

there is an increase from 96 to 97 per thousand in ten years.

OR TAKE Prussia, the chief Province of the German confederation. As it has been well said, Prussia made the unity of Germany, and claims nearly two-thirds of its population. The following figures indicate a constant advance of the Catholic percentage since the census of 1867, and a steady falling off of the Protestant. We say nothing of the decay of faith among the latter.

	Catholics	Protestants
1867	831	652
1871	835	648
1880	837	646
1885	839	644
1890	842	642
1895	845	638
1900	851	632
1905	858	625
1910	868	618

Prussia has a population of about 40,000,000. It may be seen, therefore, that Catholics number close on 15,000,000, in the mother country of the Reformation. In three of its provinces, Westphalia, Silesia, and Rhineland, Catholics are in the majority, with percentages of 514, 567, and 690 respectively. And it is worthy of remark that the chief wealth of the Vaterland lies in these three provinces.

WE HAVE recently seen some calculations with regard to the size of Noe's (or Noah's) Ark, which may interest some of our readers. According to Josephus, the dimensions were 300 cubits in length, 50 in breadth, and 30 in height. A cubit being about 21 inches, this would make the ark, in round figures, 525 feet long, 88 feet wide, and 52 1/2 feet high—the size of a good modern ocean liner. Some modern sceptics have attempted to show from these figures that it would have been impossible to house within it the animals enumerated in the Mosaic narrative. A little consideration will show the falsity of this deduction. Allowing 40 cubic feet to the ton, the amount of space allotted to general merchandise, the Ark, which had a cubic measurement of 2,375,100 feet, would have a displacement of 59,377 tons. As the vessel had no superstructure such as deck-houses or bridges, and cannot be supposed to have had engines (nor, from the Biblical description, masts), these measurements do not exaggerate her carrying capacity. Josephus tells us that she was built up to the very top, and roofed in, to keep out the waters of the Deluge. Our informant supposing Noe to have bulk-headed his vessel into apartments of 10x10x10 feet, figures that he would have 2,375 of these. This to keep each distinctive species of his charge separate and in order. Were the Ark loaded with coal, it would contain enough, at the rate of 20 tons a week, to keep a fair sized factory going for 57 years, or to fill a space covering a good city block. Even from a modern point of view, it had ample capacity for the purpose intended by divine Providence. In this, as in other things, the Mosaic narrative will stand the tests of the investigator.

ARCHBISHOP CASEY

SERMON ON LACK OF RESPECT FOR BISHOPS

B. C. Western Catholic, August 22. Preaching at the 8:45 a. m. Mass on Sunday in St. Patrick's Church, His Grace made St. Paul set grounds for authority in Family and Church. Taking as his subject the Gospel of the day, he said, in part, that the sacred passages began with a very striking expression, which contained within it the fundamental principle, and the whole substance, of Christian morality. It was necessary for us to grasp well its full import and to try with all our power to understand the significance of that striking expression: "No man can serve two masters." Who said this? It was Christ, the Son of the Living God, and the expression was, therefore, Divine. It was infinitely true, because it came from the lips of the Word made flesh, the Eternal Wisdom of the Father. What does it mean? Did it mean that we were entirely independent of one another, that in society no man should have authority over another, and that the only authority over us was that of Almighty God? Let us see, God, through reason and revelation taught us that man was made for society and not for solitude? He was made to live socially, and consequently to observe the laws on which society depends. We know that from experience, revelation and reason. We know that society could not exist without having some one in authority, and that, therefore, it was the will of God that such should be so. St. Paul, inspired by the Holy Ghost, St. Paul the teacher and doctor of the nations, said: "Wives be subject to your husbands, as it becometh in the Lord." Again: "Children, obey

your parents in all things, for such is well pleasing to God." Again: "Servants, be subject to your masters." Again: "There is no power but from God, and those that are, are ordained are of God." Again: "Obey your Prelates, who are to render an account of your souls."

Here was a variety of masters, called by Divine ordinance. It was necessary for him to call attention to this important doctrine in these parts. Obedience to authority was by Divine ordinance and was a question of conscience, for such was the word of God. "Obey your Prelates." That demands our attention in these parts, where the spirit abroad is socialistic and materialistic. The power and authority of the people are claimed, but how does that agree with what is given in the inspired texts? It is the Socialism which is repudiated by the Church, and it is not surprising that such exists, in places like this. We must be careful not to be led into such errors, and must resist them.

