

the check to cover all was passed from man to man.

"I thank my God as I thank you from my heart," was all the good priest said.

He had then insisted in taking his benefactor over the property.

All seemed complete enough until the main building was entered—the great solemn church—here a heavenly stillness—a solemnity which belongs nowhere but around that spot where burns the little light—all night—all day—telling one and all that God Himself is ever present.

As the reverend Father raised his beretta, dropped on his knees in adoration, William found his own head bowed to earth; he found himself admiring that it was not so much deference to his companion, as that strange feeling that someone else was present.

The thought never left him after. He found himself seeking Father FitzMaurice; the plans of the new building interested him; he added luxury after luxury to the reading-room, library and gymnasium.

He did not think it possible that anything but a pure business scheme could so interest him.

Since that day, which now seemed so long ago, when he had turned his face westward, crushed and broken-hearted, he had made business his one great hobby.

And his business success was phenomenal.

He thought it all over, sitting there alone—with night lowering o'er the great city, and all the world preparing to enjoy the rest and pleasure God planned for one and all.

His brow rested on his great strong hand.

He had thus spent many hours when the day's business cares were over.

Ding—Dong—D-o-n-g.  
My God! what is that?

He raised himself in his chair, brushed his hand over his brow. Not yes—he is in dear old Westmount once more.

He is hurrying to meet Mary—the Benediction bell was always his signal.

Like a man bewildered, he reached for his hat, then walked calmly, steadfastly down his office steps, passed hurrying crowds, just a block—to Father Fitz Maurice's church.

The lights are rather dim through the aisle—but at the altar he gazed—and gazed.

The Benediction was over; the odor of incense still permeated the sacred edifice; Father Fitz Maurice descended from the tabernacle, the saintly smile more of heaven than of earth.

The congregation filed out, the lights on the altar extinguished, but a solitary soul remained. Into the noble soul and mind of William Dunmore crept that beautiful rest which comes only when right and wrong, truth and falsehood have been weighed and in the weighing, God's grace alone prevails.

The pastor, glancing over the sanctuary, to note if all is well, finds his friend at the foot of the altar, and the only words which emotion will permit his shaking lips to form, are "Thank God."

May, that most beautiful month of all the year, when birds, blossoms, yes, the very air—sings the harmony of the universe.

It was especially lovely in Westmount, for it is the prettiest town of the whole broad Dominion at any time of the year.

The praises of the Queen of Heaven were being sung in the quaint little church; the services were well started, when a tall stranger entered and bowed his head in prayer.

A lifetime it seemed to William Dunmore, since he had left all he cared most for; and now—how should he find his sweet Mary? Married perhaps, and happy in the keeping of another. Well, he could not complain. All his will force could not prevent him from revisiting the scene of his early love.

One thing it had done for him, this beautiful romance, it had kindled the slumbering spark of faith, and now, come what may, he had God's grace by him to meet it like a man.

No one recognized the stranger, for he had changed. Streaks of gray marked hair which had once been raven black.

He knelt there calmly and thanked God from his heart, for that beautiful submission he felt in his soul for the Master's will.

He rose, after the service, and passed slowly out. Perhaps—yes, perhaps—he would see her pass—yes, he must brave his heart for it—she might pass with husband, or maybe—lover.

Dreading the truth, yet craving to know, he stood in the shadow—and the little flock passed unconsciously along. Some faces he remembered, but still he looked beyond.

One of the last to leave the church was a stately girl—a woman, perhaps; her step was not that of nineteen, and yet one would look many times at this girl—woman, when a passing glance would do for "nineteen."

Could it be the shadows, or was it the wistful far away expression, akin to that he had himself worn so long, made William Dunmore start forward, almost draw back, and then go on—yes—it was sweet Mary—the girl he had cherished in his heart for ten long years.

One long, loving look from each to each—

"Mary—I have come at last."

"William—am I dreaming? Why have you come, just as I had taught my soul to submit?"

"I am here for you, my darling—I have seen the brightness of God's

glory and greatness—your prayers have been answered."

