not shed a tear of sorrow, but only be-lieve on the Lord. They need not make an act of contrition, they need not mortify their bodies, but only believe on the Lord. It is a smooth and a very easy, a remarkably easy doctrine, and if it only led to heaven, it would be indeed a sweet and an easy way, by which we could enjoy ourselves here as long as we like in the indulgence of every vile passion, and afterwards turn and lean upon the Lord, and thus get into upon the Lord, and thus get into heaven. Between these two extremes, the extreme of unbelief and the mistaken view and zeal of what appears to be an over-fervent faith, but which in reality is not faith at all—because faith means the apprehension of the truth, and not a distorted view of this text or that of Savintrae, between these two that, of Scripture—between these two stands the Holy Catholic Church of stands the Holy Catholic Church of God, and she tells us, as against the first class, the Humanitarians, that we are a failen race, that sin is in our blood, that sin is in our nature, that that nature is deformed, disfigured by sin; that the very fountain-head of our humanity was corrupted in Adam, and just as, if you disturb the fountain-head of the stream, or if you poison it, the whole current that flows from it is whole current that flows from it is muddy and disturbed, or poisonous, so the whole stream of our humanity that flows from the sin of Adam is tainted and disfigured and poisoned by sin; consequently, that we stood in need of a Redeemer Who would atone for our sins, and would, by sacrificing Himself, and making Himself a victim, wipe away the sin of mankind. But, on the other hand, the Holy Catholic Church teaches us, as against the second class, that two wills, two actions, are necessary for saved; that we must unite our will with God, and determine to be saved, otherwise that will of God, which is never wanting, will not alone avail for the sanctification or the salvation of any man; that we must not only will with God our salvation, but that we must work fear and trembling we must work out our salvation." That although the gift of salvation comes from God, and is His of salvation comes from God, and is His gift, yet that He will not give it except to the man who strains himself to lay hold of it, according to that other word of the apostle, "Lay hold of eternal life." God is amply sufficient to save us; God is willing to save us. We can only be saved by His graces, but if we do not with our hands lay hold of these graces, and correspond with them, there graces, and correspond with them, there is no salvation for us. Just as if you saw a man fallen into the see, and you threw him a rope, by which, if he lay hold of it, you can take him into your beat, or land him on to the land; you boat, or land him on to the land; you are willing to save him, you are anxious to save him; you have put actually into his hands the means by which he may be saved, but if he refuses to lay hold of that measure of salvation, if he refuses the gift that you offer him, of life, you cannot force him, and so he is lost by his own fault. Now, as it requires for the salvation of every man quires for the salvation of every man amongst us, two wills, two distinct actions, the will and the action of God, our will and our action corresponding with thim, so also, in the redemption two things were necessary in order that man might be saved. First of all, man might be saved. First of all, dearly beloved, it was necessary to find some victim, whose very act was of such infinite value in the sight of God, that he might be available for the salvation of mankind, and capable of atoning to of mankind, and capable of atoning to God's infinite honor and glory, which was outraged by sin. A victim must be found whose very act is of infinite value, and why? Because the atonement which he comes to make is infinite; because no creature of God, acting as a creature, with a finite meric and power, and the circumsoribed action of a creature, or ever atone to the Almighty ture, can ever stone to the Almighty God for sin, which is an infinite evil. The first thing, therefore, that is neces-sary, is an infinite power of atonement, an infinite power of merit in the victim for man's sin. The second thing that is glory which was outraged by sin, if we mand this, we may seek in vain roughout all the ranks of God's creatures; we may mount to the heaven creatures; we may mount to the neaven of heavens and seek throughout the choirs of God's holy angels, we shall never find him, because such a one is seated upon the throne of God Himself. God alone is infinite in His sanctity, in His graces, and, if He will consent to be a victim, in His power of atonement, God alone can do it. Man could place the cause there, man could commit the sin; the hand of God alone can take that sin away by atonement; and yet, strange to say, dearly beloved brethren, God alone cannot do it, because God alone cannot furnish as with the second privilege of the stoner, namely, the character of a victim. How can God suffer? How can God be moved? How can God bleed and die? He is happiness, glory, honor, and greatness itself. How can He be humble who is above all things? Infinitely glorious in His own essence. How can He be grieved who is the essenhappiness of heaven? He must come down from heaven, and He must take a nature capable of suffering and pain, and of the shedding of blood; He must take a nature capable of being abused and crushed and victimized, or else the world can never find its Re-deemer; yet He must take that nature so that everything that He does as a victim, and everything that He suffers as a victim in that nature, must be attributed to God. It must be the action of God; it must be the suffering of God, or else it never can be endowed with the infinite value which is necessary for the atonement of man's sin. Behold, then, the two great things that we must find, that God found in the plan of His redemption; God furnished one, the earth furnished the other; God furnished the infinite merit, the infinite grace, the in finite value of the atonement in His own divine and uncreated word, the Second

