

serve at once as her trumpet, her handmaid, her warrior, her friend, her consoler. They are in short, her instruments pliable for a thousand different means to the one great end imposed by Christ upon His apostles.

What is that end? The question ruffles your spirit; it is elementary and too obvious for labor. Perhaps this is the reason why editors miss part of its significance. Editors look at it, recall the answer of the Catechism, and like fire-eating missionaries pound away on the Four Last Things, Death, Judgment, Heaven and Hell, without thought of all that goes before, life with its hope and sweetness and light.

The purpose of man's life connotes more than the Four Last Things. It means that man should be brought as near as possible to his primitive state of innocence on earth, and sent forth through death to heaven. God intended man to live in supreme happiness in Paradise, and after probation to be caught up to heaven without suffering.

Everything that concerns man concerns his, directly or indirectly. She can with perfect propriety apply to herself the words of the pagan poet, "humani nihil a me alienum puto."

The history of the Middle Ages tells how she took this maxim to herself in the past. The Church inspired not only man's hopes for heaven, but also his legitimate amusements on earth, setting his holidays and promoting his frolics; in short, neglecting nothing that was human and innocent. She was never so wrapped up in the Four Last Things that she forgot all other things, thereby making life a burden.

To exercise a proper educational influence such a paper must instruct its readers. It must clarify principles, illustrate them, vindicate them in short, put before men correct ideas in simple attractive language.

But enough of this: it borders on carping. You have my idea both of the influence every Catholic paper should exert, and of the way that influence can be acquired, but you will never carry out this idea, nor obtain this influence for your paper, unless you are devoted to the cause from proper motives, and have the courage of strong unselfish conviction, the courage to do and dare in the cause of truth through the Catholic press, whose mission is the same as the Church's, whose influence will be proportional to the scholarship, zeal and bravery of those who command it.—Catholic Telegraph.

problem: problems of ethics, like sterilization. Of course you smile! every one of you, and judge me an idealist who knows nothing of people or newspapers. You are quite convinced that your readers could not grasp any of these questions. But I have heard them discussed from street corners by Socialists in so simple and popular a way, that listeners shouted back approval. I have heard fundamental problems in evolution discussed in the square of one of our large cities to an audience of rough, unwashed men, who caught every idea. Gentlemen, our difficulty is not with the subject nor with our readers: it is with us. The subjects can be made as simple as arithmetic, so simple that the Baltimore Catechism, can understand these other topics, but—and here's the rub—there is no one to give us the catechism in sociology, economics and so on, and the devil is glad of it.

Of course, as I have already said, I would not have your whole paper of this nature. Every legitimate interest of man should be met, at least now and then: the hunger of every faculty should be appeased. There should be articles on science, travel, biography and so on, not to mention editorials suitable to the end in view. There should be articles in a light vein, elevated but humorous and whimsical as you please. Then there is news, for papers of your class a very important item, but by no means the most important: for reviews like America an item of minor importance.

And lastly, there are communications. These constitute a most valuable adjunct and are proportionately difficult to manage properly. The result, however, is worth the cost. Our Catholic people are a strange lot, disunited in everything save the bare essentials of the Faith. It were bootless to discuss the reasons for this: it is not useless to remark, however, that the defect must be remedied, if we are to preserve the measure of peace and liberty we now enjoy. Hopes of better things does not lie in the so-called prominent Catholic, who is more often than not a parasite, but in the plain, every day man, the average man. He must be reached, educated, given an idea of his power and his responsibility. The first step towards this consists in awakening his interest in current problems, in prompting him to think about them, in permitting him to write about them. This accomplished, the average man finds himself a lifeless peg in a machine, but a live individual, able to promote the welfare of Church and State by personal endeavor. Under such conditions it is but natural for him to cast about for like souls, intent on the same mission, and co-operate with them, thus ensuring corporate action. In this way the army is formed, thus it works: ideals first, then action prompted by the ideals.