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

PORTUGAL

"How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street?" Well may the words of the ancient prophet be used to express the change that has come over what was once among the fairest spots in the garden of the Church.

How changed from the times when Portugal was the first maritime power in Europe, from the times when Portuguese enterprise and venturesomeness opened the way to the Indies by rounding the Cape of Good Hope, from the times when to be a Lusitanian was to be a knight of the Cross, a crusader! When we contemplate the Portugal of to-day, we stand aghast at the wreck and ruin that man can work not only in a land but even in a nation.

The people of Portugal seem to be in a kind of prolonged death agony; their spirit is broken; the sun of hope does not shine for them; their past glories do not nerve them for the combat; like a fever-stricken patient, they are a prey to conflicting emotions; if they exert themselves, it is without method or order, like the convulsive quivering and aimless blows of one who is succumbing to an anesthetic. Can a nation have a new birth, a lusty childhood, a sturdy youth, and a vigorous manhood?

Just as the melting snows and the pattering raindrops on the watershed presage roaring torrents that spread death and desolation over the vast areas, so the beginning of Portugal's undoing can be traced by the course of events from the time when Alfonso the Crusader won his way against the Moorish infidels and established an independent sovereignty.

It was in the twelfth century that, thanks to the daring and prowess of Alfonso, Portugal took her place among the nations of the world. When the one vital question at issue was whether the Cross or the Crescent should be supreme in the western part of the Celtic Iberian Peninsula, there was little time, as there was little leisure, to dote and dream over the limitations or the amplification of the royal authority. Kings rewarded loyal service by great grants of land, which loyal servants promptly accepted; but the kings did things in a kingly way, for with the land they granted the right to levy taxes and to administer the laws. Thus it soon turned out that within the narrow confines of Portugal, there was not left directly subject to the monarch sufficient taxable property, to produce the needed revenues.

The inevitable took place. Angry disputes and violent rights and arbitrary deeds produced scenes of bitter enmity and bloodshed. But the kings triumphed.

Thanks to the bishops, Portugal adhered to the Roman line during the distressing period of the Western Schism. That the Church survived the shock of that sorrowful time is another proof of her divine origin; but though she survived, she did not escape unscathed. As a natural result of the spirit of strife and division, the Portuguese clergy became more dependent upon the king, whose power, or pretensions, in spirituals as well as in temporal, made rapid strides towards absolutism.

The success of the Portuguese arms in Africa, beginning with the defeat of the Moors and the capture of the stronghold of Ceuta in 1415, led to the seizure of Tangier in 1471. This town, which has one of the finest harbors in Morocco, remained a Portuguese possession until 1662, when it was made part of the dowry which Princess Catherine of Braganza brought with her when she went to England as the consort of King Charles II. These triumphs are but the beginning of a long series of brilliant exploits which made the Portuguese name known and feared as far as Indo-China.

The munificence of the Crown in providing for the propagation of the Faith and the support of religion won from the Holy See several very special favors, of which the most lasting, and the most far-reaching, and the most disastrous in its ultimate effects was the royal patronage, or patronage. Broad enough in its original scope, the favor conferred by Rome was stretched and wrenched by courtly legislators into the rankest kind of a royal monopoly in matters ecclesiastical; for it was warped into a blanket patronage of the greater part of Africa and all the Far East, including not only dependencies of the Crown of Portugal and former dependencies of the same, but also other countries, even those which had never exercised no claim of the right to exercise any act of civil jurisdiction.

The most glorious period of Portuguese activity in foreign parts embraces the fifteenth and the sixteenth centuries. Portuguese explorers and merchants were everywhere and Portuguese missionaries accompanied them or speedily followed in their wake. Immense treasures poured into the mother country from South America and the Far East; but neither before nor since has it ever been demonstrated more forcibly or more emphatically that mere wealth does not and cannot constitute the true good and happiness of a people. Great wealth corrupted those that had it and beggared those that did not share it. Large estates owned by absentee landlords came into an ugly prominence, and serfdom in an acute and odious form became the established custom. The great body of the clergy could be roughly divided into three groups: first, those that, how little soever they actually had, cherished hopes and bent their energies towards the realization of them; third, those that had nothing and hoped for no more than they already had.