finding a nature in which this word should operate, in finding the nature in

for us to believe in the reality of the humanity which was assumed and absorbed by Him into His divine Person. A man may exalt the divinity at the expense of the humanity, and he may say: "He was divine, this Man, Jesus Christ but, remember, He was not a true man; He only took a human body for a certain purpose, and then, easting it from Him, went ap into the high heaven of God." The man who says this is not a Christian, because he does not believe in the reality of the human nature of Jesus Christ. Heretics have said this, and the Church cut them off with an anathema. Or we may exalt His humanity at the expense of His divinity, and say, "He was a true Man, but He was not united to God by personal union; He was not a was a true Man, but He was not united to God by personal union; He was not a divine person, but a human person; He was a true man, this Man Who was crucified for our sins—true, and holy, and perfect—but not God." Heretics have said this, and say it to day. Even Mahomet acknowledged that the Lord Jesus Christ was the most perfect of Men, but He was not God. The man who says this is not a Christian, because he does not believe in the divinity of Jesus Christ. Now, I think, that from what I have said, you must at once conclude that in the plan of man's redemption, the divinity was as necessary as clude that in the plan of man's redemp-tion, the divinity was as necessary as the humanity; that the humanity was as necessary as the divinity; that the world could never be redeemed without the divinity; that man alone could not do it; that the world could never be re-deemed without the humanity of Codeemed without the humanity, for God alone could never suffer. What follows alone could never suffer. What follows from all this? It follows, my dearly beloved, in logic and in truth, that for the world's redemption, Mary, on earth was as necessary as the Eternal Father in heaven; that in the decrees and councils of God—in the plan of God—the Mother of His humanity was as necessary as the Father of His divinity, and that she rises at once in the designs of that she rises at once in the designs of God to the magnificent part that was assigned her in the plan of redemption, namely, that the world could not be re-deemed without her, because she gave the human nature of Jesus Christ, without which there was no redemption for

Who died upon the cross? The Son of God. Whose hands were these that were nailed to that hard wood? The hands of the Son of God. What Person is this that I behold all covered Person is this that I behold all covered with wounds, and bleeding, and crowned with thorns? Who is this sorrow-stricken Person? That is the Second Person of the adorable Trinity! The same God, begotten in Him consubstantial to the Father, who was from the beginning, and by Whom all things were made. And if this be the Son of God what right has that woman to look up to Him with a that woman to look up to Him with a mother's eyes? What right have these dying lips to address her as mother? Ah! because, my dearly beloved, He was as truly the Son of Mary as He was the