For obvious reasons this plan can be promoted, if not entirely consummated, by well-edited communication columns. God knows there is need of such work—the layman's apostolate. Priests have their defects: I admit it. So, too, have laymen, and their greatest defect is lack of practical interest in the work of the Church. They are not taking and not giving; they are adding nothing to constructive thought in philosophy, sociology, economics; they are building up no strong line of defence; they have wrapped their talent in a napkin and buried it deep, and are contentedly awaiting the return of the Master from the far country. The Catholic press must set them to "training" their energies are too precious to be lost.

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RELIGION NECESSARY FORMATION OF GOOD CITIZENS His Eminence Cardinal Gibbons, in New York Sun. I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to establish society without religion as to erect a palace in the air or on shifting sands or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building; it makes all parts compact and coherent. He who destroys religion," says Plato, "overthrows the foundation of human society."

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Religion is the bond that unites man with his Creator. It is a virtue in which due love and worship are paid to God. It embraces all those fundamental truths that involve God's sovereignty over us and our entire dependence on Him. I employ religion here in its broadest and most comprehensive sense as embodying the existence of God, His infinite power and knowledge, His providence over us, the recognition of a divine law, the moral freedom and respectability of man, the distinction be-



When using WILSON'S FLY PADS READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY. Between good and evil, the duty of rendering our homage to God and justice and charity to our neighbor and finally the existence of a future state of rewards and punishments.

This implies a moral training, so that when I speak of the necessity of religion for good citizenship I have in mind the moral training which true religion imparts. The social body is composed of individuals who have constant relations with one another; and the very life and preservation of society demand that the members of the community discharge toward one another various and complex duties.

What is needed for good citizenship? What does society require of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice with an even hand. It demands of you that you be loyal to your country, zealous in her defence, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. It demands that you be scrupulous in observing your oaths and vows, just in the fulfilment of your contracts and obligations, honest in your dealings and truthful in your promises. It demands that you honor and respect your lawful superiors and that you be courteous to your equals, condescending to your inferiors, faithful to your friends, magnanimous to your enemies and merciful to the poor and oppressed. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor," and that you "render to Caesar the things that are Caesar's and to God the things that are God's."

How can these virtues be practised without sufficient motives? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent because they apply to all times and places. What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantees have we that they will not be biased by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this love of glory and esteem impelled them to trample on the rights and liberties of the many in order to win the approbation of a few sycophants.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your country? Is it the dread of civil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion, the secret council chamber where dark schemes are concocted. The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debauch both body and mind. It cannot suppress those base calumnies, whispered in the dark, which poison the social atmosphere with their foul breath and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be wormeaten by vice.

The case of the Founder of the Christian religion is familiar to the reader. Who was so great a benefactor to society as He? He went about doing good to all men. He gave sight to the blind, hearing to the deaf and walking to the lame and strength to the paralyzed limb and

comfort to the afflicted, and even life to the dead. He promulgated the most sublime and beneficent laws that were ever given to man. He invariably incited respect for ruling powers and obedience to their authority, and yet He was branded as a seditious man, an enemy to Caesar, and He was put to death by the very people whom He had sought to deliver from spiritual bondage.

But perhaps you will say that a natural sense of justice, independent of religion, can exercise sufficient influence in inducing you to practise the duties of an upright citizen. But to discard religion and yet profess to believe in natural justice is self-contradictory. It is grasping at the shadow and rejecting the substance. It is unconsciously clothing oneself in the garment of religion while rejecting its spirit, "having, indeed, an appearance of godliness, but denying the power thereof." If you seriously reflect you will discover that natural justice has no solid foundation unless it rests on religion. Natural justice may sound well in theory, but it is a feeble barrier against the encroachments of vice.

Tell me, what becomes of your natural love of justice, of what the sense does it exact on your conduct, when it stands in the way of your personal interests, pleasures and ambition? Is it swept away like a mud bank before a torrent because it has not the strong wall of religion to support it?