He warned parents of their obligations to their children, for whose souls they must render an account. There were still not sufficient Catholic schools here, and parents were required to be careful that their children received a good Catholic training. Failure to do this entailed eternal damnation. Nothing will excuse us before God. "I will require their blood at your hands," said the Lord. Several times during his recent visitations he had been addressed as the representative of the Holy Father. This salutation was made in good faith, but it was not correct. If we do not know we must learn. The Bishop was not the representative of the Holy Father. St. Paul, inspired by the Holy Ghost, declared that "Bishops were placed by the Holy Ghost to rule the Church of God." They were not representative of any man, not even of the Holy Father, although he was the head of the Church. Christ, our Lord, made Peter head of His twelve Apostles, but the appointment of the other eleven was Divine, as well as that of Peter. There was no room to be called the representative of anyone except Christ, the son of the living God. In the diocese in which a Bishop is placed, these things should be known, or learned.

He, himself, had sometimes received as little attention as if he were a simple curate and had had no respect or consideration shown to his office. This was not Catholic teaching, nor would it tend to build up the Church in these parts. In his diocese the Bishop was the Pope, according to the statement attributed to Pius X. but it was humiliating for one to have to defend his own rights. "No man can serve two masters." The parent was the master of the child, the husband was the head of the wife, the Bishop the head of the diocese. What, therefore, does Christ mean in saying that no man can serve two masters? Later, He explains His meaning: "No man can serve God and mammon." Mammon was the world, over which Jesus Christ's eyes had indignantly flashed as He declared: "Woe to you O world!" and the woe of Christ was the curse of God, which is still on the world. We must give to God our exclusive service as against anything opposed to that service. God required that all other services must be subordinate to His, and this subordination must be done with the intention of pleasing Him. He tells us to lay aside all solicitude for ourselves, our lives and our clothes. "Throw all your care on Him," says St. Peter, "for He has care of you." This is a land of promise, of progress, and we are in danger of being led away by material things. God says to us that the birds of the air do not sow or reap, neither do they gather into barns; nor could Solomon, in all his glory, be arrayed as the lilies of the field. The God Who feeds the sparrows will not allow us to starve. "How much more will He look after you, O ye of little faith."

ALL ARE IRISH AND ALL ARE CATHOLICS

CONNECTICUT'S REPRESENTATIVES IN CONGRESS—RATHER REMARKABLE FOR NEW ENGLAND

Special Cor. Union and Times. Washington, Aug. 26.—The delegation of representatives in congress from the "Nutmeg" state is peculiar and odd in many ways. For instance, the five representatives have all Irish names; they were all born in Connecticut. In politics they are all democrats and religion they are all Catholics. This quartet of circumstances is very easy to remember. The senior of the delegation is Thomas Lawrence Reilly who represents the third district, which includes New Haven. Mr. Reilly was born at New Britain on Sept. 20, 1858, and was educated in the common schools and Connecticut State Normal School, graduating in the class of '76. For the last thirty years he has been engaged in the news paper business and from 1906 to 1912, was major of Meriden. Was elected to the sixty-second congress and re-elected to the sixty-third congress. He has no hobby, but his principal work is to assist in passing laws that will be of benefit to all the people of this country and to aid to the best of his ability to eliminate class legislation of all sorts. The youngest member of this delegation is Augustine Loneragan of Hartford. He was born in Thomp-

son, on May 20, 1874. He is what one would call a "self-made man," as he worked days and studied nights. In 1899, he entered the Yale law school and immediately after graduating in 1902, opened a law office in Hartford, where he has since practiced his profession. He is serving his first term in congress.

The oldest of the delegation is Jeremiah Donovan of South Norwalk. He was born in Ridgefield, is fifty-nine years of age, and another of the new members of the present house.

Hon. Bryan Francis Mahan, who represents the second district, was born in New London, May 1, 1856. He is a lawyer by profession and has been major of New London three times. He is a member of the important committee of appropriations. Mr. Mahan is in the class of public men whose homes abound with children, for which Washington seems to be famous during the present administration, as there are five boys and two girls under his roof-tree. The last of the remarkable quintet is William Kennedy of Naugatuck, where he was born on December 19, 1854, and has been engaged in the active practice of law since 1879. He has been a delegate to four of the democratic conventions, served as a member of the board of education of Naugatuck for twelve years and attorney for the town and borough of Naugatuck for twenty years. Is married and has three children.