And now, as I wish to take my own time, and to enter fully into all these things in successive meditations, let me conclude with only one remark. Since came to the use of eason, and learned my catechism, and mastered the idea that was taught me of how God in heaven planned and designed the redemption of mankind, the greatest puzzle in my life has been—a thing that I never could understand—has been, how any one, be-lieving what I nave said, could refuse their veneration, their honor, and their love to the Blessed Virgin, Mother of Jesus Christ; for it seems to me that nothing is more natural to the heart of man than
to be grateful, and that, in proportion
to the gift which is received from any
one, in the same proportion do we find
our hearts springing with gratitude necessary for redemption is a willingness and a capability on the part of their atoner to suffer, and by his suffertheir atoner to suffer, and by his sufferings, and by his sacrifices, and by his atonement, wash away the sin. Where shall this victim of infinite merit, yet a victim, be found? If we demand the first condition, namely, the power of restoring to God that infinite honor and powerful to the condition of the condi poured forth towards those who were great benefactors of mankind, and especially to the women of the Old Testame How loud, for instance, are the praises than the Scriptures give to the daughter of Jephtha, because she sacrificed her self according to her father's vow for the people. How loud the praises which celebrated the glorious woman, Deborah, who in the day of distress and danger headed the army of Israel, drew the sword, and the Scriptures say that all the people praised her forevermore, and they sang, "Blessed be God, because a mother has arisen in Israel." How loud the praises of Esther, of whom the Scripture tells us that the Jews celebrated an annual festival in her honor because she interceded with the King Ahasuerus and saved the people from destruction. How loud the praises of Judith, who, coming forth from the city upon the rocky summit of the mountain, with her womanly hand slew the enemy of Israel and of Israel's God, Holoferne and, returning in triumph, the ancient of the city came forth and cried out, "Blessed be the Lord God of Israel, and thou; thou art the glory of Israel; thou art the glory of Jerusalem thou art the joy of Israel; thou art the honor of our people." And yet, what did Deborah, or Esther, or Judith—what did any of these or any other man or woman on the face of the earth do for us compared with what Mary did? Judith cut off the bead of Holofernes, Mary set her heel on the head of the serpent that was the destruction of our race; Esther pleaded for the people before the Assyrian monarch and saved them from temporal ruin; Mary pleaded, and pleads to the King of Kings, to the King of Heaven, and saves the people from destruction. Jephtha's daughter gave her life; Mary brought down the life, indeed, from heaven, and gave it to us. And yet, strange to say those who are constantly talking about "the Bible, the Bible, the Bible, the open Bible, the Bible free to every man," those who call themselves Bible men, those in whose oily mouths this Bible is always, every text of it, coming forth as if you taught a parrot in its cage to recite it, understanding it Person of the Holy Trinity; but when it was a question of finding a victim—of

which this word was to be grieved, and to be bruised, and to bleed, and to weep, and to pray for man—God was obliged to look down from heaven and find that nature upon the earth. Therefore, my dearly beloved brethren, heaven and earth united in producing Jesus Christ, and it is as necessary for us to believe in the reality of the divinity that coming down from heaven, dwelt in Him, as it is for us to believe in the reality of the humanity which was assumed and about the woman amongst women, the woman mongst women, the spiritual mother of all our race, because her child was our first-born brother, the woman veneration and our honor for the woman, the woman amongst women, the spiritual mother of all our race, because her child was our first-born brother, the woman that gave us Jesus Christ, the woman that gave to Him the blood that flowed from His veins upon Calvary and saved the world—for this woman no word, save a word of reproach, an echo of the hisses of hell, an echo of the sibilation of the infernal serpent that was crushed by God. Christ honored her; we must not unite with Him in her honor. Christ not unite with Him in her honor. Christ obeyed her; we must not unite with Him in obeying her. Christ loved her; we must not let one emotion of love into our heart. Who are the men that say this? I have heard words from their lips which they would not permit any man to say of their own mothers, and they had the infernal hardihood to say these words of the mother of Jesus Christ of the Son of God; and, my friends, I believe we can in nowise better employ the month of May and its devo-tions than in making reparation to our Lord and Saviour and to His holy Mother for the insults that fall upon Him when they are put upon her. The deepest insult that you could offer to any man would be to insult his mother, and the more perfect the child is and the more loving, the more keenly will he feel that insult. He, with his dying lips, provided for Mary His Mother a Son, a second Son, the purest and the most loving amongst men. It shows how He thought of her at His last moments; how she was the dearest object that He left upon this earth; and that which is dear to the heart of Jesus Christ should dear to the heart of Jesus Christ should always be dear to your hearts and minds. Next to the love, eternal, influite, essential, that bound Him in His divin-ity to His eternal Father, next to that in strength, in intensity, in tenderness, was the love that bound Him to the Mother who came in closest relation with Him. And, oh! Lord Jesus Christ teach us to love what Thou lovest, and so revere and honor that which Thou

GENERAL INTENTION FOR JANUARY

didst condescend to honor.

