OCTOBER 8, 1914

pieces because I refused to recom-mend certain specifications in the paving plans for the Northampton listrict. Does that interest you, Mr Pearlman ?"

Pearlman snapped his gold nose-glasses into their ones and fitted on a pair of horn rimmed spectacles.

a pair of horn rimmed spectacles. "I think it will, Daley," he said. "Begin as far back as you wish." As Daley talked, Mr. Pearlman leaned back in his chair, regarding

the ceiling studiously. He straight-ened up now and then to ask a short question and three times he waved his secretary away as that discreet person entered with a card. "And there it is," said Daley, fin-

"It was a pretty close call for I was about ready to do it, but ally. out there in the country this morn ing-well, it doesn't matter how I made up my mind not to-I don't know what Bent will do-break me, I guess, just like he says." Ir. Pearlman touched a button on

his desk.

his desk. "Ask Mr. Denton to come up at once," he directed the tall secretary. "This newspaper tries to be very sure of its ground at all times," he continued, turning to Daley. "We

continued, turning to Daley. "We have observed Mr. Bent for some time, but we have not acted because ume, but we have not acced because we lacked certain necessary details. In this you have helped us very much and we are grateful. I don't think Mr. Bent will break you, Mr. Daley; I rather fancy you and the "Post" will break Mr. Bent."—Robert H. Grace in the Grace Werk Gross in the Queen's Work.

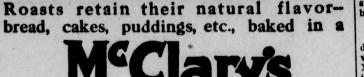
DEATH OF THE POPE

A PONTIFF FROM THE RANKS OF THE PEOPLE

From The Times, London, Eng

To the long list of Popes who have succeeded each other in the chair of St. Peter not a few, like the Apostle himself, were of a very humble origin. himself, were of a very humble origin. During the last three or four centuries, however, political and family considerations have been powerful factors in the choice of a Pontiff, and the election of Pius X. was the first conspicuous instance in recent years of one of those elections from the ranks of the people to which the Roman Church has owed some of her greatest Pontiffs. Giuseppe Sarto, the eldest child of Jiovanne Battista Sarto and his wife Margherita Sanson, was born on June 2, 1885, near Riese, in the Treviso. His father earned 60f. a month in the employment of the municipality; his mother eked out the scanty means of the family by dressmaking. At the age of eleven he was sent to the school of Castelfranco, some three miles distant from Riese, and at fifteen he gained a diocesan scholarship in the seminary of Padua, where he remained until his ordination to the priesthood on September 18, 1858. His first post was that of curate to the parish priest of Tombolo, one of the smallest parishes in the diocese of Treviso. Stories are still told of his willing zeal in his first cure, of his generous friendship, and of the impulsive charity which halved his most slender resources. Stories, also, of his patriotism, for the young priest was an ardent Italian and advocate for the union of Venice with the kingdom of Italy. After eight years of devoted labour in Tombolo he became parish priest of Salzano in November, 1867. In 1875 he was appointed Chancellor of the diocese and in 1884 Bishop of Mantua. BISHOP OF MANTUA

The new Bishop carried to his work the same ideal of saintly humility and simplicity of life which had distinguished him as a parish priest, and devoted himself strictly to the immediate needs of his own people, though he also attempted to deal with two questions which deal with two questions which affected the Church at large. One of these was the popular teaching of religious belief. The actual form and wording of the Catechism differed in almost every Italian diocese, and owing to the constant migration of families from one province to another, children were often confused by the change of teaching in the elements of faith The Bishop of Mantua strongly advocated the adoption of a uniform popular Catechism of the simplest form, the use of which should be made obliga tory. In spite, however, of his en-deavours and those of the Congress of Piacenza, Leo XIII., and of his own action as Pope, it has been found impossible or inadvisable to round impossible or inadvisable to make the suggested change. The other reform, which the Bishop carried out in his diocese, was ulti-mately extended by himself as Pontiff to the whole Church. He forbade the use of any profane music, and established in his cathedral a choir of young men and boys. He some-times even taught sol-fa to the seminarists himself, and copied out the partitions of the scores with his own hand. It was at Mantua that he first took under his protection the Manestro Peroti, who, then and atterwards, aided him in his reform of Church music.



