

HOW PROTESTANTS VIEW IT

Rev. A. Schuyler, (Trinity P. E. Church, Trenton.)
I am filled with admiration while I contemplate the crowds which through the Roman Catholic churches at hours when other Christian people are lying comfortably in bed...

New York Sun Protestant Correspondent
And who has not marked the reverence with which Catholics are wont to assist at the services of their Church, as well as the respect they pay to the Church? No wonder they are so devoted believers that it is infallible, and has existed through all the centuries...

Rev. Madison C. Peters, Baptist, New York
Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking. Who has not heard early on Sunday mornings the tramp, tramp of people, with a hard week's work behind them, while we are asleep, hastening to the Catholic Church, with prayer book in hand?

Rev. James Benninger, Methodist, Plymouth, Pa.
The Protestant world has gone almost to the limit in adopting means to secure this desired end. We have seen the magic lantern exhibition, and listened to addresses on the late poets; we have heard classical singers and eloquent orators, but the men were no nearer the kingdom than before.

How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she like the streets on Sunday morning with worshippers when the Protestant world is asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle.

CHURCH UNITY

A very considerable movement toward Protestant Church unity seems to be going forward. For the Catholic, church unity means, of course, unity under the authority of the successor of St. Peter. The Catholic cannot enter into the spirit of a movement which seems to deal with the eternal truths of religion as subject to compromise.

The members of a political party may sink individual differences of opinion in order to arrive at certain practical results which they in common desire. The Catholic observer must be pardoned if he concludes that the movers for church unity are dealing with religious principles as the platform makers deal with questions of practical politics.

Lord Halifax, who was a prime mover in the "union" of Rome and Canterbury some years ago, recently published a book dealing with that matter. Abbot Gasquet, reviewing the volume, says, among other things:

The real difficulty from the outset appears to have been the impossibility of a man with Lord Halifax's Anglican opinions to grasp the meaning which must be attached to the word "union" with the Holy See by the Roman authorities, and indeed by every Catholic. Belonging as he does to an Established Church, which embraces men of all shades of opinion from Mr. Kensit to himself, which makes its boast that it is not in any way narrow as regards doctrine, as is the Roman, obediently holding communion with her does with men who differ from him on the most fundamental dogmas of the Christian religion, his mind could not be expected to understand what Mr. Wilfred Ward has well called the "rigidity of Rome."

For this reason, whilst Cardinal Rampolla and Pope Leo XIII. evidently thought that he was speaking and dreaming of reunion under the authority of the successor of St. Peter, he was desirous to unite Rome to Canterbury on the basis of sinking differences of the most fundamental kind and shutting eyes to even dogmatic formulas. It may not perhaps be his fault that this was the attitude of his mind in the comprehensive Church of England.—The Missionary.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him who lends it; but never regard it for a moment as your own.

IMPORTANT NOTICE TO DIABETICS

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I can recommend any one suffering from Diabetes to apply to Sano'l Mfg. Co., and they are sure to be cured. I thank you, and I fail in words to express my thanks to you. Anyone wishing to get any information how I was cured and everything about it, may write to me. Yours truly, JOE KNIZAN, Kamsack, Sask. P. S.—A word more to the Sano'l Mfg. Co.: I feel now just like going out in Main Street, Winnipeg, and "yell out": I was cured of Diabetes by the Sano'l Mfg. Co., who have the only cure for Diabetes. Sano'l's Anti-Diabetic is the new German CURE. Manufactured in Winnipeg by The Sano'l Manufacturing Company of Canada, Ltd., 977 Main Street. Price, per bottle, \$2.00, from druggists or direct.

The Eucharistic Congress Press Despatch
Vienna, Sept. 12.—The 23rd international eucharistic conference is likely to establish a record in the number of strangers in attendance, 80,000 tickets having been sold to foreigners, as compared with 13,000 at the Montreal Congress.

It is estimated that not less than 120,000 visitors are here, and the hotels are so crowded that the titled visitors are glad to obtain sleeping quarters in the hotel bathrooms. Many thousands of pilgrims have found shelter in 400 schoolhouses. In the courtyard of the city hall to-day 12,000 persons were supplied with dinners cooked in the military field kitchen.

Among the speakers at the festival gathering in the rotunda this afternoon was Mgr. Rainier, vicar general of Milwaukee, his subject being "The Council of Trent." Mgr. Rainier declared that the reform decrees of Pope Pius regarding daily communion and the real communion of children contained nothing new, but were only the modern adaptation of principles already formulated by the Council of Trent.

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Members of the Catholic Church have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Catholics may, in the future, divert these large profits to themselves, and how they may not only share in liberal dividends, but may also be the means of adding some of the many worthy institutions of their Church, and which are dear to every Catholic heart.