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE LEAGUE AMONG MEN

It is a grave error to think that devo-tion to the Sacred Heart is a form of devotion fit only to be adopted by pious women a form that men who are usually opposed to sentimentalism in religion should not be called upon to practice. It is not merely a grave error, but it is one founded on a rash judgment, for there is nonneed on a rash judgment, to there is no more virile devotion in the Chursh, none more adapted to the needs of the present age, than devotion to the Sacred Heart. Solidly based, as it is, on dogmatic truth, it is a devotion that nourishes human souls, and is one that should appeal to all, whether men or women, who have minds to reflect and hearts to

this heaven-sent devotion? It is really the flowering in our souls of the dogmas of the Incarnation and the Divinity of Christ. Divest devotion to the Sacred Heart of all but its essential features, and we shall find that it is the practical application of those two dogmas, and all they represent, to our daily lives. In order to prove this we have simply to study the Saviour's life on earth. Let us take the various incidents of that life and examine them in detail, so that solation to sufferers. His smisble doc rines taught directly and in parables. Oaly intense love for us sinners whom came to save can explain His own in fact, has dared to seek any other motive. Did not Jesus Himself tell us that no man can show greater love for his fellowmen than by laying down his

his fellowmen than by laying down his life for them? This is precisely what our divine Saviour did for us.

Now supposing we desire to repress this love of Jesus for mankind by some symbol that will be understood by all, how shall we proceed? What is the symbol of love? Does not the whole world recognize th human heart as such ? Christ Himself seems to accept the heart as the symbol of love, for He tells us that we must love the Lord our God "with our whole heart." Is it not true that when we are under stress of deep emotion it is our heart that throbs, that palpitates, that affects us so deeply that we are oftentimes threatened with physical collapse The Heart of flesh of the divine Saviour experienced the emotions of love." Be old the Heart that has so loved men! He exclaimed to Blessed Margaret Mary. He gave His life to prove how sincere was His love for us. If, therefore, we wish to symbolize the love of Jesus is there anything more reasonable than to take Sacred Heart as a symbol of His

This is the mystery of the devotion which rises out of the dogmas of the In-carnation and the Divinity of the God-Man. If we love the God-Man, we look in return for love after the manner of the God Man, that is, through His throbbing Heart of flesh.

And yet she heart is only a symbol.

Behind the symbol of the Sacred Heart is the real love of Jesus for man. In loving the symbol we try to give back to the Lord the love with which He

loved us.

Is there anything over-sentimental in a devotion that tries to return love fo love? Evidently the Catholic world does not think so. The constant spread of devotion to the Sacred Heart, and the resultant increase of piety in the souls of those who adopt it, are proofs that the Church did not err when she proposed the Sacred Heart as an object of veneration and love.

When the devotion is put before men in this way, and when they seize the dographic aspect of it, they can truly see that here is a devotion wherein sentimentalism has little scope, where the head directs the heart, and where millions may, if they will, feed their souls with the food that nourishes unto eter nity. Unhappily there are millions who do not take the trouble to study this devotion; millions who have not yet tasted of the sweetness that flows therefrom. It is for these that the intention

from. It is for these that the intention for the present month has been written; to them the appeal is made to join the League and test by their own experience the truth proclaimed herewith. It is at this point that our Promoters assume a certain responsibility. To them we look for more activity in enrolling men in their circles, so that the charge that the devotion to the Sacred Heart is one more adapted to women than to men may be refuted by practical demonstration of its fruits in the souls of both.