Would your love of justice lead you to give a righteous decision against a friend and in favor of a stranger, though you were persuaded that such a decision would convert your friend into a lifelong enemy? Would it prompt you to disgorge ill gotten wealth, and thus to fall in with your natural sense of duty inspire you with patience and resignation if you were defrauded of your property by the treachery of a friend? Would a mere natural sense of duty or propriety restrain a Joseph or a Susanna from defiling his or her conscience and violating the sacred laws of marriage? Would a natural love of truth and honor compel a guilty man to avow his secret crime that he might vindicate the innocent falsely accused? Such acts of patience, justice and truth are not uncommon in the Christian dispensation; but they would have been deemed prodigies of virtue in pagan times.

There are many that consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land. Social order and morality will follow in its track." The experience of other nations, as well as that of our own, shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that the moral status of a people is to be estimated by the widespread diffusion of purely secular knowledge.

When the Roman Empire had reached the highest degree of mental culture it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of the princes. While their minds were filled with knowledge they were guided by no religious influences. The voice of conscience was drowned amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine and oppression, governed by no law save the instincts of their brutal nature.

It does not appear that vice recedes in the United States in proportion as public education advances. Statistics, I fear, would go far to prove the contrary to be the fact. The newspapers published in our largest cities are every day filled with startling accounts of deep laid schemes of burglary, bank defalcations, remedied licentiousness. These enormities are perpetrated for the most part not by unlettered criminals but by individuals of consummate address and skill; they betray a well disciplined mind, uncontrolled by morality, and religion. How true are the words of Kempis: "Sublime works make not a man holy and just, but a virtuous life maketh him dear to God."

If neither the vengeance of the civil power nor the hope of emoluments nor the esteem of our fellow-men nor the natural love of justice nor the influence of education and culture, nor all these motives combined, can suffice to maintain peace and order in societies where shall we find an adequate incentive to exact of a loyal obedience to the laws of the country? This incentive is found only in religious principle. Religion I maintain, is the only sure and solid basis of society. Convince me of the existence of a Divine Legislator, the Supreme Source of all law, by whom "Kings reign, and law gives decree just things," convince me of the truth of the Apostolic declaration "there is no power but from God, and that those that are ordained of God, and that, therefore, he who resisted power resisted the ordinance of God;" convince me that there is a Providence who seeth my thoughts as I walk, and that there is an incorruptible Judge, who cannot be bought with bribes or blinded by deceit, who has no respect of persons, who will render to every man according to his works, who will punish transgressions and reward virtue in the life to come, convince me that I am endowed with free will and the power of observing or of violating the laws of the country; and then you place before me a monitor, who impels me to virtue without regard

to earthly emoluments or human applause, and who restrains me from vice without regard to civil penalties; you set before my conscience a living witness, who pursues me in darkness and in light, and in the sanctuary of home, as well as in the arena of public life.

Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently members of the same family. It teaches me the brotherhood of humanity.

Religion, therefore, is the fostering mother of charity, and charity is the guardian of civility and good breeding, and good breeding is one of the essential elements of the wellbeing of society. Worldly politeness, devoid of religion, is cold, formal and heartless; it soon degenerates into hollow ceremonies. Good breeding, inspired by religion and charity, inculcates a constant self-denial. It is sincere and unaffected, it has the ring of the genuine coin, it passes current everywhere, and it is easily distinguished from the counterfeit. A stranger who would feel oppressed by the rigid mannerism which rules in the salons of Paris would be charmed by the quiet dignity and genial warmth with which he would be received by the simple and religious people of the Tyrolean mountains.

The Christian religion is all pervading. It influences the master and the servant, the rich and the poor. It admonishes the master to be kind and merciful to his servant by reminding him that he also has a Master in heaven who has no respect of persons. It admonishes the servant to be docile and obedient to his master; "not serving to the eye as if he were pleasing to men, but as the servants of Christ, doing the will of God from the heart."

