OUR NON-CATHOLIC NEIGHBOR.

Each of us has a duty towards his non-Catholic neighbors. We are bid-den by Jesus Christ to love our neighbor as ourselves. Our Lord in giving as this commandment does not say we should love none but those of our own as this faith. On the contrary, just at the time He gives this commandment. He makes it clear by a striking example that our charity is to extend beyond the mere bounds of our own household.

8

When He lived, and for many years before, there was a deadly enmity be-tween the Jews and Samaritans. In the eyes of the Jews of that time no people were so much hated as the Samaritans. The cause of that hatred does not now concern us. It is enough to say that our Lord, talking with one of these very Jews, after having told him he should Jews, after naving contains the short fore his neighbor as himself, immediate-ly related the parable of the good Sazavitan, in reply to his question : "Who is my neighbor ?" By this par-able He made the Jew acknowledge that the true neighbor to the man attacked on his way from Jerusalem to Jericho was a Samaritan. Now were the non-Catholics as dis-

Now were the non-cathonics as dis-agreeable to us as the Samaritans were to the Jews, yet would we be obliged to Fore them. But they are not so. They are kind and charitable. Many of them have a high standard of morality and live up to it. They are as faithful to the light they have as we are. They are good citizens, kind neighbors, people f good, solid common-sense. Do we of rationalists and free-thinkers, but are of good, solid common-sense. Do we fore them as ourselves? Are we doing all we can to edify them by word and example ? Do we try to bring them to a knowledge of the truths of faith ? Do we pray to God that He may make them as we are, partakers of the Living Bread? If not, then surely we do not the Living fove them as we ought. Do we give thought to the truth of judgment, hell,

yes really love, you need not fear but it will be found out. Do first what "Christ says, what He makes the second contact anys, what the mandments. Love of the two great commandments. Love thy neighbor as thyself. When this is done, means will not fail of showing him charity. The indifference of some of us would lead one to think that this command of Christ was given to be ful-filled, or not, according to our whim. But it is not so. Just think—He made it only second to the greatest of all. Can we then neglect it ?-The Paulist Calendar.

THE ROMAN INDEX.

SOMETHING ABOUT CHURCH LAWS AND PROHIBITED BOOKS.

By Very Rev. P. A. Sheehan Since the publication of the late Encyclical of the Holy Father, and of the Syllabus of Errors which immediately preceded it, public attention has been drawn in a very marked manner to the constitution and operations of the Con-gregation of the Index of Rome. This gremarkable Congregation has been from its foundation an object of much angry eritiziem and pleasant satire on the part of sep-Catholic historians and controversialists; whilst it is lamentably true that a great many Catholics, ill-instruct-ed in the history and tenets of their staith, had come to regard it as a mediae-wal institution, antiquated and out-ofdate, and shorn by the liberalism of reacdern times of all those terrors and repressive powers that it yielded in the ages of faith.

toward the Holy See, visible in the dav writings of Protestant theologians of the istesent day, has created a truer and more recerste impression of the constitution and finations of the celebrated congregatier than that which existed in more gatier than that which existed in more was a woman of deep learning and of Producties and publical days; and legislators and wide influence. She was nominally the Their view of the decision of they will not accept the decision of the context of the larger cities of the country, of the context upon in the system of rescuing and earing that that he may rest upon the second mail in the system of rescuing and earing the country, in the interests of public daily the work, St. Gabriel's school at the work of the country, of the system of rescuing and earing the the torrent of import, Iowa ; St. Mary's school at the work of the torrent of import, and St. Mary's school at the system of second mail the system of rescuing and earing the torrent of import, Iowa ; St. Mary's school at the torrent of import, and St. Mary's school at the torrent of import. torrent theistical literature that is STATE AS persed from the press at the presen esax. is pre-Christian times, even in pagar Mone, at the summit of its licen mess, authors of books whose teachings republic; and we have still in the in-stitution of Lord Chamberlain in Engand at least a relic of some tradition controlling power over the literature that passes into public hands. Quite Stat passes into public hands. Quite the Companions of the Saviour, into the rescently a certain English peer ex-catholic Church, Mother Katharine pressed a wish for an English Index and it is a matter of common occurrence to have plays interdicted the stage, a effective or dangerous to public morals, whilst translations from the French and Atalian are subjected to a rigid censorship, and very often compelled to be withdrawn from sale. The principle of the Index, therefore Ex practically admitted amongst civil-ixed peoples; and, if there is still mis-Ex practically canception in the public mind as to the scope and functions of the The scope and functions of the Roman Congregation, it can now be of her whereabouts. acting dispelled by the many commen-zaries that have lately appeared on this Important, and just now, engrossing smbjeer. It is well known that many books, that were formerly placed on the Index, are mow removed, and that, whilst the Holy See is quite determined to enforce its legislation on the lines indicated in recent Encyclicals, there is also a Cendency to a lenient interpretation of