How are men to be approached? There is only one way; no discrimina-tion is made in the method of receiving men or women into the League. The instructions to be given to both classes are the same. All are urged to make their lives more spiritual and more Cathelius. olic by consecrating daily their thoughts, words and acts to the Sacred Heart through the morning offering, thereby sanctifying each day's work and turning it into a continual prayer. Here is a source of grat spiritual blessings; and so reasonable is the practice that it should appeal to the most matter-of-fact Catholic man. Our lives are made up of Catholic man. Our lives are made up of little deeds, one following the other. Few of us are called upon to do great things in this world, but we are ever doing little things. And if we wish to derive any profit at all we should not wait for great opportunities that may never turn up, but rather turn our minds to the sanctification of our little deeds. This is the important thing for deeds. This is the important thing for us to do; it is this kind of work that counts in the end; it may be effected

by fervent m roing offerings.

Secondly, prospective members are asked to make a daily offering to our Blessed Mother of one decade of the beads for the jutentions recommended to the Sacred Heart throughout the world. This is also an earnest of the efficacy of union in prayer. Our Lord tells us that when two or three are gathered in His name the is with them to inspire them and listen to their prayers. How much more surely will He be with twenty five or thirty millions closely united in a world-wide organization, with the object of honoring His Sacred Heart in its omniptent power in favor of themselves and

finally, reparation must be made for much sinfulness in this world; not only our personal sins but the sins of others must be atoned for. Members of the League are asked to go to Holy Communion for this purpose once a month and oftener. This duty should not be irkand ottener. This duty should not be irk-some, seeing that our Lord urged Blessed Margaret Mary to do it. Monthly Com-munion is reducing to its simplest ex-pression the duties of ordinary Christian life.

respect holds such sway over some men that this third duty is very often hon-ored more in the breach than in the obored more in the breach than in the observance. And yet is there anything more important in the life of a soul than that of nourisbing it with the Bread that strengthens. Men should know that if they do not feed their souls with Hely Communion, it will pine away and die. And it is this knowledge that our Promoters should act upon when our Promoters should act upon when they start out on their recruiting tours. Nothing can equal the League in a parish in overcoming the lukewarmness men, and winning them to frequent we may find out what motive urged our Lord during the whole thirty-three years to speak as He did and to act as He did. Only one motive presents itself to our minds and that was the motive of love. Only interpar love for men and act as the second of the love. Only intense love for man can ex-plain the miracles of Jesus in favor of men approaching the sacraments free Rev. Mr. Leonard, namely the printed ently, they plack up courage and ask density, they place up coarses and asset themselves why they cannot do like-wise. The question is a vital one for every Catholic man, and should be given a prompt and decisive answer by Promoters and Local Directors.

In several cities in Canada there are Leagues exclusively for men, known as Men's Leagues, in which membership supposes not merely the three essential duties mentioned above, the Morning Offsring, the Daily Decade, and the General Communion of Atonement, but also some specific promises adapted to local conditions, for instance, promises against abuses in intemperance, blas-phemy, etc. When these Leagues for men can be established with a fair hope of success, they undoubtedly foster spirit of piety among the members and should be encouraged. But there are should be encouraged. But there are so many obstacles to their permanancy, arising from the wane of initial enthusiasm, indifference of members, lack of zeal in recruiting, departure of Local Directors for other fields of activity, that many Men's Leagues once flourishing are now no longer in existence.

These occasions of failure and disappointment are less to be feared in simple membership of men in the Lesgue as it is carried on in our Canadian centers. If men cannot keep upon their own organizations, and if they cannot be prevailed upon to act as ordinary Promoters, they can become at least ordinary Associates. There are thousands of men in Canada There are thousands of men in Canada to day who are excellent members of the League, and by all means let their number increase. Promoters should continue to show their zeal by strength ening the membership of their local Leagues among men. It is by so doing

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that every class in the Church will pro-fit by the blessings and indulgences which Holy Church showers down so lavishly on the League of the Sacred Heart. E. J. DEVINE, S. J.