So, from the foregoing, it will be seen that the Connecticut delegation in the sixty-third congress is exceptional, in that they were all born within the state which they represent; they are all democrats; they are all Irish-Americans and they are all of the Catholic faith.

FREEMASONRY

NEWSPAPER REFERENDUM UNFAVORABLE TO THE SOCIETY. SOME METHODS OF ANTI-CATHOLIC AGITATORS EXPOSED

C. P. A. Correspondence. Rome, August 16, 1913.

Freemasonry, of the Grand Orient type which flourishes in the countries of Europe, has attracted no little attention in Italy during the past few months on account of its conflict with military discipline. One of the daily papers recently sent out to prominent persons this series of questions regarding the society:

(1) Do you think that the existence of a secret association such as Freemasonry is compatible with the conditions of public life to day? (2) Do you think that the materialistic rationalism and the humanistic and individualistic ideologies, by which the manifestations of Freemasonry are inspired, are in agreement with the living tendencies of contemporary thought? (3) Do you think that the hidden, occult action of Freemasonry in Italy, particularly in military institutions, the magistracy, the schools and public administrations, brings benefit or harm to the country?

The results of the referendum of the "Idea Nazionale" are opposed to Freemasonry, but as there is no official about the general opinion of the country being against the sect, one is constrained to doubt whether the referendum was necessary and whether it will do much good. It is obvious that no one except the Masons themselves will answer these questions in favor of Freemasonry; and if they were sent by chance to a member of the craft he would be discreetly silent, carrying them down to the Palazzo Giustiniani and consulting in secret with his colleagues about their next occult move. So all the replies are to the effect that Freemasonry is incompatible with the institutions mentioned. But is it going to do any good? It will not prevent Socialists, Republicans, Anarchists, Radicals, Constitutional Democrats electors working hand in hand with Freemasonry against the Church. It is possible that the publicity of late given to the craft may prevent a few right-thinking young officers from joining it; but it will not remove from the judicial a single Mason, and the magistracy is considered here to be the most dangerous position for them. It was the discussion about them in the magistracy, too, that was burked in parliament. Those in charge of Catholic organization here, though they are helping vigorously in the campaign—indeed the campaign is left to them for the country at large will not do anything however much it may dislike the secret society—fully recognize that it is this very secrecy that is its most powerful weapon.

Meanwhile here are a few anti-Catholic methods, taken from a list that has been compiled out of actual happenings during past years. It is not to be supposed that all these things are going on simultaneously now or have done so, but they have all been practiced at some time or another. Here is the list as published: (1) Dress up abandoned men and women as monks and nuns, photograph them in equivocal positions and distribute the photographs. (2) Dress up a woman as a nun, send her out with instructions to behave respectably and then call attention to her actions, having previously, if possible, ensured that the police shall not take official notice. (3) Get hold of the name of a priest of an obscure parish and publish a notice to the effect that "such and such" a priest has run away with a

woman. In view of the known intention of Catholic organizations to institute enquiries and prosecutions for libel the names are not now given. Instead we read: "In a parish in the North of Italy. . . . An instance occurred in an anti-Catholic paper yesterday. (4) When a lay schoolmaster or professor commits some flagrant act, print "The priest so and so, professor (or schoolmaster) . . . . (5) When something particularly unpleasant occurs in a lay institution print "In the Catholic institution." This is frequently effective in the case of schools, etc., founded by Catholics and bearing the names of saints, but taken over and under the control of the civil authorities. (6) Get hold of parents whose poverty does not allow them to resist bribes; make them send their children to Church schools and then spread reports of unmentionable happenings there. This is what occurred at Varazze. The Catholic press, after a lot of trouble, showed up the whole plot. The verdict in the action brought showed that the parents as Catholics were "invertebrate" and were instigated by others—known Freemasons, and high placed in the order, as documentary evidence proved—but nothing was done to bring them to justice. (7) Various methods, which can better be imagined than specified, by which the children of unscrupulous parents in receipt of anti-Catholic pay can draw priests into apparently equivocal positions. The example of Varazze, of Don Riva, still in prison after six years when the witnesses on whose evidence he was convicted have confessed that they were suborned and lied, shows how difficult it is to get justice and to bring the real authors of these anti-Catholic crimes to book even when the truth has been established beyond confutation.