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4 he received 50 votes and was de little more than half the size of that clared elected

PIUS X. AND THE VATICAN

always for himself, and, be-

PIUS X. AND ITALY

little more than half the size of that Mantua, while the revenues were just twice as large—a net revenue of 42,000 lire £1,680), against 21,000. But to Cardinal Sarto larger revenues merely meant a larger power of giving, and the Patriarch of Venice was no richer than the curate of Tombolo; indeed, it was not long It is probable that no Italian Cardinal was less known to the Curia than the Patriarch of Venice. The Vatican was at first disposed to regard him as a hard working Bishop, of saintly simplicity of life and a rare modesty of character, and it waited with anxious curiosity to see before the new pastoral ring was pawned in order to meet the necessities of some poor applicant. Nor did a smaller diocese mean greater into whose hands he would put him-self for direction. Pius X. soon leisure to one who believed that every hour of his day was owed to his work. Cardinal Sarto still rose showed that he intended unmistak-ably to be master in his own house. He altered the etiquette of his Court at 5 o'clock in the morning and at 5 octoor in the morning and changed nothing in the austere simplicity of his mode of life. His mother had died while he was yet Bishop of Mantua, and his two sisters, then left alone in the world, in a good many unessential matters, and speedily introduced one or two small reforms which led to greater economy. He consulted his Cardinals and Court officials and gladly heard their advice ; but he deame to live with him. Their devotion supplied all the personal service cided neath his gentle courtesy and deferthat he needed, provided the simple meals that sufficed him, and watched ence, they soon discovered a very masterful firmness. On October 18 he chose Mgr. Raffaele Merry del Val, lest he should sacrifice his health to the necessities of others.

who had been Secretary of Conclave Cardinal Sarto's attitude towards and, after the election, acting Secre-tary of State, to be his Secretary of State. There had been much talk the political questions of the Church may be known from two letters that he wrote on taking possession of his diocese. One, in the form of a pas-toral addressed to the clergy of during the first two months of a change in the spirit of the Papacy. For the future, it was said, the For the future, it was said, the Church was to have a "pious" and not a political Pope. The words " a pious Pope," when used with this significance, aroused the new Pope's Mantua and Venice, denounced the danger of "Liberalism" however it danger of Liberatian However in was disguised, especially of those doctrines, called Liberal Catholic, which tried to reconcile what was irreconcilable. The other was addreseed to the head of the muni-cipality of Venice, then in possession ethe DedicalParty and expressed significance, aroused the new Pope's lively indignation. "One would like to see," he once said when still Patri-arch of Venice, "a Pope who was not political. People who talk in this way imagine that a Pope ought to be relegated to the depths of the temple occupied only in giving benedictions, and without any social influence. No; it is not a Pope of that kind whom we need. Catholicism ought of the RadicaleParty, and expressed the hone-even the assurance he would have their aid in the performance of his pastoral duties; because, though their respective fields of action were quite distinct, both they and himself pursued one and whom we need. Catholicism ought to exercise its influence on society, only one aim—the real welfare of the citizens. This attitude, recog-nizing the distinct character of the and in these days it has no right to retire to the background." And in his allocution to the Cardinals deliv. two powers while it acknowledged ered in the first Consistory of Nov common aim, and jealously ember 9, 1903, he plainly announced the same idea. "We cannot hide thei their common aim, and jealously vigilant against aggression in his own field of action, was maintained by the Pope throughout his life. At Venice it was not long before what he considered aggression brought the two into collision. The Radical town councillors suppressed certain religifrom ourselves the fact that we shall offend many people in saying that we must of necessity concern ourselves with politics. But whoever judges the question fairly must recognize that the Sovereign Pontiff, invested ous observances which had been held from time immemorial in the by God with the supreme magistracy has not the right to separate political city, and also tried to abolish religi-ous teaching in the elementary matters from the domain of faith and morals." Leo XIII., himself, never Cardinal Sarto promptly proclaimed more clearly the political luties of the Pontificate. From the replied to the challenge, and at replied to the challenge, and at the next municipal elections in 1895 his campaign was rewarded by a sweep-ing victory for the Moderates and their clerical allies. The results of first it was apparent that his successor vould not suffer any derogation from the high claims of his office.

