out that our chance among the natives is enormous. I am sorry to say that the Church of Rome is in a very sad condition morally socially, spiritually and educationally."

This was in connection with an appeal by the Bishop for £100,000 for his diocese.

The port issue of the contemporary

his diocese.

The next issue of the contemporary (Jan. 27) contained admirable letters from the Salesian Provincial, the Very Rev. F. Scaloni, S. C., and from "A. Mackintosh," in which the unreasonableness of the Anglican Bishop's words was fully demonstrated. Mr. Mackintosh stated that in the Falklands. stated that in the Falklands, where the inhabitants are of British extraction the inhabitants are of British extraction there is one Government school with a roll of 161, also a Catholic school with 96. The latter was reported on by the Inspector, an Anglican, the Very Rev. Dean Seymour, in a manner flatly contradicting his Bishop's home talk to a Protestant "gallery." Mr. Mackintosh likewise points out that, as a matter of fact, the only "natives" in the Falklands are wild ducks, turkey-buzzards, hawks, enormous gulls and exceedingly timorous geese.

Scaloni, the Salesian Provin-

Father Scaloni, the Salesian Provincial, gave a most interesting and useful summary of Catholic work and enterprise in the Falkland Islands and in South America, the greater part of which vast continent, he points out, is included in the Anglican Bishop's dioce se.

Incidently Father Scaloni mentions that throughout South America the Fathers of the Salesian Congregation (who first went to South America in 1875) now possess there 133 foundations, including 85 colleges and technical schools many agricultural colonies, besides a large number of mission stations in the interior for the benefit of the Indians. The Salesian Fathers, who in South America include 5 Bishops or Monsignori have charge also of hundreds of lepers in the Columbian Government lazarettos.

What then—in view of the Anglican Bishop's attack on "the Church of Rome" already quoted—shall be said about the graphically illustrated appeal advertised in the Guardian of Jan. 26? This includes a map of South America, with Bishop Blair's diocese shown in the shadow; Colombia, Equador, Peru, Bolivia, Chile; a huge stretch of territory shown in the grasp of two hands, persumably his Lordship's. The appeal, with big headlines, runs thus:

"Half a continent will slip through the hands of the Anglican Church unless its members rally to the support of the What then—in view of the Anglican

"Haif a continent will slip through the hands of the Anglican Church unless its members rally to the support of the Archbishops, the Bishops, the British Chambers of Commerce and of five South American Governments within the diocese, and the Bishop of the Falkland Islands in the greatest missionary effort of the New Year.

of the natives.

Now, my experience of what may be termed the official Anglican clergy in South America—the consular chaplains, and regularly appointed priests-incharge among the various British communities—has been a very favorable one. Munities—has been a very lavorable due.

As a rule they are reverend gentlemen
of tact and good feeling. They mind
their own business attend to their own
people and do not interfere with Catholics around them. Apparently Bishop
Blair looks at things from a different

standpoint.

If, in any part of South America, religious discipline be lacking, the fault lies not with the Church, but with her enemies inspired from the masonic lodges. These jealous of the Church's wonderful achievements—as in Paraguay and elsewhere-time after ti place after place, have robbed and despoiled her of colleges, schools, seminaries and other beneficent institutions, and so have temporarily fettered her

One of the many great works the Salesian Fathers—heroes of a "Second Spring" in South America—are now engaged in, as I myself have seen, is the training of the boys, the future men of those lands. All this is being done by devoted clergy under the strenuous sup-port of the Catholic Bishops, about whose flocks Bishop Blair is reported to have said. "I would point out that our

have said. "I would point out that our chance among the natives is enormous."

A large and beautifully illustrated book has lately been published, which in regard to religious affairs in Peru—to take one instance—sheds strong light. This is "Peru of the Twentieth Century," by Mr. Percy F. Martin, F. R. G. S. (London, Edward Arnold, 1911.) I submit such extracts from this book, for publication, as space may allow. So

Unsightly Skin Diseases

Disfiguring skin diseases always seem to appear on the face and hands, so that they cause a feeling of shame, as well as pain and suffering.