MR. J. REDMOND AND EVIL LITERATURE

Mr. J. Redmond, opening a new Foresters' Hall at Aughrim recently said: "After all, our enemies in the past have tried hard to destroy our pride of race, but it has survived, and the only enemy that our pride of race has to face to-day is the apathy and indifference which spring from the want of proper education amongst the people. I don't mean by education simply teaching the people to read and write and arithmetic, and a smattering of English history, and a few facts about the great monarchs of France, and so on. I mean by education, teaching our people their great past. There is no man so poor or so humble here in this district of Aughrim who ought not to be proud that he is an Irishman and a Wicklow man, and who ought not to be proud of the ancient glories of his country—this country which evangelized and civilized almost the whole of Western Europe, this land which was in the old days a civilized and Christian land long before any of those which have been lecturing us in the past had emerged from barbarism. These facts, unfortunately, owing to the system of education in the past, have not been sufficiently realized by the young men and young women of the country, and I am glad to know that the change which has come over the spirit of education in this country in recent years, will find a great stimulus in the erection of halls such as this, where lectures will, I hope, be delivered, dealing with the ancient glories of Irish history, where the people will be taught that if their ancestors had a glorious past, it is incumbent upon them, as children of a glorious past and children of a noble nation, to be good, God-fearing, tolerant Christian people, who in the future will lift up this land to a position of glory such as it occupied in the past. I hope this hall will be utilized not merely to teach Irish history, but to revise the ancient language of Ireland, and I hope it will be used for the purpose of instilling into the minds of young people the glories of Irish music, of Irish art, and of Irish literature. "I know," he concluded, "of no more important work than giving people in districts such as this good, sound, Christian Irish literature to read, and banishing from our midst, as far as it is possible to do so—and it ought to be possible to do so altogether by the aid of halls such as this—that cheap, vulgar, pernicious literature that comes from the other side of the Channel over here to Ireland. The interests of justice, the interests of national unity, the interests of full religious toleration for men of all creeds, the interests of true toleration to men of all opinions, ought to be inculcated in this hall, and if this idea is carried out, then I feel certain that the influence of the hall will be great in moulding the future of the young men and young women who are growing up in Aughrim and in this district."—The Tablet.

THE REVISION OF THE VULGATE

BY THE RIGHT REV. ABBOT GASQUET, O. S. B.

I have been asked to set down briefly an account of what has so far been done in the work of revising the Latin Vulgate Bible, and to state what exactly is being done in the United States. Six years ago it was announced in the Press that the Pope had determined to prepare for a critical revision of the Latin Bible. The need for such a revision has been recognized from the time when in 1592 Pope Clement VIII. published the present authentic edition, and in this age of critical examination of all texts, it has been frequently made a subject of reproach to the Catholic Church that nothing has been done for the official Latin text. In the spring of 1907, therefore, the Holy Father charged the Benedictine Order with the task of making preparations for a full and adequate examination of the Latin text, and as a first step to endeavor by a critical study of the existing Latin MSS. to obtain as nearly as possible the version of St. Jerome. The importance of this first step is obvious. At the present day all scholars are agreed as to the competence of St. Jerome for the work given him by St. Damasus. He had access to Greek MSS. of exactly the same age as the considered ancient, which are no longer known to exist; he could compare dozens of texts for every one we can now examine, and he had means of testing their value, which we do not possess. So clear is the importance of obtaining the pure text of St. Jerome that it is considered by the most competent authorities that the text would probably be found to afford a better basis for the true text of the Greek Septuagint Version than any Greek MSS. now extant. To recover this text is the scope of the present Commission.

By the close of the same year, 1907, a Commission had assembled in Rome to discuss the best method of carrying out the wishes of the Pope. From the first it was obvious that the work would be long and costly. The Holy Father desired that the best methods should be employed regardless of expense. He made himself from the first responsible for all necessary expenses, but he trusted the Catholic world would soon recognize the importance of this project for religion, and would support it by their contributions. In this expectation the Pope has not been disappointed, and up to the present there has been forthcoming sufficient means to carry on the work. Now, however, a new need has arisen which obliges me to make a wider appeal to the Catholic world.

So far we have been most occupied with the collection of material, and with the collation of the existing MSS. with the present Latin text. To facilitate this, at the outset it became necessary to print an edition of this text, with a large margin for the purpose of noting the various variants. In fact, the print occupied only one-third part of the paper. This entailed great expense, but its use, and indeed necessity, has been obvious from the first to all who are occupied in the work.