this victory were confirmed and maintained in after years by his own The first public utterances of the Pontiff, and his uncompromising de-claration that he would not deviate popularity. The affection that followed him from Tombolo to Mantua claration that he would not course in the slightest degree from the course became almost a passion among the Venetians. He was always at their service. With the civil authorities hope of any material change in the he continued to live, henceforward, on the best of terms. To the Royal Family of Italy he showed his perattitude of the Vatican towards the Quirinal. It soon became evident, owever, that he would not insist upon any extreme applica-tion of the policy which he had in-herited, and, even, that, while fully fect willingness to render the hor which was their due outside the for mer States of the Church. He had an opportunity of paying that hom-age both to King Humbert and to King Victor Emmanuel III. when they maintaining the spirit of the protest of the Holy See against the loss of the temporal power, he was willing to improve the unofficial relations visited Venice, and he created a strong mpression on their Majesties of which already existed between the Vatican and the Quirinal - relation frank loyalty that would still be unompromising on the side of religious which, below the surface, had grown into a not unfriendly mutual underfaith. standing. In the month of May, 1904,

THE CATHOLIC RECORD

shut their eyes to its infringement by their flocks CHURCH REFORM The dignity of the Church and the

decorum of its ceremonies were al-ways matters of anxious care to Pius X. One of the first acts of his Pontif. icate was the suppression of the dem-onstrations with which the people of Rome had been wont to greet his predecessors within the Basilica of St. Peter. On the occasion of his own coronation notices were placed everywhere in the church bidding the people remember that they were in the House of God and commanding the House of God and commanding a reverent silence. By a motu pro-prio of Dec. 17, 1903, he placed the choice of Italian Bishops in the hands of the Holy Office and made that congregation responsible for their fitness. At the same time he restored the old insti-tution of the Sacra Visita—the peri-odical residuation of an emissary of odical visitation of an emissary of the Holy See to all the dioceses and religious communities in Rome, which had been in abeyance for near

ly a century—and extended it to all the dioceses of Italy. On March 19, 1904, a motu proprio provided for the codification of the Canon Law. A

commission of Cardinals was ap-pointed to undertake this gigantic task, and it is understood that the first part of the new code has long since been submitted to the episco-pate for examination. The considerpate for examination. The consider-ation of its provisions has been ac-companied by legislation upon cer-tain special subjects. Amongst such legislation may be mentioned the Ne temere decree, regulating the condi-tions essential to the validity of marriage in the eyes of the Church, and the motu proprio of Oct. 9, 1911, for-bidding private persons to cite ec-clesiastics before lay tribunals without ecclesiastical permission-meas-ures both based upon well established principles of the Canon Law. Other recent enactments have empowered the Bishops to remove rectors for inefficiency in certain cases, and have reduced the number of " holidays of obligation " — that is, of holidays which Catholics are obliged to keep with the same observances as Sundays. Three years later Pius X. entrusted to the Benedictines the preparatory studies for an edition of St. erome's original text of the Vulgate. Abbot (now Cardinal) Gasquet was chosen as chairman of the committee appointed for the work, which is being carried on with monastic thor-oughness and diligence. The thir ougness and diligence. The thir-teenth hundredth anniversary of the death of Pope Gregory the Great (March 12, 1904) was celebrated by the introduction of the reforms in church music prescribed by a motu proprio of the preceeding November. which enjoined the use of the Gregor ian chant and forbade the perform ance of purely secular music in the churches. A reform in the order of the Mass and other offices has re-stored to their old use many noble portions of the ancient liturgy which had been practically ousted by the precedence given to the commemora tion of saints. The encouragement of very frequent communion amongst the faithful of all conditions and the admission to the Sacrament of children at an age much younger than had been usual in recent centuries were developments from doctrinal considerations. PIUS X. AND FRANCE

The position left to the Pope by Leo XIII. with regard to the French Church was very critical. It was always contended by the Vatican, and it has been admitted by M. Combes that from the moment that states-man took office he was determined upon the policy of separation of Church and State. The Papal protest against M. Loubet's visit to King