Internal treatment have never proven very satisfactory in the treatment of eczema and similar skin troubles, but when Dr. Chase's Ointment is applied you can see for yourself and feel for yourself the benefits which are being obtained.

It soothes the inflamed, irritated skin

It soothes the inflamed, irritated skin so that itching ceases, and by its extra-ordinary healing power causes a new, smooth skin to form where the sores

smooth skin to form where the sores have been.

In every home there are many uses for Dr. Chase's Ointment, as for pimples, and blackheads, barber's itch, chafing, erysipelas, chilbains and wherever there is itching skin or a sore or ulcer that refuses to heal. This cintment is pure, clean and pleasant to use, and may be applied to the most delicate skin.

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The new discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be.

may be.
Sanol will be found particularly valuable
in old cases of Kidney and Bladder trouble.
Sanol is a preparation of herbs and extracts from plants, and contains no poisonous
ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Inter-

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

From Anderson & Nelles, Druggists 268 Dundas St.

up-to-date is Mr. Martin's book that it contains laudstory mention of Bishop Blair's appeal for £100,000, and of his Lorship's generous personal contribution of £500 towards this sum.

Mr. Martin's approbation in this matter naturally arises from his having taken for granted that the required £100.

ter naturally arises from his having taken for granted that the required £100,000 would not be devoted to proselytism, but wholly to the upkeep of Protestant churches and schools connected with the various British communities in South America, a work which has Mr. Martin's cordial support.

Martin's cordial support.

On the other hand, nothing could be more scathing than this non-Catholic writer's condemnation of the proselytising tactics of sgents of Protestant mis sionary societies. These people—to quote Mr. Martin's own words—,"

have come to the country of the poor and ignorant Indians against the teaching and the influence of the Church."

"The poor Indians of that country are of all people the most blindly devoted to their faith, which forms, indeed, the only sheetanchor to which they can cling during their usually dull, featureless, and exceeding hard lives. And yet it is this consoling faith, this ore tangible, throbbing hope, of which the Protestant missionaries would forcibly deprive them,

B

Apostolic Roman Catholic religion; the State protects it, and does not permit the public worship of any other, under no Latin-American government is there greater freedom for, and licence accorded to, alien religious than in Peru. This is all the more remarkable in view of the fact that the Peruvians still maintain the most complete adhesion to Rome, and in spite of the wholly aggressive and objectionable manner in which certain Protestant missionaries have come to the country to stir up revolt and rebellion among the poor and ignorant Indians against the teaching and the influence of the Church."

"The attitude of some of these doubtless well-meaning but quite tactless people has been little less than scandalous, and it speaks volumes for the goodnatured tolerance of the Peruvians generally, and of the ecclesiastical authorities in particular, that persistent and fanatical busy-bodies should have been left almost entirely unmolested. Apostolic Roman Catholic religion; the

Further on the same writer refers to
—"... the noisy and meddlesome
male and female missionaries who not
content with invading Peruvian religicontent with invading Peruvian religi-ous territory and violating the condi-tions under which they as foreigners, were permitted to reside in the country, resorted to anathematizing and vilify-ing the Catholic priesthood in special illustrated volumes and countless news-paper articles, women, as usual, taking the lead in this unworthy crusade.

The same writer continues: "I am

paper articles, women, as usual, taking the lead in this unworthy crusade.

The same writer continues: "I am not a Catholic in belief, and have no religious prejudices whatever, but I have seen so much real good effected by Catholic priests among the very poor and ignorant of the Indian races, and I have witnessed so many crass fallures among their rivals . to improve upon their methods or to emulate their disinterested charity, that I cannot but regard the attempt to convert the Peruvian Indians from Catholiciam to Protestantism as anot of unmistakable presumption and act of unmistakable presumption and stupidity. . . .

against the teaching and the induced of the Church." . . . "The poor Indians of that country are of all people the most blindly devoted to their faith, which forms, indeed, the only sheetanchor to which they can cling during their usually dull, featureless, and exceeding hard lives. And yet it is this consoling faith, this ore tangible, throbbing hope, of which the Protestant missionaries would foreibly deprive them, offering them in substitution nothing but a rhetorical confusion of thought, a paralyzing doubt as to their ultimate salvation, and a veiled distrust of their best—their only—friends, the priests."