The collations made upon these sheets are returned to Rome when finished, and are bound in volumes. Already this collection forms a large library, which is daily increasing on the shelves of our Commission room. But beyond this it was determined that it was imperative, to secure perfect accuracy, to have photographic copies made of practically all the ancient texts used in the revision. This also entailed a great expenditure of money, but it may be said that experience has shown it absolutely necessary to have these photographs

to appeal to in any question as to the correctness of any collation. Over three hundred volumes of mounted and bound photographs are now available for the use of the workers at the revision.—The Tablet.

MR. J. REDMOND AND EVIL LITERATURE

Mr. J. Redmond, opening a new Foresters' Hall at Aughrim recently said: "After all, our enemies in the past have tried hard to destroy our pride of race, but it has survived, and the only enemy that our pride of race has to face to-day is the apathy and indifference which spring from the want of proper education amongst the people. I don't mean by education simply teaching the people to read and write and arithmetic, and a smattering of English history, and a few facts about the great monarchs of France, and so on. I mean by education, teaching our people their great past. There is no man so poor or so humble here in this district of Aughrim who ought not to be proud that he is an Irishman and a Wicklow man, and who ought not to be proud of the ancient glories of his country—this country which evangelized and civilized almost the whole of Western Europe, this land which was in the old days a civilized and Christian land long before any of those which have been lecturing us in the past had emerged from barbarism. These facts, unfortunately, owing to the system of education in the past, have not been sufficiently realized by the young men and young women of the country, and I am glad to know that the change which has come over the spirit of education in this country in recent years, will find a great stimulus in the erection of halls such as this, where lectures will, I hope, be delivered, dealing with the ancient glories of Irish history, where the people will be taught that if their ancestors had a glorious past, it is incumbent upon them, as children of a glorious past and children of a noble nation, to be good, God-fearing, tolerant Christian people, who in the future will lift up this land to a position of glory such as it occupied in the past. I hope this hall will be utilized not merely to teach Irish history, but to revise the ancient language of Ireland, and I hope it will be used for the purpose of instilling into the minds of young people the glories of Irish music, of Irish art, and of Irish literature. "I know," he concluded, "of no more important work than giving people in districts such as this good, sound, Christian Irish literature to read, and banishing from our midst, as far as it is possible to do so—and it ought to be possible to do so altogether by the aid of halls such as this—that cheap, vulgar, pernicious literature that comes from the other side of the Channel over here to Ireland. The interests of justice, the interests of national unity, the interests of full religious toleration for men of all creeds, the interests of true toleration to men of all opinions, ought to be inculcated in this hall, and if this idea is carried out, then I feel certain that the influence of the hall will be great in moulding the future of the young men and young women who are growing up in Aughrim and in this district."—The Tablet.

THE BISHOP OF VICTORIA, B. C.

On a recent Sunday Bishop McDonald spoke as follows in his Cathedral, Victoria, B. C.:

Owing especially to the poor attendance at the meeting of the men of the congregation, held two Sundays ago, I have thought it well to make this statement, partly with a view of arousing interest in Church matters, and partly with a view of enlightening you regarding them. For the sake of greater exactness and also for the purpose of future reference, I have just put it in writing. I will therefore speak as plainly and clearly as I know how. Brought up from a child to speak Gaelic, which is my mother tongue, in the strictest and most literal sense, as far as I can gather, simply fail to satisfy this obligation, others on whom it rests altogether too lightly.

THE BISHOP OF VICTORIA, B. C.

On a recent Sunday Bishop McDonald spoke as follows in his Cathedral, Victoria, B. C.:

Owing especially to the poor attendance at the meeting of the men of the congregation, held two Sundays ago, I have thought it well to make this statement, partly with a view of arousing interest in Church matters, and partly with a view of enlightening you regarding them. For the sake of greater exactness and also for the purpose of future reference, I have just put it in writing. I will therefore speak as plainly and clearly as I know how. Brought up from a child to speak Gaelic, which is my mother tongue, in the strictest and most literal sense, as far as I can gather, simply fail to satisfy this obligation, others on whom it rests altogether too lightly.

There are some who could pay rent but do not, some put it off unduly, and many put little or nothing in the collection plate. These same persons, or at least some of them, spend money freely in their pleasures, theatre going, sports, week end excursions, etc., but when there is a question of contributing to the maintenance of Church and school, they have little or nothing to spend, they must economize, and they give only a small amount or nothing at all; but they are bound in conscience, under pain of grievous sin, to bear their fair share of the cost of maintaining Church and school, and will have to answer at the Judgment Seat for the way they bear their share of this expense. Now if those who are remiss in this matter would but give according to their means, there would soon be a notable increase in our revenue.