'A BLASPHEMOUS AND HORRIBLE TRAVESTY

FINDINGS OF COMMITTEE OF NON-CATHOLIC CITIZENS OF SEATTLE CONCERNING BOGUS K. OF C. OATH

Philadelphia Catholic Standard and Times

Philadelphia Catholic Standard and Times
On Sunday, November 3, the Times
and the Post Intelligencer, daily papers
of Seattle Wash, published a complete
record, in the form of correspondence,
of the action taken by the Seattle Council, Knights of Columbus, in relation to
alanderous statements of Rev. Adna W.
Leonard, pastor of the First Methodist
Church of that city; as also the findings
of a compliance of prominent non-Cathoof a committee of prominent non-Catholic gentlemen touching the same, and resolutions passed by the "Olympia Clericus," an organization of all the Episcopal clergymen of Western Washington.

The record is of particular interest and value as showing the utter dishonesty of the defamers of the Knights of Columbus and the Catholic Church as a whole. Members of the order through-out the country and Catholics generally are indebted to the Seattle Knights for

are indebted to the Seattle Knights for what has been accomplished through their wise and vigorous action.

It appears that in a sermon delivered Sunday, September 1, in the First Methodist Episcopal Church of Seattle, of which he is pastor, the Rev. Adna Wright Leonard read what he stated to be the oath taken by Fourth Degree Knights of Columbus—the "oath" printed in The Menace, and also in circular form and distributed throughout cular form and distributed throughout the country. Believing that this slander was uttered by the Rev. Mr. Leonard in ignorance of the truth the Koights of Columbus sought conference with the Board of Trustees of the Rev. Mr. Leonard's church, and finally, at the sugges tion of Mr. Will. P. Fisher, chairman of that board, with the Rev. Mr. Leonard himself. The Knights believed that if such a conference could be had they could convince the board and the miniser that the charges the Rev. Mr. Leon-The effort to secure such conference, as s shown in the correspondence published n the Seattle papers, was fruitless.

In their endeavor to bring about the conference the Kuights went so far as to submit to the board and the Rev. Mr. Leonard the actual obligation taken by the Fourth Degree Knights of Columbus, suggesting that "there should be present at such conference others than the parties to it and who are interested in good citizenship.

"We suggest, therefore," wrote the Knights, "that we be permitted to invite the presence at the same of Dr. Herbert H. Gowan, rector of Trinity Parish Church, and Dr. W. A. Major, pastor of Bethany Presbyterian Church, of this city, and that you invite the presence of any one you may desire."
To the foregoing the Rev. Mr.
Leonard replied: "I shall be very glad
to talk with you concerning the matter

referred to in your letter, but not in the presence of the gentlemen whose names you mention. I have a most fraterna regard for both of them, but consider that they have nothing whatever to do with the case."
The church board having refused to

act in the matter and the Rev. Mr. Leonard having refused to arrange a conference under any reasonable con-ditions, the Kaights were forced to seek justice in another form. Their failure to obtain a fair hearing at the hands of the Rev. Mr. Leonard convinced them the Rev. Mr. Leonard convinced them that he either had no desire to learn the truth concerning their organization, or, knowing the falsity of his statements, intended to persist in the malicious attacks upon them. They therefore concluded to submit to others the same witned containing the actual obligation taken by Fourth Degree Knights of Columbus. The gentleman to this obligation was submitted are H. C. Henry, railroad contractor and president of the Metropolitan Bank, J. D. dent of the Metropolitan Bank, J. D.-Lowman, president of the Seattle Chamber of Commerce; J. E Chilberg, vice president of the Scandinavian-American Bank of Seattle. The signed statement of these gentlemen follows:

COMMITTEE FINDINGS Honorable Catholic gentlemen of this city have placed for examination in the

hands of the undersigned two papers. One, the actual forth degree obligation taken by each person upon becoming a member of the Catholic organization known as the Knights of Columbus; the other, a printed circular purporting to be the above-mentioned obligation This latter is a blasphemous and horri-ble travesty upon the real oath, and as fair-minded citizens of this city, we cannot allow an atroclors libel upon the large body of our public-spirited Catholic fellow citizens to stand undisputed. We declare further, that the obligation taken by the Fourth Degree Knights of Columbus is one of loyalty and patriotism to our flag and nation, and that the said obligation binds those who assume it to the exercise of the highest type of American citizenship. Signed at Seattle, Wash., this 31st day of October, 1912.

H. C. HENRY, J. D. LOWMAN. J. E. CHILBERG.

The following communication to a member of the committee of Knights appointed to deal with the "oath" completes the record: Mr. John D. Carmody, Seattle, Wash.

Dear Sir: The following resolution was passed by the Olympia Clericus, an organization composed of all Episcopal cleriymen in the State of Washington, West of the Cascades:

"Our attention has been called to a clericumbich has been rather widely

circular which has been rather widely distributed, purporting to be a copy of the oath taken by the members of a certain religious order or society. We desire on behalf of ourselves to express our deep regret that such an attack should have been made on the members of a religious body. We disclaim any desire to judge others, but feel most

deeply that the interests of true religan never be served in such a way, SIDNEY T. JAMES. Secretary.

All Saints' Rectory, Seattle.

The Test That Tells

The following editorial which appeared in a recent issue of the Houston (Texas) Daily News speaks for itself:
"Without any design to make invidious distinction between the work accomplished by each for Christian civilization, we believe the statement will not be contested that to the R man Catholic Church we owe everything which saved to the world the Christian ideal which all alike cherish. For this reason we have never had Christian ideal which all alike cherish. For this reason we have never had much tolerance for any effort that seeks to under-value the work which the Roman Catholic Church has carried on since the earliest Christian ages, particularly its large and far-reaching

charities. * * *
"'The Catholic Church,' to quote the "The Catholic Church,' to quote the words of an exchange, 'has never relinquished her claims upon the broken and sflicted. She has never lost the attitude of the mother toward the suffering child. The Hotel Dieu, of Paris, has been the model for thousands of hospitals in all parts of the world, where Sisters of hundreds of religious Orders pass from bed to bed, from ward to ward, in quite ministration. There are institutions for the aged, under the care of nuns, who to-day go out, as the mendiinstitutions for the aged, under the care of nuns, who to-day go out, as the mendicants did of old, begging for their charges. You see them on the streets like ghosts of mediaeval saints, almataking instead of almsgiving. There is no physical or spiritual need that the sons and daughters of the Church, dedicated to the service of religion and humanity, are not meeting to day." are not meeting to day.'

"Let Protestantism not boast that it has all the zeal, all the knowledge, and all the truth to minister to humanity's

THE CHRISTIAN

PROTECTORATE IMPORTANT STEP TAKEN BY THE FRENCH GOVERNMENT

The French Government has taken an important and praiseworthy step, which, though it requires to be completed by the resumption of diplomatic pleted by the resumption of diplomatic relations with the Vatican, must nevertheless be greeted with satisfaction by all French Catholics, writes the Paris correspondent of the Irish Catholic of Dublin. In presence of reliable information concerning the possibility of Christians in various parts of the Ottoma Empire being massaged, M. Poin-Christians in various parts of the Otto-man Empire being massacred, M. Poin-care, Prime Minister and Minister for Foreign Affairs, informed Rifast Pasha, the Turkish Ambassador in Paris, and at the same time sent instructions to M. Bompard, French Ambassador in Constantinople, to inform Kiamil Constantinople, to inform Kiamil Pasha, the Turkish Grand Vizier, that France in her quality of protector of the Christians in the East will be obliged to hold the Ottoman Govern ment responsible for any and all acts of violence which may be perpetrated on them, and consequently the French Government demands of the Porte to

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