though his afflicted knee must have fectly clear.

As we passed through the corridor on our way back to his room, I asked how he had enjoyed the service. 'Oh, it was beautiful!' he cried, 'but I felt like a thief in that chapel,' and a great tear rolled from

thief? 'By this time we had reached his room. The old man sank into his chair, and buried his face in both hands. For a few moments his body trembled as with strong emotion; then he raised his face and spoke

very calmly:
"Sister, I am going to tell you the truth. Thirty years ago I married a woman, as fine and good a woman as a man would wish to know. Her only fault was a strong prejudice to my faith-for Sister I was a Catholic, as you surmised. I was weak and to win her hand, I promised to attend her church. I was married by her minister, and—and—'his ad dropped again into his hands, 'I have never entered a Catholic Church from that day to this!' Have you any children?'

My calm sympathy seemed to soothe him. He looked up, and there was a more peaceful expression in his eyes as he answered, 'I have one his eyes as he answered, 'I have one daughter, Sister, and alas, I have al lowed her to be reared in my wife's belief. They are not to blame The fault is all my own. My early training was the best, so I have none to accuse but myself, and my own moral cowardice. There is a little Catholic Church in my town. It was built five years ago. Before that time there were very few Catholics there. Not a soul in the place guesses my condition. But. Sister. God did not forget me. This even ing as I knelt in the chapel, I felt as I said, like a thief, but my eye rested on the monstrance, and as the priest raised it to bless the people a strange feeling stole over me. I felt that a look of tender pity, offered me par-don for my sins. I resolved then that I would make any sacrifice to atone for my wrong doing.

"'It is wonderful, wonderful!' I exclaimed. 'Now, Mr. Maloney, you must see a priest. There are some complications, because you were married out of the Church. But, let me see-you are to leave us to-morrow, are you not?'

Yes, Sister, but my first business on reaching home shall be to settle my account with my Maker. Do not fear, Sister! I promise to keep my word.'

There is your old bell!' I exclaimed, impatiently at this juncture. It is calling you away, and I did so want to ask you if you ever heard of

As Kipling would remark, 'that is another story,' smiled Sister Vin-cenza, as she tucked her silks into a "I shall be with you this afternoon at 4, and will tell you the rest then.' And Sister Vincenza hurried away.

demanded, suddenly, again?" when she had resumed her post near my chair, and brought forth the silks and satins from the tiny bag. Sister looked up with a start. 'Dear me. of whom are you talking?' she queries. Then, 'oh, Mr. Maloney! Yes, indeed, and in an odd manner. One day a sweet faced young lady called at the hospital, and inquired for me. When I entered the parlor she introduced herself as Helen Maloney, the daughter of our former patient. We had a long long talk, and she told me that her father had indeed been true to his He had related to his wife and daughter all about the strange occurrence in the hospital Chapel, and declared his intention of visiting the priest at once, and easing his troubled heart.

"I think he expected tears and reproach on our part, Sister, ex-claimed the girl, but instead we were glad and happy. How could we be anything else when he seemed so transformed with a joy that appeared not of earth? We went with him to the priest and everything was straightened out in short order. When father came out of the confes sional a few days later he looked just as if another vision had been

vouchsafed him." 'Oh, what a grand wind up!" I cried, clapping my hands like a happy child. "It is just like a book where everything turns out well!"

A little white veiled novice entered the room, bringing a tray of milk and crackers. As she bowed and passed out, silent as a shadow, Sister Vincenza gave me a hasty signal that directed my attention upon her more When the door had closed Sister Vincenza handed me the glass, and smiled one of her quaint little smiles. Drink this milk, dear, it will keep you from being quite overcome with surprise. The little novice who just passed out is Mr. Michael Maloney's daughter!"—Lydia Stirling

LAY CONVERTS AT CALDEY

The correspondents say nothing as to the number of islanders who remain Protestant on the now famous island of Caldey, but some of them are satisfied that many are about to become Catholics. A considerable proportion of the Islanders will become Catholics. Of this there can be no doubt. Whatever was their primary intention, the teaching of the monks has well prepared the path to Rome for numbers of these simple folk. Conversation with one of the villagers to-day made this fact per-

"We can't do anything but turn," she said, "if we have be-lieved what the monks have taught us. I went to their church before they were Catholics. I have been since. The service is exactly the Other villagers, it is equally plain, are not so well pleased. his eye as he spoke.