WITHOUT HEART OR CONSCIENCE. its rules, whilst a rigid adherence to

THE CATHOLIC RECORD

the main principles of the Index is main-tained. Thus, it remains still a fact that tained. Thus, it remains still a fact that any Catholics retaining or reading with-out permission the books that have been placed "nominatum" on the Index, are liable to the penalty of excommunication reserved to the Holy See; but, on the other head to incomplete the second other hand, to incur that excommunica tion it must be known by the reader that

the book is condemned by the reader that the book is condemned by name in an Apostolic Letter; that the book pro-poses and defends heresy, that the book was forbidden under pain of censure. Here we have two things-a rigid rule and a liberal interpretation. It is a most important fact, so freely

forgotten, or so culpably ignored by Catholics in our days, that the Natural and Divine Law takes precedence even of Canon Law, which is but the form and interpretation of the former, in sternly prohibiting the promiseuous reading of heretical or dangerous books. It is not easy to convince young people at the present day that they committ mortal sin in retaining and reading such books as are now pouring from the press in all directions, and which are directly antagonistic in their teachings to the mysteries of the Christian Faith and the dogmas of the Catholic Church.

Every month sees a new library projected by enterprising publishers to cater for the growing wants of a public educated at Public schools, and it may be safely said that the leading volumes in such libraries are not only the work written with the avowed intention of discrediting and casting scorn on doctrines that are the very life and essence of Catholic faith. Now the idea is pre-valent amongst Catholic laymen that there is no prohibition against the indis-criminate reading of such books, and criminate reading of such books, and young men and young Catholic women think they are quite up-to-date if they can boast of having read Tolstoy's Essays or Renan's Life of Tore them as ourselves, and yet do mothing to bring them into the Church? But you may say: "Am I, then, to free a non-Catholic?" By no means. You are to love him as yourself. When yet will be force

A REMARKABLE CONVERSION.

MOTHER EDITH, AN ANGLICAN SISTER.

BECOMES A CATHOLIC. Chicago Record Herald, July 14t Kenosha, Wis., July 12.-A confer-nce was held here to-day of the leadng members of the Protestant Epis-opal Order of the Sisters of St. Mary consider the case of Mother Edith Superior General of the Order, who left the Mother House of the Order at St. Gabriel's School, Peekskill, N. Y., to enter the Church of Rome. The conversion followed the recent transfer of allegiance of Dr. McGarvey, former pastor of the St. Elizabeth parish, of Philadelphia, one of the most notable Episcopal priests in the East. He was chankin general to the site of the site.

chaplain general to the sisterhood. The movement toward Rome is said centre in Nashota Seminary, near Milwaukee, many of whose students and

instructors have recently gone to the Roman Church Mother Claire, Provincial of the Western Province, at to-day's conference, said she could say that none of her asso-

ciates would leave the Episcopal church for Rome. Mother Claire and Mother Catherine, in charge of the southern district, will probably both go to Peekskill to prevent any further desertions from he Order among the nuns there. Mother Claire, it is believed here, will be chosen Mother Claire received notification

to-day that Mother Edith had been formally received into the Roman Catholic Church at Philadelphia on last Satur-

Mother Edith's conversion to Romanism is causing one of the biggest sensa-tions ever known in the Episcopal Church, as the Mother Superior General STATE OFFICIAL TELLS WHAT IS WRON WITH PUBLIC SCHOOL SYSTEM.