THE POLICY OF HUSH

Now, it is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in any way, they naturally expect some one to "take up the cudgels" for the Catholic Church. They are proud of a man who ably and openly defends the cause of country and religion. . . . How slow we are to speak! How cautiously we write! How blind we are to what is going on around us! How many misdeeds and falsehoods we allow to pass unnoticed, or at the very most refer to only indirectly

whatever power they have immediately from the Supreme Head of the State. But the Bishop's power of ordinary jurisdiction in his own diocese is derived from the very constitution of the Church founded by Jesus Christ, and is therefore of right Divine. True, he has to get canonical institution from the Pope, the Supreme Visible Head of the Church and Vicar of Christ on earth, and to give him an account of his stewardship from time to time, just as he will have to give some day a far more rigorous account of it to Christ Himself. But, though he has to do this, and though it is by the Pope that he is appointed to his office, and assigned to a given diocese, the Office itself carries with it the right to teach and rule the flock committed to his care in the name and by the authority of Him who said, "All power is given me in Heaven and on earth. Go, therefore, teach all nations. . . . and lo! I am with you all days, even to the end of the world."

So much for the position of the Bishop in his own diocese. What then, is my position here? Geographically, I am Bishop of all Vancouver Island and the islands adjacent. Ecclesiastically I have episcopal jurisdiction over some 12,000 Catholics, including about 2,000 Indians, resident within the territorial bounds aforementioned. Practically I am Chief Pastor of St. Andrew's Cathedral parish, and of the Catholics who live within the limits of the city of Victoria. I say practically, because that is about what I am in matter of fact. The Cathedral Parish, is, I may say, the Diocese of Victoria. There is not a single parish or mission outside of this city that either can or does contribute one dollar to my support. It is as much as ever they can do to support their own pastor, and in every case except three or four, for the priest's support, the meagre amount of \$150 a year comes from the Association for the Propagation of the Faith. The Bishop, therefore, is here in the peculiar position that he has to live on his Cathedral Parish. And as the parish is not a very large one, numerically, and the cost of maintaining Church and house, and school, goes on increasing with the years, while the revenue during this year of industrial and financial depression has somewhat decreased, it is pretty plain that there is not very much to live upon. During the first two years after my coming, while the taxes were yet within the \$1,000 mark, we could and did, by living very economically, make ends meet. But in the last two years, when the amounts levied for taxes and improvements have swollen into huge proportions and passed, I may say, all reasonable bounds, we are going "into the hole," if I may use that expression. In other words, we have had to go to the banks and borrow.

CHRISTIAN BROTHERS COMING

One word about our school for boys. I am about to close a contract with the Irish Christian Brothers whereby they will undertake to send at least three Brothers to conduct the school, we are to build and equip a first-class school for them and pay them each a certain fixed amount per year. I fear they will not be ready to come for at least two years from now, but in the meantime we shall see about putting up the necessary buildings. The appeal made last fall for funds has fallen rather flat. The net result so far is something like \$2,000 in the bank, with a number of more generous contributions when we start the actual work of building.

There is a commandment of the Church that, in many parishes I am told, seems to be more honored in the breach than in the observance. I mean that which bids people contribute to the support of their priests, the maintenance of Church and school. There are people who, as far as I can gather, simply fail to satisfy this obligation, others on whom it rests altogether too lightly.

LAXITY IN CHURCH CONTRIBUTIONS

There are some who could pay rent but do not, some put it off unduly, and many put little or nothing in the collection plate. These same persons, or at least some of them, spend money freely in their pleasures, theatre going, sports, week end excursions, etc., but when there is a question of contributing to the maintenance of Church and school, they have little or nothing to spend, they must economize, and they give only a small amount or nothing at all; but they are bound in conscience, under pain of grievous sin, to bear their fair share of the cost of maintaining Church and school, and will have to answer at the Judgment Seat for the way they bear their share of this expense. Now if those who are remiss in this matter would but give according to their means, there would soon be a notable increase in our revenue.