"A thief!' I exclaimed, why a over to the Catholic Church.—Tablet the monks will take a large number

"YES-NO"

BY REV. PATRICK J. SHEEHY Anglican writers frequently speak

of "comprehensiveness" of the Anglican Church. What is this poasted comprehensiveness? It is in reality a smooth sounding phrase, calculated to hush up a most reality scandalous fact, viz., that the Angli can Church is in a state of utter contradiction and chaos as far as Christian doctrine, ritual and wor ship are concerned. It means that when you look you will everywhere find that contradiction is the keynote of Anglican pulpits. In the same city you will find that one Anglican minister teaches nearly all the doctrines of the Catholic Church, while his fellow minister repudiates them most emphatically. Comprehenis, then, a convenient siveness word to gloss over the dogmatic helplessness of Anglicanism. Let us have some examples:

"Anglicans ask their Church who is Christ? Is He God or merely man? Is He of miraculous birth of the nat-ural son of Joseph and Mary? Some of her clergy answer yes; others an swer no. Again they ask: Does bap tism take away the guilt of original sin and regenerate the soul? Articles seem to say yes. famous Gorham case dec decided that it was not a doctrine of the English Church. The people further ask: Is Christ truly and objectively present in the Eucharist? The an swer is—yes—no! Again it is asked: Is the Eucharist an actual sacrifice of Christ's Body and Blood? Yes-no, is the answer. Is the Church of Christ a visible, definitely organized religious society, or merely invisible consisting solely of the just. Again the answer, yes—no. Has the Church of Christ divine authority to teach, forever and to all nations, the faith Christ so that her teaching must be accepted under pain of sin? Again, yes—no. The 39 Articles are no help in this tangle. They are them selves but a compromise, and are accepted every year by candidates for the Anglican ministry in totally distinct and contradictory senses. High Churchman accepts them equally with the parson of most proed Protestant opinion. The one purports to "celebrate Mass" with lights and vestments. The other regards such proceedings as utter blasphemy. It is evident that

men must be a very harmless and plaint instrument. It has been urged by Anglicans that notwithstanding this scandalous state of things, there is unity in essentia s. But one may well ask: What is essential? What is not essential? Is it not true that Anglicanism has no final authority other the private judgement of Protestantism, to decide what is, or is not essential? And are not Anglican ministers and bishops completely at variance in their answer to the Church as a definite series of doctrines concerning which Anglican of sacred scripture show that it is most essential for the people to know precisely Christ wished them to believe about baptism, Holy Communion, confession, etc? On these and on other points Anglicans question their "comprehensive" mother, and are met with a stupid gaze of impotent bewilderment, or, at best, with a feeble yes—no.

the document signed by both these

It would be hard to imagine any thing more unlike the Christian antiquity to which Anglican writers refer, than this helplessness and evasion of dogmatic decision. Indeed, it is impossible to un-derstand how a Church which teaches such a mass of contradictions on the most important matters of Christian faith can, in any sense be called the Church of Christ. It is simply a chaotic mass of conflicting time of the liquefaction of the blood sects, teaching at least two opposite of St. Januarius in response to the religions, with no unity except in obedience to the command of a which, with the variations of weight possibly atheistical Privy Council Comprehensiveness" in plain English means that the Anglican Church is not able to give a straight answer to the straight question: What is your teaching? What is this (hristianity you profess to

preach? One Anglican communicant believes that there is given into his hands the Body and Blood, Soul and health cannot be altogether over-Divinity of his Incarnate Saviour while another, kneeling by his side, believes that he receives his Savious only by a faith that might be equally stimulated by reading his Bible at

Will some Anglican friend explain the following incident (related by W. T. Stead in his "Character Sketch of Mrs. Annie Besant"), in terms of

mere ritualistic divergence:
When the mother of Mrs. Annie Besant lay dying, she expressed a passionate desire to take the Anglican Communion. She would not however, agree to do so, unless her daughter would consent to take the Sacrament with her. The daughter was at the time a professed infidel, which, naturally enough, seemed an insuperable obstacle to the gratification of the mother's wish. In any representatives even greater miracles

other Church but the Anglican, it would be regarded as a horrible pro-fanation. But no less a personage than Dean Stanley of Westminster Abbey-the successor, by the way, of a long line of Catholic Abbots found to admit the infidel to Communion, even after she had explained her position. "The one important matter," he said, "was the recognition of duty to God and man, and all who were one in that recognition might rightfully join in an act of worship, the essence of which was not acceptance of dogma, but love of worship, the esse God and self sacrifice for man." the question of the absolute deity of Jesus," Mrs. Besant tells us page (159), he laid but little stress." "When I told Canon Liddon the circumstance, says Stead, "in one of our Monday afternoon walks on the Embankment be shuddered with horror at the sacrilege to which he conceived the Dean had been a guilty party."