Towards the end of the eighteenth century, the Church, which had been sadly hampered before, found herself all but literally bound hand and foot, and gagged. The notorious Marquis de Pombal, who had gained an absolute ascendancy over a soft and sensual monarch, seriously contemplated the setting up of a schismatical church, for he had witnessed on his travels abroad what seemed to him the best ideal of Church and State, namely, a national church dependent for the very breath of its nostrils upon the fiat of a lay legislative body. He began by waging war against the religious, who were the chief educators and catechists of the time; for, by almost common consent, the prelates and parish priests had left this very important duty to the various orders of friars and regular clerics. The Jesuits in particular were honored with Pombal's bitter and lasting hatred. What in his bitter and lasting hatred, what in expelling many houses of other orders, Pombal paralyzed education in Portugal, for there was nobody at hand qualified (or, if qualified, disposed) to take up the work that the victims of the all-powerful marquis had been so brutally forced to relinquish. Then came the Napoleonic wars and the flight of the royal family to Brazil. The miseries of the dispute about the succession to the throne next came to harass the country. This question having been settled by an appeal to the final argument of kings, a semblance of peace was restored to the unhappy realm, but there was a strong and bitter anti-dynastic party in the kingdom which finally occasioned a very general estrangement from the ruling house without, however, winning over many recruits to the cause of the other claimant of the throne. Little can be truthfully said against the last three Kings of Portugal. Louis was a student of quiet and retiring disposition; Carlos was fond of outdoor life and, like his father, left the details of government to his ministers; Manuel was an inexperienced youth who simply had to depend upon his advisers. All three may have been the helpless victims of circumstances, but it is certain that they made most unfortunate selections of men for positions of the greatest responsibility, where patriotism and loyalty were the prime requisites. The Church was degraded to the humiliating position of a State department. Official permits were exacted for such religious exercises as Benediction of the Blessed Sacrament, and for this permit a fee was exacted. The diocesan clergy were so few that the parishes could not be properly administered. Illiteracy among the people was the rule, not the exception. The public revenues were diverted from their legitimate purpose to enrich a hungry and idle swarm of hangers-on who profited by their relationship to the members of the cabinet, or by their social influence, to batten on what should have been devoted to improving the economic conditions of a country replete with natural wealth, yet impoverished almost to mendicancy.

On the day following the cruel murder of King Carlos and his elder son and heir to the throne, not a newspaper in Portugal had the courage to call the crime by its right name and to denounce the base perpetrators. Not that the king had no loyal subjects—far from it; but Portugal, since the evil days of Pombal, has been honeycombed with secret societies and is no stranger to the keen poisons of the assassin's sword struck dumb with fear and horror.

The events that have occurred during the existence of the despotic reign, cynically called a "republic," are too fresh in our minds to call for repetition. The so-called Congress passed a measure intended to regulate the practice of religion; but its provisions were such that the representatives of foreign powers insisted upon certain modifications and exemptions in favor of their fellow-subjects, which were duly granted. The natives Catholics, however, were left to drain to the bitter dregs the cup of petty tyranny and coarse brutality which had been prepared for them by the vaunted champions of liberty. The avowed object of Alfonso Costa, the premier, is to drive the Catholic religion out of the hearts of the Portuguese. This feat it is hoped to accomplish in the course of three generations. The means employed are such as might have found favor with those persecuting emperors of pagan Rome who hesitated to spill Christian blood but felt no qualms of conscience over such innocent little trifles as confiscation of property, withholding the equal protection of the laws, imprisonment in filthy dungeons on any pretext or none, decrees of exile, and vexatious and intolerable espionage.

Portugal was once the fruitful mother of missionaries, but since the time of Pombal, of execrable memory, the zeal of her sons has so sadly languished that even in her own transmarine dependencies the mission work has been largely in the hands

of French, German, and Spanish priests.