At the semi-centennial commence-ent of St. Francis' College, the At the semi-centennal commence-ment of St. Francis' College, the oldest Catholic college in Brooklyn, N. Y., a noteworthy address was made by Hon. Bird S. Coler, president of the borough of Brooklyn. Though not a Catholic, Mr. Coler discussed the weak-ness of the Public schools in the matter of mention in the matter of moral training, speaking with a frank-ness, and fearlessness rather startling in a public official. He went so far as to advocate public aid for denominational schools—in order to encourage the teachschools-

ing of religion. "Yon have come to this important stage of your development," he said, "through a school in which ideals are nurtured, in which the valuable truths of secular education are vitalized with religious feeling. You have been for-tunate in having attended a school that has in it a heart and a soul. You have received a splendid mental equipment for the battle of life, but, better still,

you have received a moral equipment. "And compared with that sublime in-struction, how cheap and trivial the precepts of those educators who think the selves masters of their craft because they have filled our elementary schools with sewing classes and classes in hygiene, and psychological classes and cooking classes and classes in everything except the really useful things that the mind of the child needs. WHAT'S WRONG WITH THE PUBLIC

SCHOOL.

*And this brings me to the thought, an expression of which some of my friends believe to be politically suicidal. As to the political aspect of it, I need only say that I have been killed politically so often that I don't mind it at all. I am well aware that it is a fashion among our public men to bow down and worship a certain idol which we call a public school system, and I would hesit ate—because frankly, I do give heed to oolitical considerations-before sayin that there was anything wrong with the public school system if I did not believ from the bottom of my soul that there i

something wrong within. And this is the wrong. That it has be come a system without a heart or a con science, and such a system, instead of being a blessing, must necessarily become a menace to the State. The edu

come a menace to the state. The edu-cation of the child is the most sacred duty of the State. The government owes it to the people that every child shall be equipped for the duties and privileges of citizenship, and if that citizenship is to be worth while, the equipment must be mental and moral the intellect in its plastic state must be impressed with lessons that are ethica as well as lessons that are secularly educational. The conscience must be trained as well as the heat trained as well as the brain.

HEART AND CONSCIENCE NEEDED. " It has been my experience that the State cannot do this work through its ordinary agents ; that mere civil vice examinations do not qualify city or State employees to deal with the youth of tender years. When I became a controller there was a system of city nur-series to care for unfortunate babies. They were taken from the streets and the city attempted to save them for seful citizenship through its civil service. An investigation revealed an astounding death rate among these foundlings, and there was other evi-dence that a cut-and-dried system was bearing fruits that were evil. We were at that time, in the city of New York dealing also with private charitable en terprises, and it was found that in in-stitutions of charitable or religious

character there was that thing lacking there was a sentiment and a religiou training, which, to some extent, took the place of motherly affection. And so far as we could we substituted institu-tions of this kind for the civil service

guardians of this kind for the ervit service guardians of the foundlings; and the result has been not only a saving in money to the city but a saving as well of the lives and moral natures of thousands of unfaturate oblides. thousands of unfortunate children. A

WHAT IS FAITH? What is faith? We answer, in the What is faith? We answer, in the words of the great Cardinal Newman who gives the following definition, or rather description, of the first of the theological virtues: "Faith is not a mere convic-tion in reason; it is a firm assent, it is a clear certainty, greater than any other containty; and this is mereable in the certainty; and this is wrought in the mind by the grace of God, and by it alone. As, then, men may convinced, and not act according to their convic-

and not act according to their convic-tion, so may they be convinced, and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for themselves, and that to believe is to be happy; and yet, after all, they avow they cannot believe, they do not know why, but they cannot; they ac-quiesce in unbelief, and they turn away from God and His Church. Their from God and His Church. reason is convinced, and their doubts are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do fust as arguments for good conduct do not compel anyone to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, whethen is matter of faith believe; we may see what is right whether in matters of faith or obedience. of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and argu-ments, for the truth of religion. It requires no act of faith to assent to the truth that two and two make four ; we cannot help assenting to it, and hence

there is no merit in believing that the Church is from God ; for the ugh there are abundant reason to prove it to us, yet we can, without an absurdity, quarrel with the conclusion ; we may complain that it is not clearer ; we may doubt it, if we will ; and grace alone can turn a bad will into a good one."