From all this we are protected by the voice of Peter and by his authority. Built upon this rock, the storms of the centuries have spent themselves against us in frothy foam. Dynasties have begun and ended; thrones have crumbled into dust; the great charters of human freedom have become mildewed and worm-eaten, and, lo! she stands in the freshness of perpetual youth, and laughs at dissolution and decay. In the arrogance of their pride, her subjects have risen against her, but their swords, like those of Cæsar's murderers, have been turned into

their own entrails. She speaks, and 250,000,000 of her children hang upon her lips, for she has the words of eternal life. She brings out from her treasury old things and new for the support and guidance of the nations. She advances, and her march is the rhythmic step of a column 50 deep. She is the sole hope of a distracted world. for she alone teaches as one having power. Her children love her with love stronger than death.

In the Catholic Church there is definite body of truths which are "de fide." All must accept them under pain of expulsion. Outside these truths there are many subsidiary questions disputed in the schools of theology. When the Church in General Council, or through her infallible head-the Vicar of Christshall think fit to define any of these questions—all controversy will cease amongst Catholics on that particular

LOURDES AND ITS MIRACLES

This has been a notable year for wonder-working shrine of Lourdes. It has been more than ordinarily fruitful in miraculous manifestations at the Pyrenean grotto where, in 1855, the Virgin Pyrenean Mother announced to a peasant girl: I am the Immaculate Conception:' and it has seen a further seal attached to the apparitions and the wonders they inaugurated in the declaration of Pope Pius X. that the Venerable Mary Bernard Soubirous, rendered eligible by the holiness of her life for the highest honors the Catholics the decree of the Holy Father is most gratifying; for in the formal pronouncement that prima facie evidence has been established question? Is it not a fact that there is no such thing in the Anglican for the heroicity of Sister Mary Berdaims of the Catholic Church. That nard of Nevers, formerly Bernadette admitted, Protestantism had no Soubirous of Lourdes, they recognize that the wondrous story has ground to stand on; hence Rome must be filched of its miracles, and divines will agree and say: These nize that the wondrous story has must be filched of its miracles, and are essential? Would not the words been rounded into complete and sat as the facts were frequently proof isfying symmetry, that the light of Mary's countenance, settling in the soul of the child is blessed, had lighted her through a life of sanctity and sacrifice to the blessedness of lasting vision, and that through all her days of girlhood and womanhood, from the vision of Lourdes in 1858 to the vision of Nevers in 1879,

she remained a perfect witness. The miracles of 1913 have had deeper interest for our non-Catholic friends. The cables have reported them at greater length than in previous years, and important secular journals have deemed them worthy of comment. This was due perhaps to the attention arrested by the Irish National Pilgrimage of over 3,700 persons, for no notice was taken of the recurrence at the same of St. Januarius in response to the prayers of the people, a marvel for and volume during and after liquefaction, science has failed to account. These are matters that the world would fain ignore, for any super-natural interposition that would shake it from its ways is uncomfortable; but the sudden transformation of a living person, who is known to thousands, from a state of incurable

looked. It is interesting to compare the different attitudes of Catholics and non-Catholics towards this and similar phenomena. The Catholic considers only the fact. He wants to be sure that disease and cure were real, that the malady was under the circumstances irremovable by natural causes, that the cure did transcend the powers of nature and was permanent. This ascertained by the ordinary laws of evidence, the Catholic is ready and even glad to pronounce the fact a miracle. Miracles do not astonish nor greatly surprise him. He believes thoroughly in the sacred Scripture-all of it-and in the teachings of the Catholic Church -all of them ; he knows that Christ wrought miracles and promised his

and that every age has witnessed the miraculous. He knows that God's attested by the Lourdes medical miraculous. He knows that God's arm is as strong and His Heart as kind as in Judean days, and rather expects like manisfestations; hence he feels no surprise when miracles occur—unless perhaps that they do not occur more often. To him any exercise of God's power, however extraordinary, is credible, and if there is evidence he believes it. The following is part of a dialogue that took place recently between a clever skeptic and a Catholic layman of average education:

Skeptic: You surely don't believe in the Jonah story?