It reminds him that true dignity is compatible with the most menial offices and is forfeited only by the bondage of sin. It charges the rich not to be high-minded nor to trust in uncertain riches, but in the living God, who "giveth us abundantly all things to enjoy." It counsels the poor to bear privations with resignation, by setting before them the life of Him who, in the words of the Apostle, "being rich, became poor for your sake that through His poverty you might be rich."

In a word religion is anterior to society, and more enduring than governments; it is the focus of all social virtues, the basis of public morality, the most powerful instrument in the hands of the legislator; it is stronger than self-interest, more awe inspiring than civil threats, more universal than honor, more active than love of country—the surest guarantee that rulers can have of the fidelity of their subjects and that their own inordinate malice, no justice but the guillotine. At last, when the country was soaked with blood, suspicion and terror seized the tyrants themselves, and the executioner of to-day became the victim of to-morrow.

In a few months, as De Lamennais says: "They accumulated more ruin than an army of Tartars could have left a six years' invasion." They succeeded in a few weeks in demolishing the social fabric which had existed for thirteen centuries. These are but some of the reasons for a conviction that grows stronger as the years come and go that in the formation of good citizenship we must build upon the solid basis of religion.

Don't be unwilling to let strangers know that you are Catholics. If you are not ashamed of Christ or of His Church, stand out in the open as believers in His religion. Westwood School Y.M.C.A. BLDG., LONDON, ONT. Students admitted to positions. College opens Sept. 1st. Catalogue free. Enter any time. A. W. WESTERVELT, J. W. WESTERVELT, Jr., C.A. Principals 18

the cornerstones of the social fabric which they raised in their respective countries.

So long as the old Romans adhered to the religious policy of Numa their Commonwealth flourished, the laws were observed, their rulers governed with moderation and justice and the people were distinguished by a simplicity of manners, a loyalty to their sovereign, a patient industry, a quiet contentment, a spirit of patriotism, courage and sobriety which have commended the admiration of posterity. "The vessel of State was held in the storm by two anchors, religion and morality."

It must be observed, however, that these virtues were too often marred by harshness, cruelty, ambition and other vices, which were grave defects when weighed by the standard of the gospel. But a righteous God, who judges nations by the light that is given them, did not fail to requite the Romans for the civic virtues which they practised, guided solely by the light of reason. The natural virtues they exhibited were rewarded by temporal blessings and especially by the great endurance of their republic.

Montesquieu traces the downfall of Rome to the doctrines of Epicureanism, which broke down the barrier of religion and gave free scope to the sea of human passions. Lust of power and wealth, unbridled licentiousness and the obsequies of the plays corrupted the morals of the people. The master had unlimited power over his slaves. The debtor was at the mercy of his creditors. The father had the power of life and death over his children. The female sex was degraded and the sanctuary of the home desecrated by divorce. The poison that infected the individual invaded the family and soon spread through every artery of the social body.

Toward the close of the last century an attempt was made by atheists in France to establish a government on the ruins of religion and it is well known how signally they failed. The Christian Sabbath and festivals were abolished and the churches closed. The only tolerable temple of worship was the original court from which justice and mercy were inexorably banished and where the judge sat only to condemn. The only divinity recognized by the apostles of anarchy was the goddess of reason; their high priests were the executioners; the victims for the sacrifice were unoffending citizens; the altar was the scaffold; their hymns were ribald songs; and their worship was lust, rapine and bloodshed.

The more exalted the rank, the more sacred the profession, the more innocent the accused the more eagerly did the despots of the hour thirst for their blood. They recognized no liberty but their own license, no law but their own wanton and capricious humor, no conscience but their own inordinate malice, no justice but the guillotine. At last, when the country was soaked with blood, suspicion and terror seized the tyrants themselves, and the executioner of to-day became the victim of to-morrow.

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