"Son of man, dost thou think these bones shall live. And I answered: O Lord God, Thou knowest. And He said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Behold, I will send spirit into you, and you shall live, and I will lay flesh upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit and you shall live, and you shall know that I am the Lord."

Portugal's resurrection from her present state of national paralysis demands heroic souls in all orders of Church and State. If at the time of the Republican(?) revolution, there had been in the royal army a few more men like Captain Paiva Couceiro, the boy king could not have been hustled so unceremoniously out of the country on false pretences; if there had been more civilians like Gomes Leal, the public conscience would have been more sound; if there had been more prelates like Archbishop Manuel Coutinho and Bishop Leite de Vasconcelos, the clergy would have been more ready to meet the crisis. We are not to suppose for a moment that all Portugal is seething with wickedness, injustice, and irreligion, for the northern provinces are relatively sound in faith and morals. The country is really at the mercy of the graduates of the gutters of Lisbon and Oporto. This may grieve us, but it ought not to surprise us; for we can readily understand the effect that can be produced upon a pacific and orderly rural population by the strut and swagger of city hooligans, especially if these gangsters ignore the most elementary notions of human justice, rely upon spies for their information, pay these spies according to the information furnished, and, in a single word, make up for what they lack in numbers by brandishing the shotgun and the meat-axe, and by giving free vent to blustering threats, sandwiched in between cheap platitudes about "liberty"—a word which they could not recognize in a dictionary.

A nation that could produce a prelate like Archbishop Bartholomew of the Martyrs, a prince like Henry the Navigator, a king like Denis the Wise, not to mention a glorious array of soldiers, statesmen, and philosophers, must needs have in its bosom the seeds of future greatness; for national fecundity is not limited by the space of a few years. That those germs may respond to the call, it is set before us as a suitable intention in our charitable prayers. But we need no other motive than the fact that our Holy Father, the Pope, has designated and blessed this intention. God save Portugal!

SCHOOLS AND THE BIBLE

There has been of late a growing agitation among non-Catholic Christians for the restoration of the reading of the Bible in the Public School. In some states the agitation has taken the practical form of bills introduced in the Legislature for the purpose of making this daily religious service a compulsory part of the school curriculum.

This in the face of the well-known opposition on the part of the Catholic, the Jew and the Free Thinker is a Protestant presumption that violates every principle of religious liberty. It is acting on the assumption that this is a Protestant country and that too on the part of sectarians who are always clamoring about the dangers of a union of Church and State.

If we Catholics feel that the reading of the Protestant Bible to our children is a violation of their rights, then it is hard to understand why so many Protestants seek to override our objections.

Why this persistency on their part? We have yet to find them making the suggestion that the Catholic version of the Bible be used in the Public Schools. And if, as they say, we are too finical in protesting against the Protestant version, we rather expect that they would cease to be finical on their side and, if this movement is solely out of regard for the Word of God, they should sacrifice their sectarian demands and introduce the Catholic version.

But let that go. We do not expect that the sects that are urging Bible-reading in the schools will suddenly become so broad-minded as to ask that a version be read which is not displeasing to Catholics. However, we are not asking for that, for we do not believe that the Public School is the place for any religious service. So varied are the beliefs of the children that it is impossible to arrange matters without giving offense. And that in a free country is the only practical way of regarding the matter.

With many this persistency about the Bible in the schools is simply pure opposition to the Catholic Church. It is unadulterated bigotry. With others it is the attempt to remedy a bad matter. They realize the inefficiency of the Godless school, the mere instructing of children in the "useful" branches, without regard for their moral, or religious training. And hence, the conviction is so strong that to remedy matters there should be a return to the reading of the Bible, which to these well-meaning people constitutes all religion.

But is the mere reading of the Bible in the schools a solution of the problem. Assuredly not. It is



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simply trying to save a wounded conscience. It is only a show of moral training with the neglect of the vital things.