Catholic: Of course I do, every oit of it. If there was one miracle in the old Testament that I'd believe more than another, 'twould be just that; Christ confirmed it. And I'd believe it just as easily if instead of the whale swallowing Jonah, Jonah swallowed the whale. Surely the God who had power to make the bodies of both, has power to enlarge or contract them or expand their swallowing capacities? All I want is to have His word for it.

The controversy passed to the Resurrection. The skeptic descanted on the diverse perfections of the human body, on the physical and chemical changes it undergoes in decomposition, and asked: possible to believe that the billions and trillions of all time will in an instant spring into perfect being from their scattered dust." The reply was Why not? He made them out of dust, can remake them out of dust? Each needs omnipotent power, and Omnipotence works in a second as easily as an How I don't know, but He has said 'twill happen, and that settles

For the Catholic God's word settles everything, but not for those who are sure neither of its possession nor finality. Whatever other powers Protestantism may grant to the Omnipotent, it is bound to deny Him the exercise of the miraculous. denial of miracles is absolutely essential to the very existence of Protes tantism. Soon after its inception Cardinal Fisher replied to Luther: Show us your miracles. You say Rome has fallen from truth, that religion is false, and that you alone have the truth. The Apostles proved their truths by miracles; the martyrs the missionaries, the Saints, all loya children of Rome, have wrought miracles, even to this day. Where are yours? If God works miracles for Rome and none for you, Rome has the truth, and you belong to the

Father of Lies.

But Luther had no miracles to show neither had Zwinglius, nor Calvin, nor Cranmer, nor Knox, nor a single one of their heirs. In any land in the four centuries of was claiming an unbroken continuity and under its patronage, and claims it yet. It continued its canonizations for which complete and undoubted miracles were an essential condition; and its missionaries and other saint ly men continued to supply them then humble witness is now the If Protestantism admitted that, it ad mitted that God was a direct and constant witness to Catholic Truth; that while to itself, the foe and rival Church awards its heroic dead. To claimant of Rome, He gave no sign whatsoever, the Author of all truth by the continuous and extraordinary exercise of His Omnipotence, gave against denial or criticism, the basis must be cut from under them.

It was then and therefore that Protestantism invented the theory, unwarranted by Scripture or history that miraculous manifestations ceased with the Apostles, or at some period thereafter sufficiently remote from Protestantism to explain its barrenness of miracles. It is curious and even amusing to observe Paley's painful elaboration of this theory in 'Analogy" and how it forces him to meet overwhelming evidence for the miracles of St. Francis Xavier and others by such please as remoteness of time or place, and lack of sufficient motive or need, as if he knew the mind of the Omniscient. But the theory continued to be developed until the notion and the very word miracle became abhorrent to the Protestant mind. As the limitation of revealed truth to the Scriptures only resulted in the denial of all rev elation, so the limitation of the miraculous to Apostolic times resulted in the denial of all miracles. Hence Protestants, to-day, and the more numerous class that inherits from Protestantism only its denials are in no mood to accept the miraculous. On this point they are at one with the skeptic, and were they logical it would set them at one with

him on all points. Formerly the attested cases were naturalized by the magic of "suggestion," and the more religious minded, especially among Episcopalians, stressed the sufferer's attitude of "expectancy" in our Lord's day as well as ours, forgetting in their haste to eliminate or lessen the supernatural, that at least the dead and demented could not be benefited by expectancy. But in Lourdes this theory has broken down. Expectancy was never known to cure a broken leg, nor tuberculous limb, nor blindness, nor cancer, nor leprosy, nor deaf mutism, nor cerebral paralysis nor any disease that requires a reformation of bone, cell, tissue and organs that nature takes years to furnish. Least of all, can it do so instantly; yet all this has happened at Lourdes, and much of it within

board and approved by over 3,000 physicians, many of them of international repute, exceed 4,000, and the number of real cures not submitted to the Board is reckoned still arger. Of these less than one-twentieth were of nervous diseases, and from this fraction all cases amenable to suggestion were excluded. Lourdes Bureau, as in the Church processes of canonization, no cures of purely nervous diseases are admitted. The remainder, classified in 175 sub-titles under 17 general headings, include nearly all the organic maladies known to humanity. it must be remembered they are entered as cures in the Lourdes records only when, some eight or ten months after the event, the history of the disease and the permanency of the cure have been veri-fied. It is freely admitted that no skeptic could be more cautious and insistent than Doctors Boissarie and Cox and their aides in ruling out any cures that might be attributed to

natural agency.