The following are other extracts from Mr. Martin's book on Peru:

"In spite of the fact that a clause in the Constitution of the Republic maintains that 'The nation professes the

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THE farms of Europe have been worked for centuries, yet the average production of wheat from those farms is reached.

HE farms of Europe have been worked for centuries, yet the average production of wheat from those farms is nearly 30 bushels per acre; more than double the average yield of American farms. What is the reason for this tremendous difference?

The reason is that European farmers know the value of stable manure as a fertilizer. The average European soil is not as fertile as the average American land, but the European grows heavier crops because the fertility of the soil is kept up constantly by the liberal use of stable manure.

While there is not so much stable manure in this country, what there is can be used to far greater advantage when an I H C manure spreader is used to distribute it.

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Corn King, Cloverleaf

make one ton of manure go as far as two tons spread by hand. By pulver12ting the manure and spreading it in an even coat, light or heavy as may be
needed, all over the land, they insure a perfect combination of the plant
100d elements with the soil. There is no over fertilizing in spots, to
produce an uneven stand of grain. Each square foot of ground gets the

The superior mechanical construction of I H C spreaders is the reason

The superior mechanical construction of I H C spreaders is the reason for their effectiveness. They solve every problem of correct spreading Light draft is secured by the proper construction of wheels and correct principles of gearing. When I H C spreaders are thrown in and out of gear the beater drive chain is not shifted.

The advantages of this construction are: Positive traction—the chain engages nearly half the teeth on large sprockets instead of only a few; chain worn on one side only instead of on both sides as in other constructions; simple, effective chain tightener instead of a complicated, troublesome one. These all add to the durability of the spreader.

I H C spreaders have no reach. They do not need one. Because of this feature an I H C spreader can be turned in its own length, a great convenience at any time. I H C spreaders have many other advantages, which the I H C local dealer will explain to you. See him and get catalogues and full information, or if you prefer, write

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The Bishop has at least backed his opinion by a notable contribution out of his own by no means too large salary, heading the list of donations with a sum of £500, in a form of a personal guarantee for the immediate discharge of the most practing dath. antee for the immedi most pressing debt.

TO HOME SEEKERS IN THE WEST

Editor THE CATHOLIC RECORD,—Dear Sir,—Be so kind and give the following notice space in your paper. It is an answer to several letters, which I am not in a position to answer but through your paper.

HOMESTEADS IN SOUTH ALBERTA

On the first of May, 1912, there will be opened for entry at the Dominion Land Office of Lethbridge the following Land Office of Lethbridge the following Lands: Township 1, Range 20, 2I and 22, west of the 1V Meridian, about 120 sections in all. The greater part of these lands is suitable for tarming, whilst the smaller part is too rough for that purpose, owing to loulees and ridges. The lands are situated in the best district of the whole Province of Alberta, from 20 to 30 miles from the nearest railway station. Anyone who nearest railway station. Anyone who intends to take up this land, must know the land on which he is filing.

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Secret of Baking Good Bread There is probably no accomplishment that a woman glories in more than the ability to bake good bread. White Swan Yeast Cakes always ensure a light, wholesome and delicious bread. Sold by grocers in 5c packages of 6 cakes. Send to-day for sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

The ingredients of Magic Baking Powder are plainly printed on each package. The makers of the numerous alum baking powders never do this, but they have been known to print the words "No Alum" on their labels. This is no guarantee—it is fraud. See that all ingredients are stated.

SUGGESTIONS OF FATHER DOYLE

Father A. P. Doyle, the Paulist, in an article in the Columbiad, emphasizes some facts upon which the Catholic Church never was, and never will be, silent, though it is becoming the fashion amongst socialistic extremists to charge her with lack of interest in such matters. The truth is that the Church is constantly striving to drive men back upon the first principles of moral conduct in all things. Extremists grow impatient and they imagine that conditions which men must remedy, and which, in their disregard of religions they have failed to remedy, can be brought about by merely human means without reference to religion: and some even then go so far as to say that religion is a hindrance to the perfect social state they long for, and they would discard it altogether.