Ed. McLa

NOT A TRUE SYSTEM OF EDUCATION.

"So far as we are aware," says the New Zealand Tablet, "most of the leg-islators and of the newspapers that stand for a purely secular system, do so rather as an expedient than as a principle —rather as a compromise to secure (as they think) 'educational peace' than as a complete and ordered principle of youthful training. For a merely secular system can not be called 'education n its true and proper sense. To 'edu cate' is (as the term signifies) to 'draw out' the faculties—to exercise them by training, by discipline, so as to develop the natural powers and render them efficient; it necessarily implies the exer-cise and development, not of the mental faculties alone, and not of the bodily faculties alone, but of the whole man, the nind, the body, theheart, the will-the

physical, the mental, and the moral powers of the child. Education, then, is the systematic development and culti-vation of the religious and moral, as well as of the mental and bodily, faculties of youth. A merely secular system of public instruction is not, therefore, properly called a system of 'education'; its method of development is lop-sided, for it leaves out of consideration that which constitutes the best and most essential part of true education, the training of the heart and will of the child, and the formation, in him, of character.'

KNOCKING AWAY THE PROPS.

"See, father," said a young boy who as walking with his father, "they are "See, lather, said a part of the see, and a way was walking with his father, " they are knocking away the props from under the bridge ! What are they doing that the bridge !

for ? Won't the bridge fall ?" "They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished."

God often takes away our earthly props that we may rest more firmly upon Him. He sometimes takes away a man's health that he may rest upon Him for his daily bread. Before his

Rev. D. P. A. McMenamin in reply to both addre eartily thanked both his own parishioners and rotestant friends for the honor and kindness c wrred upon him, hoping that the friendly relation could ever exist and that he was happy to be lin-a community that upheld the golden rule of twine Master? Love ye one another as I have lo



olidays. State qualifications and sala ev. E. C. Ladouceur, P. P., Sec. Trea TEACHER WANTED FOR

ned on behalf of the parish. chariah Mellhargey, Anthony Lamphier, Edwar oughlin and James J. Dewan. August 1908. Apply to John Laporte, Sec. Sep. S. No. 1. Hay, Drysdale Ont. 1551-2

Immediately Dr. T. D. Orme, Mr. John Fox an Mr. J. J. Hodgins, on behalf of the members of th Protestant faith of Lucan presented a beautifull mounted sterling silver service accompanied by th following address: Rev. Father McMenamin, P. P. Biddulph:—As th is the first occasion in which a clearrown of your atholic separate school, No. 10, e year 1908. Salary \$350,00 per rofessional 400,00. Apply at onc on, Park Hill, Ont.

Applications to be received by Address W. K. O'Donnell, sec. Board, Box 399. Fort William, On

eacher, capable of ry for the balance of the year, and i apply to F. Dupuis, Sec. Treas...

WANTED A CATHOLIC TEACHER FOR Public S. S. No I. Arthur. Duties to commence ugust 17. Apply stating salary and qu John Evans, Sec. Treas., Kenilworth, P.

oly to E. J. Brennan, Sec. Treas., Ke

WANTED TEACHER FOR THE ST. umban Separate school. Duties to commet the and Monday in August. Please state salar qualifications to Patrick Flannery, St. Colu

A PPLICATIONS FOR PRINCIPAL OF ST. als and state salary ; duties to Corkery, Sec. S. S. B. Peterboro

SEPARAT

VC

A QUALIFIED TEACHER WANTED

WANTED FOR SEPARATE SCHOOL, FORT

WANTED TEACHER FOR THE R. C. S. S., No. 15, St. Raphael's West, Ont. A second class

TEACHER WANTED FOR C. S. S. NO.

Dr. Chase's Oint ment is a certain and guaranteed cureforeach and every for m of itching, bleeding and protruding use it and Goc, at all

DR. CHASE'S OINTMENT, will be happiness and glory.

ill, N. Y., and St. Mary's school at Memphis, Tenn., as well as the great homes for children in Memphis, in New

York, and in Chicago. "For some time," said Sister Claire, " a young chaplain has been working in the school at Peekskill, and we have learned that he was a teacher of Romanshe has embraced the Roman faith Shortly after the reception last May of Dr. McGarvey and six associates of

Drexel, superioress of the Sisters of the Blessed Sacrament, and herself a con-vert, called on Dr. McGarvey and tendered the hospitality of her community to such Episcopal nuns as contemplated changing their faith.