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J. W. HAMMOND Esa. SCOTLAND, ONT., Aug. 25th. 1913 "Fruit-a-tives" are the only pill manufactured, to my way of thinking. They work completely, no griping whatever, and one is plenty for any ordinary person at a dose. My wife was a martyr to Constipation. We tried everything on the calendar without satisfaction, and spent large sums of money until we happened on "Fruit-a-tives". I cannot say too much in their favor. their favor. We have used them in the family for

about two years and we would not use anything else as long as we can get 'Fruit-a-tives''. Their action is mild, and no distress

et all. I have recommended them to many other people, and our whole family uses them". family uses them". J. W. HAMMOND. Those who have been cured by "Fruit-a-tives" are proud and happy to tell a sick or ailing friend about these won-derful tablets made from fruit juices. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

move the Pope's objections to the scheme. When the Law of Separa-tion came into force at the close of 1906, the French clergy, in obedience to the directions of the Holy See would not make the declarations required by its provisions. The pos ion of Pius X. may be best judged from his own words in the Encyclical which he issued on Jan. 11th, 1907. The Church, he said, was ac-1907. The church, he shall, was ac-cused of having wilfully abandoned its property and sought persecution for her own ends. As for the ecclesiastical property

which we are accused of having aban doned, it is important to remark that this property was partly the patri-mony of the poor, and the patrimony, more sacred still, of the dead. It was not permissible for the Church to abandon or give it up; she could only let it be taken from her by violence. . . . It was only when the Church was placed in the position of having to choose between material ruin and consent in the violation of her constitution, which is of Divine origin, that she refused at the cost of poverty to allow the work of God to be touched in her. Her property was taken from her: she did not abandon

The law, he said, to which he had refused his sanction, was not an honest law. It was the work of men whose real object was to destroy the Church and de-Christianize France.

'As for ourselves, we have accom plished our duty, as every other Roman Pontiff would have done. We could not have acted otherwise without trampling under foot our conscitest against M. Loubet's visit to King Victor Emmanuel in Rome in 1904 which we took in mounting the Chair of St. Peter, without violating the every nationality were stirred at the Catholic hierarchy, the foundation given to the Church by our Saviour." In defence of this attitude there arose an unexpected champion in the erson of M. Combes himself. The Pope, he declared, had only acted in rdance with the inexorable dictates of Church doctrine and his own conscience. The authors of the Separation Law, said the ex-Minister, had chosen to run counter to the whole organization and constitution of the Church. Instead of leaving the creation of associations to shepherds, they had subordinated the shepherds to their flocks, as though the doctrine of laymen could be sub-stituted for that of their pastors. To the charge brought against Pius X. that he had forced the French Bishops to reject the proposals of the Govern-ment, a sufficient refutation was given by the wonderful unanimity of the French Church, which seemed, indeed, to have derived new strength and union from its crisis. An imitation of the French attack upon the Church was amongst the first acts of the Portuguese Republic. The Pope protested on May 24, 1911, in the Encyclical Jamdudum in Lusitania, which recites the expul-sion of the religious orders, the secularization of the schools, and secularization of the Schools, and finally the law separating the Church and the State. The Pontiff reviewed the oppressive provisions of this measure, which he "reprobated, condemned, and rejected," and the Portuguese episcopate thanked him for his action.

with either the vagaries or even the honest manifestations of intellectual doubt. One after another the works of the leaders of the Modernist school of thought were denounced before the Congregation of the Index and condemned, while they themselves were sentenced, if they were priests and remained contumacious, to suspension from their office. The French writer Abbe Loisy and the Irish Father Tyrrell fell finally under the ban of excommunication for continued disobedience. Even Signor Fogazzaro's semi-religious romance. "Il Santo," which re-flected some of the Modernist ideas, was placed upon the Index. It was the belief of Pius X. that the situation in the Church itself called for strong measures. On July 3, 1907, the Holy office issued a new syllabus of sixty-five errors, all of a doctrinal character. Among the errors so con-demned were the chief tenets of the