Father Doyle says:

A large percentage of men advocate ters. The truth is, that the Church is

Father Doyle says:

A large percentage of men advocate socialism out of a spirit of restlessness and a desire to change the existing order. They want just something else than they have got, and they think that a change may in some blind fatuous way be for the better. And then again a large percentage are very sincere men, eager for the best, earnestly desirous of bettering the lot of their fellow-men. In any case the equation of social reform should command the best study of men who sympathize with the sufferings of down trodden humanity.

The heaping up of wealth in the hands

of the few has the effect of reducing the multitude to the direst poverty. With all our wealth the gaunt figure of coverty is stalking abroad. The great our weath the gaint figure of poverty is stalking abroad. The great engine of modern civilization, like the Indian juggernaunt, moves on slowly and thousands go down before its crushing weight. The era of great cities is at hand, when thousands are leaving the quiet, healthy fields of the country and are plunging into the seething vortex of city life. In the fierce strife for pre-eminence, the strong cope with the strong, and the weaker are thrown down

strong, and the weaker are thrown down and trampled on, and a bitter cry that pierces the heavens goes up from the dust of the struggle.

Alongside the display of blatant wealth there are thousands of God's creatures to whom life is but a damning fate, and there are thousands more of whom it may be said that it were better whom it may be said that it were better that they were never born. The slums of the large cities are like a huge morass inhabited by noisome reptiles whose life begins in vice and ends in a curse—to whom life is but a Dante's hell over the door of which is written: "All who enter here leave all hope behind." Little children die like flies in the summer and women are dishonored and

no man grows to his full stature. To remedy these evils is a crusade worthy of the highest effort of intelligent men. Moreover, the fascinating charms of these studies in social reform captivate the hearts of those who give themselves in it. I would suggest the terrors. these studies in social reform captivate the hearts of those who give themselves to it. I would suggest, therefore, the creation of clubs for social studies. Already has this been done to some extent through the laymen's reform movement. Still, this same movement might be carried into the Councils of Knights. A program of debates might be formulated. Lectures might be given. In these days of extensive social knowledge it would seem to be within the repertoire of the intelligent layman to have some acquaintance with the principles of economics, to be able to talk intelligently of the established laws that govern production and consumption, of wages and sapital and monopoly, of trades unionism and taxation.

The knowledge of economics gathered in a healthy Catholic atmosphere will eventuate not in the disruption of society, but in the upbuilding of a better civilisation. England and Germany are far ahead of us in these matters. The Catholic Social Guilds in England have



outlined a course of study that is well calculated to give one a discerning knowledge of social reform.—Antigonish Casket.

K. F., PORT HURON, MICH.-We take K. F., PORT HURON, MICH.—We take it that you are not a Catholic otherwise you would be well informed on the matters referred to. If you procure a Catholic Prayer book or a little volume entitled "Ceremonies of the Church" you will be furnished the fullest information to these and other points.

DIED

Powers.—At Chicago, Ill., on Feb. 15, 1912, Mrs. Margaret Powers. May her soul rest in peace!

A reader wishes to return thanks to Our Lady of Perpetual Help for favor received.

A reader wishes to return thanks for recovery from a dangerous lillness through the intercession of St. Anthony.

A grateful subscriber wishes to acknowledge through the CATHOLIC RECORD favors received in answer to prayers to the Sacred Heart, Blessed Vir-gin, St. Joseph, St. Anthony and St. Ann.

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"Saint Pius V., Pope of the Holy Rosary." By C. M., Antony. With a preface by Very Rev. Mgr. Benson, M. A. With four illustrations. Published by Longmans, Green & Co. 39 Paternoster Row, London, England. Canadian Representatives, Renouf Publishing Co., Montreal, Que. Price 4scts.
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"The Maid of Orleans." By Robert Hugh Benson. With illustrations by Gabriel Pippet. Published by Longmans, Green & Co., London, Eng. Canadian Representatives, Renoul Publishing Co., Montreal, Que. Price 90 cts.
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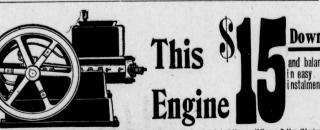
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