And this is not a uniquely Catholic view. Formerly it was. But many Protestants are coming to see the logic of the old Catholic argument in behalf of denominational schools. An instance comes from Philadelphia. At a weekly meeting of Baptist ministers held there one of the ministers expressed his conviction that the time is fast coming when all the denominations will see the necessity of establishing parochial schools. It was the sentiment of those present, who talked about the growth of juvenile crime that there was a necessity to teach religion to the youth, but that this teaching was not to be affected by the mere perfunctory reading of the Bible each morning.

It is no surprise to see men to whom the name "parochial school" was at one time significant of nothing but an attempt to destroy our free institutions recognizing its absolute necessity. The wonder is that any thinking man can hope to solve the question otherwise.

The new attitude of many non-Catholics is well expressed in this from the New England Journal:

"There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs and whose brotherhoods and sisters, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks their faith in human hearts when most plastic to the touch."

"Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught?"

"Not if a man be worth more than a dog or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise then we are foolish."

"Looking upon it as a mere speculative question, with their policy they will increase; with ours we will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge."

"We are no prophet, but it does seem to us that Catholics retaining their religious teaching, and we our heathen schools, will gaze upon Cathedra when the meeting houses will be turned into barns."

"Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapes on the unknown graves of Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession."

We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

We have worked hard, and made many sacrifices for our Catholic schools because we know that they are needed for the proper training of our children. Men do not make sacrifices except for things that seem vital to them. We have cleared the way, and we feel that in time others will follow. It is the only way to free our country from the imputation of fostering the Godless school, a situation that in the words of the Baptist ministers of Philadelphia will never be relieved by the "mere perfunctory reading of the Bible."—Boston Pilot.

THE OLD FABLE

Some Baptist ministers, at least, will have no excuse hereafter for believing and repeating the old charge against the Church, that she chained the Bible to the altar, to prevent the people from having free access to its sacred pages. In a recent address before the Hartford Baptist Seminary, on Books in the Middle Ages, Professor Charles Snow Thayer gave an explanation of a custom, which has been overworked by some of our separated brethren in their effort to prove that Catholics are not allowed to read the Bible.

"It was a very common usage," said Professor Thayer, "to chain all books needed for consultation, so that they might be kept safe for all as a reference library. The same custom obtained in churches with Bibles and other books—not to restrict their use, but to protect the rights of the public."—Catholic Telegraph.

PROTESTANT CHARGES

Non-Catholics who object to our faith on general and particular principles are accustomed to accuse us of evil-doing and misdeed, and simply because certain conditions in our religious life made it an easy enough thing for them to do. G. Elliot Anstruther, the organizing secretary of the Catholic Truth Society in England, makes it his business to deal with charges of this sort in one of the booklets issued by that body. Here, categorically, are some of the accusations he deals with:

THE BIBLE

In regard to the Bible, he says, the principal difference between the Catholic and Protestant attitude towards the Bible is that one recognizes, while the other rejects, the need for an infallible authority to be the guide and interpreter of the sacred text. Catholics accept and revere the Bible on the authority of the Catholic Church which originally drew up the "Canon," or list of writings which make up the Bible.

Without the Church there would have been no Bible. Protestants hold that individual interpretation will reveal God's word to all who seek it truly. The result of this is, says Anstruther, in effect that there are a multiplicity of doctrines, based on the Bible, in Protestant sects. Catholics have only one. Some of the readings of the Bible by non-Catholics also tend perilously towards rationalism. Far from being forbidden to read the Bible, Catholics are encouraged to do so, and there exists an indulgence granted by the late Pope to all the faithful who make it a practice to read the Bible.

WHY PRIESTS DO NOT MARRY

Celibacy in the Catholic Church is a matter of discipline, not of doctrine. No article of faith would be affected if the Catholic clergy was given permission to marry, and the celibacy of the clergy does not belittle the state of matrimony, which is sacramental and holy. It is wise that an unmarried clergy should consecrate themselves to the duties of the temple and not of the home, says Mr. Anstruther. The Church asks all its ministers' service. The idea of clerical celibacy is, moreover, appealing to a widening circle, as in the Anglican Church, for example. The Catholic priesthood exhibits morality in one of its highest known aspects.