Modernist school, including the evolution of dogma, in the Modernist sense, the mutability of the funda-mental teachings of historic Christianity, and the lawfulness of ad-justing the doctrinal conceptions of God, of the Creation, of Revelation, of the Word Incarnate, and of the Redemption, to the views of non-Catholic scientists. On September 8 of the same year was issued the Encyclical Paseendi dominici gregis.

which made an exhaustive study of the whole theory and tendency of Modernism, declared it to be "a synthesis of all heresies," exposed its errors, denounced in severe terms the motives of its teachers, and called upon the Bishops and other authorities in the Church to take the most stringent measures for its extirpation, especially with regard to the teaching in religious seminaries, the publication of books, and the con terences of the clergy. The Ency clical was of the most sweeping character, leaving no loophole evasion, and, where necessary, the Bishops set themselves at once to the task of discovering and rooting out any source of heretical teaching within their jurisdiction.

NEW ZEALAND BARS MENACE

The privilege of using the mails of New Zealand has been denied to The Menace, the foul anti Catholic paper

of Aurora, Mo. Complaint was made against this paper to the Postmaster General by the editor of the New Zealand Tablet, a Catholic weekly, and by a Protestant gentleman. The Postmaster General acted quickly and notified the editor of the New Yealand Tablet that in the future copies of The Menace that contained

such objectionable matter as peared in the copy submitted to him would be destroyed by the postal authorities.

THE NEW POPE

Although more than half the world is at present wild with war, the an-nouncement that a new Pope had peen elected, did not fail of interested readers. Turning aside for a while from the slaughter and desolation breathing through the war news people of every nation gave their atention to the quiet, secret Conclave of grave and reverend men in Rome and thrilled with a feeling far dif-ferent from that with which war

news could thrill them, to learn that the never dying Church had elected another head-had forged another link in the long chain connecting our days with those of St. Peter, and leading back to Christ Himself, Who chose St. Peter to be the Prince of His Apostles, His first Vicar, and the

first head of His one true Church. All over the world, Catholics of

ems to have failed, and the people are thrown back into a condition from which it had been hoped they had forever emerged. And the Pope, the representative of the Prince of Peace, beholds with aching heart his child ren of the various nations engaged in deadly decimating conflict.

Think what a grief this must be to him who now takes up the burden laid down by the beloved and lamented Pope Pius X. Shall not we who are his children, remember Pope Benedict in our prayers? And amid the Te Deums which we sing to celebrate his election, shall we not pray to God to aid him in the troubled times which have come upon the Church and the world; and give him the grace and strength to lead the nations and their rulers back to the pathways of peace !- Sacred Heart Review.

The finer the brain, the finer should be its culture. The higher the daily plane upon which the soul lives, the higher still must be its climb each succeeding day.

Let us never forget that an act of goodness is of itself an act of happi-ness. No reward coming after this event can compare with the sweet reward that went with it.

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choral training.

THREE

PATBIARCH OF VENICE

In the Consistory of June 15, 1893, Leo XIII. appointed him to the Patriarchate of Venice, and as the post had always been filled by a Cardinal, the Pope, in the preceding Consistory of June 12, created him a Cardinal cleo with San Barnardo Consistory of June 12, created min a Cardinal also, with San Bernardo delle Terme as his titular church. It was not until November 24 of the It was not until November 24 of the following year, 1894, that the Patriarch made his entry into Venice owing to a dispute between the Vatican and the Italian Government as to the right of nomination. Cardinal Sarto's new diocese was THE CONCLAVE

King Victor Emmanuel paid a visit to Bologna, and by the direction of the Pope Cardinal Syampa waited on No prevision of his destiny disturbed Cardinal Sarto when he was summoned to Rome in July, 1908, on his Majesty officially to pay his re spectful homage. The Cardinal did more than this, in the exercise of his discretion, and took part in a public banquet seated on the King's the death of Leo XIII. There is no need to tell the history of the Conclave, except very briefly. The three names which had been most prominright hand. In view of the fact that names which had been most promite ently put forward were those of Car-dinal Rampolla, Gotti, and Serafino Vannutelli. The first scrutiny was held on the morning of August 1, and Bologna was the second city in the old dominions of the Holy See, the act was of considerable significance. In the same spirit the barrier erected the last on the morning of August 4, round the Court of Venice in Rome was less rigidly maintained. Several making seven scrutinies in all. The was less rightly maintained. Several persons connected with the Court of the Quirinal were admitted to audiences by Pius X.; and in the great popular recep first scrutiny destroyed all prospects of the election of Serafino Vannutelli Rampolla received 24 votes, Gotti 17, and Vannutelli only 4-1 less than Cardinal Sarto, who was given 5 to tions, which were given by the Por his incredulous surprise. The second tiff for many Sundays after his elec-tion in order that he might see and scrutiny, in the evening of that day, gave 29 votes to Rampolla, 16 to Gotti, and 10 to Sarto. On the folpreach to his people of Rome, the actual servants of the Quirinal Palace listened to the Pope's sermons lowing day the Austrian Cardinal Puzyna pronounced, in obedience to