Three nuns from St. Gabriel's school accepted them. They were Mother Edith and Sisters Eliza and Marina. It is said that the purpose of Mother Edith to quit Peekskill was unknown to her community, which was as a cons quence nearly demoralized upon hearing

Catholics' Best Investment.

The best single investment any Cath The best single investment any Cath-olic household can make is a Catholic paper, costing but 3cts. a week. A man who deprives himself, or 'his wife or his children of a good religious home weekly on the plea that he " can't afford it," should hold up a mirror to his face and laugh at himself. Economy is good, but let it be practiced if peode good, but let it be practiced, if needs be, in cutting off the luxuries of life-of which there are many that cost more

than \$2 a year — and not in depriving the home of a soul necessity like the Catholic paper. — Northwestern Chronicle.

Duty is a prickly shrub, but its flower

school system; when we must try put a heart and conscience into it. The tendency recently has been to drive God out of the schools, and I do not

believe a Godless school satisfies a vast majority of the parents of the city New York, or that it tends to the in provement of the quality of our citizer ship. It seems to me that some method must be devised whereby the children whose legal guardians prefer that they shall receive a moral training as well as a secular education in the school room can obtain for their children that training for the payment of which they con tribute in taxes.

A SIMPLE SOLUTION. "I do not think that such a propos-ion involves the slightest violation of

the spirit of non-sectarian government All that the State need do would be t insist that each child receive a secular education, and pay for that and that

alone, leaving the selection of those w are to form the character as well as instruct the mind to parents and le inside the mind to parents and legal guardians. A Lutheran child might attend a Lutheran school, an Episcopal child an Episcopal school, a Jewish child a Jewish school, a Catho-lic child a Catholie school, the State making to each school an allowance for each dhild which that school at

each child which that school shall s doors flew open and scores of women educate as to enable it to pass a stand-ard examination held by State officers. The State may also insist upon deter-mining the question of the competence of the teachers by compelling them to qualify for that work through examina-tions. Thus would the State fulfill its obligations to provide for each child an education, while those whose duty it is uld to minister to its moral welfare we be left free to do so.-Catholic Universe.

Cast not your eyes on your infirmities and insufficiencies, unless to become more humble; never to be discouraged.

own industry for that which he asked of God. That prop boing taken away he rested wholly upon God's bounty. When he receives his bread, he receives it as a gift of God.

God takes away our friends that we may look to Him for sympathy. When our affections were exercised upon objects around us, when we rejoiced in their abundant sympathy, we did not feel the need of divine sympathy. But when they were taken away, we felt our need of God's sympathy and support. We were brought to realize that He alone can give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God. — Ave Maria.

True Devotion.

We can learn devotion from the "idola-rous " Filipino. Father Berbrugge, a trous "Filipino. Father Berbrugge, a Mill Hill missionary, tells a tender story in the Field Afar, about as follows : He was called one day to administer the Viaticum. "Nearly two hundred children were waiting for me. As soon as I began to walk with the Blessed Sacra-As soon as I ment they started the Rosary. Where ever we passed through the village

came out with candles and followed me; soon was a crowd of at least five hundred people. The house of the sick person lay about a mile and a half outside the village. It was a very poor thatched hut, surely not much better than the stable of Bethlehem, but for a distance of fifty yards bamboo mats were spread the house was hung with clean white cloth, and next to the sick bed a little altar was made, nicely decorated with pictures, statues and flowers." We in enlightened America are too advanced

to thus honor our divine Lord. The Filipinos truly have "become as little children." Their faith is like that of We must have patience with everyone, and particularly with ourselves.—St. Frances De Sales. children.

g day several priests of the dioces g whom were the Rev. Father T. Corcoran, Rev. T. West, Rev. tev. D. McRae, and Rev. J. Han he residence of Father McMenamir sincerest congratulations. Afte ter, Rev. Father Hanlon on behal ests presented him with a beaut and an address expressive of th best wishes.