In the face of these astounding facts, their number, publicity and continuance, the skeptics, who will not have a miracle because they will not follow its logic, have readjusted their attitude. The medicinal property of Lourdes water will no longer serve, for it has none; suggestion will not fit the organic cases, and in many it was not even possible to use it; nor can anything else known to science or experience be found to answer; hence they have recourse to "nature's unknown laws" which supposes that the Lourdes pilgrims have discovered these where entists have failed, and that nature at Lourdes reverses the laws she enorces elsewhere. It seems clear that when they say nature they should know it is nature's Master. When Christ reversed such laws in Judea the critics, who would not have Christ nor His teachings, assigned various explanations for His miracles, and, these failing, settled

on Beelzebub. But many of these critics, and some who took active part in His crucifixion, finally yielded to the evidence. It has so happened at Lourdes. Thousands have been won from heresy and infidelity by its wonders been won from and tens of thousands have been strengthened in the Faith. It would seem that as Heaven selected an illiterate peasant girl of Domremy to save the national life of her people so it made an illiterate peasant girl Lourdes instrumental in reawakening to spiritual life people in whom faith and spirituality had been deadened by four centuries of heresy and pride.—M. Kenny, S. J., in America

PROTESTANTS NEVER PERSECUTED

FROM DANIEL O'CONNELL'S MEMOIRS

ON IRELAND But there is a contrast of a still nigher and more glorious nature. It the humane and truly Christian deaway. power in Ireland without difficulty— -conduct themselves towards Proestants, who had been persecuting them up to the last moment?

lished by Mr. William Parnell, a Pro estant gentleman of high station the brother of a Cabinet Minister A still more striking proof that the Irish Catholics, in Queen Mary's eign, were little infected with re ligious bigotry, may be drawn from their conduct towards the Protestants

I will answer from a book, pub

when the Protestants were at their Were we to argue from the repre sentations of the indelible character of the Catholic religion, as portrayed by its adversaries, we should have expected that the Irish Catholics would exercise every kind of perse cution which the double motives of zeal and retaliation could suggest the Catholic laity, in all the impun ity of triumphant bigotry, hunting the wretched heretics from their hiding places—the Catholic clergy pouring out libation of human blood at the shrine of the God of Mercy. and acting before high heaven those

scenes which make the angels weep.
"But on the contrary—though the religious feelings of the Irish Catholics, and their feelings as men, had been treated with very little cereduring the two preceding reigns, they made a wise and moderate use of their ascendancy. They entertained no resentment for the past: they laid no plans for future domination.

"Even Leland (a Protestant minister) allows that the only instance of Popish zeal was annulling grants that Archbishop Browne had made, to the injury of the See of Dublin; and certainly this step was full as agreeable to the rules of law and equity as to Popish zeal.

The assentors of the Beformation during the preceding reigns were every way unmolested; or as the Protestant historian (Leland) choose to term it, 'were allowed to sink into obscurity and neglect.'

Such was the general spirit of toleration, that many English fami-lies, friends to the Reformation, took refuge in Ireland, and there enjoyed their opinions and worship without

"The Irish Protestants, vexed that they could not prove a single instance of bigotry against the Catholics, in this hour of their trial, invented a tale, as palpably false as it is childish, of an intended persecution (but a persecution by the English Government, not by the Irish Catholics), and so much does bigotry pervert all can-dour and taste, that even the Earl of Cork, Archbishop Usher, and in later times, Dr. Deland, were not ashamed to support the silly story of Dean Cole and the Knave of Clubs!

"How ought these perverse and superficial men to blush, who have said that Irish Roman Catholics must be bigots and rebels from the very nature of their religion, and have advanced this falsehood in the very teeth of fact, and contrary to the most distinct evidence of history!