It shows, also, how the organization in question can earn, from its investments alone, from 25% to 40% more than the older companies that are now operating, thus enabling Catholics to earn a greater rate of interest on their money by investing in their own organization. Do not think this is one of the financial schemes destined to end in air. It is not a tallman to create a fortune overnight. It is a sound business proposition addressed by banks and government officials.

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Admission has been asked by the New World Life to the States of Iowa, Illinois and California, and it is said that the company will soon begin to issue policies to the residents of this territory. It is already operating in Washington, Oregon and Montana. Applications will also be made to Idaho, Arizona, New Mexico, Colorado, Pennsylvania and New Jersey. The capital of the company is \$2,000,000, of which more than one half has already been sold. Considering the short time the company has been in business, this is regarded by the officers as a remarkable showing. The stock holders are located in practically every section of the United States and Canada, while some of the stock is held abroad. This is expected to prove of value in influencing future business, as the company plans to operate over as wide a field as possible.

TELEGRAPH. Telegraph operating offers splendid opportunities for young men who wish to engage in the great business of transportation. No country in the world is doing the railway building that Canada is now engaged in, and the young man who goes into this line of work and becomes skilled in railway operations, is almost absolutely certain to win great rewards. The one school which is training young men for this field with marked success is the Central Telegraph and Railroad School of Toronto. See card in our adv. columns.

DIED O'LEARY—Died in Tottenham, Ont., August 6th 1912, Mrs. Daniel P. O'Leary. May her soul rest in peace! Nothing is more common than to hear it said of reputed works of art that they are very good but very difficult to understand. We are quite used to such assertions, and yet to say that a work of art is good, but incomprehensible to the majority of men, is the same as saying that some kind of food that is very good but most people can't eat it. The majority of men may not like rotten cheese or putrefying grouse—dishes esteemed by people with perverted tastes; but bread and fruit are only good when they please the majority of men. And it is the same with art. Perverted art may not please the majority of men, but good art always pleases everyone.—Tolstoy.

NEGLECTED CHILDREN The report of Mr. J. J. Kello, Superintendent of Neglected and Dependent Children, has been issued. It is an interesting volume, dealing as it does with human beings—boys and girls—who are taken in charge when their parents are unable or unfit to care for them. The Department of Neglected Children does not in many instances deal directly with the children. This is done through the agency of local Children's Aid Societies, which are designated as guardians of those children who have been committed to their care. These would likely cause them to become a nuisance or a menace to the community. Some of the children, such as Toronto, London, Hamilton, Ottawa, etc., have a Children's Aid Society and there is also a Society for nearly every town in Ontario. It is a source of satisfaction to Catholics to know that the law which children can be taken from their parents and placed in foster-homes is so just. The children of Catholic parents are placed in Catholic foster-homes, while those of Protestant parents are placed in Protestant foster-homes. In addition to this, the interests of Catholic children are looked after by a Catholic officer, Mr. W. J. O'Connell. He reports: since the beginning of the work there have been about 7000 Protestant and 1453 Catholic names on the record, but by various freeing out processes the number at present on the books for Catholic supervision has been reduced to 3267 Protestant and 699 Catholic children. Of this number, 2799 Protestant and 599 Catholic children were visited. This visiting of the children after they have been placed in foster-homes is done at the expense of the Ontario Government and it is a wise precaution to see that the children are really in homes where there will be no unfair treatment of these children who have become, in a sense, wards of the Government. Though the visitation is necessary it is satisfactory to know that out of 919 Catholic children placed in homes removed because homes were unsatisfactory. On the other hand it is very pleasing to be informed that the great bulk of the children have excellent foster-homes, where they receive every reasonable advantage and in some cases advantages beyond the ordinary.

It gives much valuable information about the enormous earnings of similar organizations during the past 20 years, and the great increase in the value of their stocks, showing positively where this organization, (being conducted along identical lines) cannot help but be a source of large income to the investor. Members of the Catholic Church have contributed Millions of Dollars to the success of these organizations, and have helped swell the great dividends of their share holders. This free book tells how Catholics may, in the future, divert these large profits to themselves, and how they may not only share in liberal dividends, but may also be the means of adding some of the many worthy institutions of their Church, and which are dear to every Catholic heart.

It shows, also, how the organization in question can earn, from its investments alone, from 25% to 40% more than the older companies that are now operating, thus enabling Catholics to earn a greater rate of interest on their money by investing in their own organization. Do not think this is one of the financial schemes destined to end in air. It is not a tallman to create a fortune overnight. It is a sound business proposition addressed by banks and government officials.

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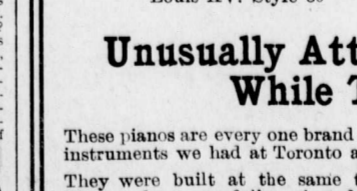
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