gned on behalf of your Lucan friends. eorge A. Stanley, T. D. Orme, M. D., J. E.Schmi n Fox, H. A. McEwen, J. J. Hodgins, C. Haske

Fainer accasion in which a clergyman of first occasion in which a clergyman of has celebrated his Silver Jubilee in this comr is therefore the first opportunity of this we laymen of the Protestant faith, have h

en chalice and an address expressive of a esteem and best wishes. In particular of the occasion was the press treal to assist at their son's jubilee. the evening St. Patrick's choir met at the pase ence and presented him with a beautiful and silver set in testimony of their kindly wi-congratulations to which Father McMenami with feelings of pride and gratitude. An from the Sacred Heart Convent, London, a from the Sacred Heart Convent, London, and and an Irish lace surplice from friend of, besides several costly pieces of silverpesides several costly pieces of silver ids in Montreal, Detroit and Classifier in the every way provide a state of the every state of the interval of the every state of event in every way proved to be a v nd one to be long remembered.

> Honors for Galt Separate School. on by Miss Edith Hogan, who ha

She sent five pupils d the entire five passe tood that Miss McCo rge class of pupils, teaching all the will be appreciated.

C. M. B. A., Branch No 4, London

the and and 4th Thursday of every mont o'clock, at their hall, in Albion Block, Rich reet. THOMAS F. GOULD, President ; JAME FARM FOR SALE.



SECOND CLASS PROFESSIONAL TEACHER, for Separate school No. 5, Raleigh. Salary \$4900 per year. Applications to be received by August 18-Apply to J. D. Lambe, Sec. Treas, Chatham, Ont. 1551-4

WANTED A FEMALE TEACHER FOR R.C. Separate school No. 11, Hay township. Duties to commence Aug. 17th. State salary. One with knowledge of French preferred. Apply to O. Bisson-nette, St. Joseph P. O., Huron County, Ont. 1553-2.

TEACHER WANTED FOR S. S. NO 8, TAY, Duties to begin Aug. 17th. Salary \$150 per ferred. Applystating qualifications to Noah Morrow, Sec. Treas., Port Severn. Ont. 1553-1.

TEACHER WANTED FOR S. S., NO. 5, LOGAN days. Address, stating salary and exp John Francis, Sec. Treas., Kennicott P

WANTED FOR ONE OF THE ROOMS OF the Seaforth Separate school, a second class female professional teacher. Duties to commence September 1st, 1998, Apply, stating salary, experience and references to 23th inst to James McNaman, Sec-Seaforth. On:

TEACHER WANTED FOR UNION SEPARATE school, Section No. 3, Holland, Gie ding a second or third class professio te. Duties to begin the 17th August of year. Address, enclosing testimonials Vasey, Sec. Treas., Dornoch, Ont. 1552-2

TEACHER WANTED FOR JUNIOR ROOM Senarate School Section No. 6, Mt. Carmel, Separate School Section No.6, M rganist preferred. Duties to commence apply to Joseph Glavin, Mt. Carmel, Ont 1552-2

FARM FOR SALE. ONE HUNDRED ACRES IN THE TOWNSHIP of Emily. Good land, buildings and location. One and a half miles from village of Downeyville. Catholic church and Separate school. For further particulars apply to Mrs. Ellen O'Brien, Downey-ville. 1537-2. 1553-2. COOK WANTED. COOK WANTED TO DO PLAIN COOKING Apply to Miss Gauthier, Archbishop's Palace-Kingston Oct. on, Ont. 1553-2

SITUATIONS WANTED. WELL-EDUCATIONS WANTED. WELL-EDUCATED CATHOLIC ENGLISH, man desires to obtain position as sacristan or to be generally useful in a parish. Board or small salary. Kindly write G. F. Ferris, Miniota Man. 1532-4.

HOSPITAL VACANCIES. HOSPITAL VACANCIES. IOSPITAL OF THE GOOD SAMARITAN, Suffern, New York. Thirty two miles from New York City on the Erie. Two years and three months course. Three vacancies. 1551-2.