by the side of his faithful adherents orders received from the Imperial in the Trevi. Government, the veto of exclusion A more important step came later against Cardinal Rampolla. The an-nouncement was ill-received by the in the year. On the principle of the nouncement was ill-received by the Sacred College and was answered by a dignified protest, in their name. from Rampolla himself, but it led to his withdrawal from the contest. On the first scrutiny of Aug. 3, Sarto headed the list with 27 votes against 24 given to Rampolla. In the even-ing he received 85 against 16 for Rampolla. On the morning of Aug. non expedit Pius X. was firmly fixed. He refused absolutely to withdraw the edict which declared that, in true obedience to the Church, Catholics

gave him a pretext for taking a step towards the execution of his purpose. The French Ambassador to the Vati-can was recalled "on leave" on May 21st, and on July 30th, the French Government finally broke off diplomatic relations with the Vatican. The protest, however, was not the reason put forward for the breach. which was based on the refusal of the Holy See to withdraw certain letters addressed to the Bishops of Laval and Dijon, summoning them to Rome to answer serious charges of a purely ecclesiastical character and provisionally inhibiting the Bishop of Dijon from conferring Holy Orders.

THE LAWS OF SEPARATION IN FRANCE AND IN PORTUGAL

The Law of Separation of Church and State in France was promulgated in the Journal Officiel of Dec. 11th, 1905. On Feb. 11th of the following year Pius X. addressed the Encycli-cal Vehementer Nos to the Bishops, clergy, and people of France-an em phatic condemnation both of the law and of the spirit in which it had been drawn up. Many eminent French Catholics, including, it is beieved, some of the Bishops, favored, in principle, the formation of associations qualified under the law to take over such property as it left to the Church, and a circular of M. Briand's published in April was designed to facilitate this course. But the attiude of Pius X. was one of not un natural distrust towards the French Government. It was feared that the history of the Associations Law, which showed that the intentions of

M. Waldeck Rousseau differed widely M. Waldeck Rousseau differed wheely from their actual application by M. Combes, might be repeated. The Encyclical Gravissimo munere, pro-mulgated on August 10th, explicitly forbade the formation of Associations should be ni eletti ni elettori. As a matter of fact the edict had never been strictly obeyed, and, when they considered it expedient in the inter-ests of religion, Italian Bishops had

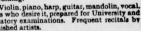
PIUS X. AND MODERNISM

There were many, nevertheless who regarded the attitude of Pius X. towards the Separation Law France as impolitic; there were still more people who condemned as im-politic his attitude towards those

news ; and even nations, now facing each other in mutual hate, were united in thanking God that another Pope had been elected.

For the Pope is not national but international. Everywhere he is recognized as the head of a Church that knows no races or nations, that is not circumscribed in its work by national boundary lines. The Cath olic Slav equally with the Catholic Teuton, the Catholic Latin, the Catholic Celt the Catholic Anglo-Saxon looks to the Pope as the bond that holds all the races of the world to-gether in the fellowship of the faith. And to day in a war-distracted world, people of all races who long for a cessation of hostilities, who earnestly pray for an end of the reign of bloodshed, are turning their eyes to Rome. A great burden rests upon the successor of St. Peter, at the best of times. No other man on earth carries such a cross. But he upon whom this burden has been laced to-day-what shall be said of

him? Christian civilization-the civilization that the Popes have worked for and in a very true sense have made-to day in Europe this



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