THE POLICY OF HUSH

Now, it is a mistake to imagine that the people approve of the policy of hush. When the faith they cherish so dearly is maligned or ridiculed in any way, they naturally expect some one to "take up the cudgels" for the Catholic Church. They are proud of a man who ably and openly defends the cause of country and religion. . . . How slow we are to speak! How cautiously we write! How blind we are to what is going on around us! How many misdeeds and falsehoods we allow to pass unnoticed, or at the very most refer to only indirectly

**CURE THE BUNION**

Dr. Scholl's BUNION RIGHT

Remove the cause of your bunions or corns. No need to suffer. No need to be bothered. Dr. Scholl's BUNION RIGHT. It is the only medicine that cures bunions and corns. It is the only medicine that cures bunions and corns. It is the only medicine that cures bunions and corns.

The K. Scholl Mfg. Co., 230 King St. E., Toronto

and in polished language. We are inclined to attach more importance to expediency and to certain false notions of etiquette than to duty even of a sacred kind. We try to justify our silence by holding that the best way to treat present day opponents is to ignore them; that to be continually rushing into print in defense of Catholic teaching at the beck of every bigot or carping critic is only calculated to belittle religion and to magnify petty difficulties. "Virtus stat in medio"—Irish Ecclesiastical Record.

ROMANCE OF LUTHER'S FINDING THE BIBLE

THE FABLE EXPOSED BY AN ANGLICAN WRITER

Foremost among Protestant writers who have exposed the fables of many fake historians was Rev. Dr. Samuel Jolley Maitland, D. D., a clergyman of the Anglican Church. Dr. Maitland was librarian to the Archbishop of Canterbury, keeper of the manuscripts in Lambeth palace, and a Fellow of the Royal Society and of the Society of the Antiquaries.

He wrote a book entitled the "Dark Ages," those ages which Protestant speakers and writers so often allude to as a period of intellectual darkness and ignorance in Church and State.

The more Dr. Maitland delved into this wealth of manuscripts, the more he studied the ages of which he was to be the apologist, the more indignantly he denounced the mass of stupid and cruel falsehoods which lying writers had palmed off on the Protestant public as facts of history. Among other false witnesses who felt the lash of his righteous indignation was Merle D'Aubigne.

BARFACED FALSEHOOD

Non Catholics have long been regaled with the story of how Luther when one day looking over the library shelves in his monastery at Erfurt, accidentally came upon a strange book called the Bible. Merle D'Aubigne, who chronicles this yarn as a historical fact, says: "He (Luther) has done nothing like it to this moment. He reads the title—it is a Bible! A rare book unknown in those days." Rev. Dr. Maitland, commenting on this falsehood, says:

"Really one hardly knows how to meet such statement, but will the reader be so good as to remember that we are not now talking of the Dark Ages, but of a period when the press had been half a century in operation. To say nothing of parts of the Bible or of books whose like is uncertain, we know of at least twenty editions of the whole Latin Bible printed in Germany only, before Luther was born.

BEFORE LUTHER WAS BORN

These had issued from Augsburg, Strasburg, Cologne, Ulm Mentz (two), Basle (four), Nuremberg (ten), and were dispersed through Germany. I repeat before Luther was born; and I may add that before that event there was a printing press in this very town of Erfurt, where more than twenty years after he is said to have made his 'discovery' . . . . And yet, more than twenty years after, we find a young man who had received a very liberal education in his studies at Magdeburg, Eisenach, and Erfurt, and who nevertheless did not know what a Bible was, simply because the Bible was unknown in those days.

SMILING GANT AND EVASION

Rev. Dr. Maitland's criticism of D'Aubigne's romance about Luther brought out a letter from the Calvinist preacher, which, in regard to smiling cant and evasion, is on a par with those we sometimes see from South American missionaries when cornered by the refutation of some ever ancient but always new calumny against the Catholic Church. Dr. Maitland described D'Aubigne's letter as "characteristic of the class of writers to whom he belongs." He adds: "As to a great part of it it seems to me quite a sufficient answer to say that specific statements such as that the Bible was a rare book, unknown in the early days of Luther, and the Holy Scriptures appear to have had no influence upon the instruction either of the church or the school which are broad falsehoods on the very face of them, are not to be supported by little scraps of declamation from early writers such as M. D'Aubigne has thought it worth while to string together."

**7% BONDS**

PROFIT-SHARING

Series \$100, \$500 and \$1000

TERMS 5 YEARS

Withdrawable after one year. Send for special folder.

**NATIONAL SECURITIES CORPORATION LIMITED**

Confederation Life Bldg. TORONTO