CONFESSION

Since the early ages of Christianity, confession has been one of the parts of Catholic belief and practice. Non-Catholics (of the most ignorant kind) say that Catholics can commit any iniquity and get absolution from a priest by confession. They also say that priests are paid for absolution. Catholics know that this is not so, and Ireland (says Anstruther) is a country which exercises this use of the confessional most, and is one of the most moral in the world. Priests are merely the instruments of God, and every Catholic, from the Pope down, has to make his confession.

CONVENTS

Many non-Catholics think that convents are places in which women are kept against their will; that these women are at the mercy of tyrannical priests and superiors. It is, however, a certain fact that it is far easier for a woman to get out of a convent than to get into one. Most postulants (candidates) are rejected for every one that is accepted for the religious life. Nuns do not take their vows till after a lengthy period of trial. It is to be noted that all the "escaped" nuns have at least been able to "escape." Are monks and nuns lazy or useless? Surely good works are a proof that they are neither the one nor the other.

DO WE WORSHIP IMAGES

The Church encourages the use of statues, crucifixes as "reminders" to which a relative honor is paid. When an army salutes its flag, does it pay honor to the piece of cloth of which the flag is made? It simply testifies its faith in a principle. When a Catholic kneels before a crucifix, he is not praying to anything but to Christ there represented.

INDULGENCES

"An indulgence is not leave to commit sin, but a remission granted by the Church, of the temporal punishment which often remains due to sin after its guilt has been forgiven," says Mr. Anstruther. A "forty days" indulgence does not mean forty days less in purgatory, it simply means that once the Church used to impose a penance of "forty days" duration, and that conditions at present make prayer or fasting an easier way to satisfy the requirements of penance.

THE INFALLIBLE POPE

By infallible, Catholics do not mean impeccable, or sinless, nor do they think the Pope possesses divine attributes. But Catholics certainly do hold that the Pope when he voices the majesty or authority of the Church is divinely protected from teaching error—God having promised this through His Divine Son. Certain Popes have fallen into

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SOCIETY'S ONLY SALVATION

If present conditions continue to gather strength—and everything indicated that they will—the day cannot be far distant in this country when the people thereof will be compelled to rally to the position of the Catholic Church on the matters of marriage and divorce. Not because there will be an acceptance of her doctrines, but because they will recognize her position in these particulars to be the perpetuation of the family and the only salvation of society.

In the change of view and the consequent change of law the Church may receive neither compliment nor even mention. Yet the fact will remain that she has been the most powerful factor in the result. For it is impossible to secure correction of the conditions indicated without approach of some kind to the Church's position.

From every quarter there are coming new and destructive notions of marriage, while the even more destructive work of our divorce courts leave no hope for future safety save in substantial enforcement of the teaching of the Church in these particulars. And there is a well defined demand to-day for such substantial enforcement, though arising from other reasons. We see it in the effort to abolish by legal enactment that oldest form of concupiscent cohabitation, called common law marriage. In the eyes of the Church this is no marriage at all. On the contrary, she holds it to be nothing more than a legally condoned and notorious violation of the sixth commandment.

Another forming reform along the same line is aimed at so-called trial marriage, which the Church denounces. She stands uncompromisingly for a life-union. In a restricted sense, trial marriage is more properly regarded as experimental marital lust. However, a more liberal interpretation—and one in keeping with our divorce statistics, would indicate that a large proportion of present day marriages come within the same category.

Under such conditions it is pleasing and encouraging, indeed, to find some of the influential sectarian bodies awaking to the gravity of the situation and casting their influence for the Catholic contention. The latest example is that of the General Assembly of the Northern Presbyterian Church which met at Atlanta. It declared marriage to be a sacred institution and favored more rigid marriage and divorce laws. The stand is creditable to the Presbyterians. It would be equally creditable to all other Protestant denominations. And if all were to vigorously unite on such a platform it is certain that the desired reforms could be soon secured throughout the entire country.—Church Progress.

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