Irish Catholic are the only sect that ever resumed power without exercising vengeance

Show a brighter instance, if you can, in the whole page of history. Was this the conduct of Knox and Calvin, or of the brutal council of Edward VI, who signed its bloody warrants with tears? Has this been the conduct of the Irish Protestants? (Parnell's Historical Apology, pp. 35-

In the wretched history of dissension and cruelty from the period of the Reformation to the present moment (February 1, 1843), there is no instance in which any people, Cathlic or Protestant, have been entitled to such meed of approbation as the Irish Catholics. There is no other such instance. Protestantism can boast of nothing of the kind-nor car the Catholics of any other state in the known world, give such a practical proof of Christian liberality.

They lodged them—they fed them -they maintained them, and sent them back safe and sound to England, when the death of Mary restored Protestantism to power there; and enabled the English Protestants to retaliate with sevenfold severity on their Catholic countrymen; and — shame upon English Protestants to make use of that power-again unrelentingly to persecute the generous and liberal Catholics of Ireland.

Let me again give another quotation from a modern Protestant writer of very considerable literary merit and discrimination. When this writer comes to treat of Queen Mary, he has the following passage:

is the contrast between the virulent testants was attempted; and several and murderous persecution of the English who fled from the English Protestant Government and furious zeal of Mary's inquisitors. meanor of the Irish Catholics when olics of Ireland. It is but justice to restored to power. The reigns of this maligned body to add, that on Henry VIII. and Edward VI. passed three occasions of their obtaining Queen Mary ascended the Catholicity was restored to Catholicity was restored to fessing a religion different from their without any kind of struggle. How own. They had suffered persecution reign of James II."

> vations upon Catholic liberality, than by giving an extract from the his torian Leland; whose prejudices and whose interests made him necessar ily most inimical to the Catholic people and their religion. He, in fact, confirms everything I have said respecting the liberality exhibited the Irish Catholics during the melancholy reign of Queen Mary If anything could silence the rancorous malignity with which the Irish people are persecuted in their character as well as in their property, it would be their perfect tolerance to

"The Irish Catholic bigots! The

What a contrast between the Eng-

lish and Irish Catholics. You find the English Protestants flying from English Catholic persecution, and receiving refuge, shelter and security and. Queen Mary's persecution of Protestants leaned very heavily on Bristol. And accordingly, the merchants of Dublin, being Catholic, and then forming the corporation, are known to have hired no less than seventy-four furnished houses, which they filled with English Protestant refugees from Bristol and its vicin-

1553—The restoration of the old religion was effected without violence. No persecution of the Proof the English who fled from the found a safe retreat among the Caththe upper hand, they never injured a and learned mercy, as they showed in the reign of Mary in the wars from 1641 to 1648, and during the brief tory of the Civil Wars of Ireland, Vol.

I cannot better conclude my obser-

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Protestants during the reign of Queen Mary—an admission proceeding from so powerful an adversary as Dr Leland. I give his words: "The spirit of Popish zeal, which

glutted all its vengeance in England, was, in Ireland, thus happily confined to reversing the acts of an obnoxious prelate (namely, Brown, the Protestant Archbishop of Dublin) and stigmatizing his offspring with an oppro brious name. Those assertors of the Reformation who had fled from this kingdom were, by the lenety of the Irish Government, suffered to sink into obscurity and neglect. No warm adversaries of Popery stood forth to provoke the severity of persecution; the whole nation seemed to have re-lapsed into the stupid composure of ignorance and superstition, from which it had scarcely awakened.

And as it thus escaped the effects of Mary's diabolical rancor, several English families, friends to the Re formation, fled into Ireland, and there enjoyed their opinions and worship in privacy, without notice (Leland's History or molestation." of Ireland, Book III. c. 8.)

PUBLICATY

An epidemic of suicides, with bichloride of mercury as the poison, is sweeping over the country. The daily press gives harrowing details of lingering deaths, where the unhappy patient, the temporary frenzy of selfdestruction over, struggles to regain the life that has been thrown away. In some States proposals have been made to restrict the sale of the drug by law. The whole sorry and pitiful subject only emphasises again the dreadful wrong of an unbridled publicity in such matters. Weak or dis ordered minds are too receptive of the morbid suggestions they receive from sensational newspapers and too apt to reenact the tragedy for themselves. The details of murders, thefts and suicides are moral poison, more damaging and more subtle than the drugs that kill the body; and to publish wantonly whatever comes to hand of horror and crime is a flagrant offence against the public welfare. The newspaper accounts of old time suicides by drinking carbolic acid suggested to many unfortunate folk the idea of using that means of self-destruction. Now bi chloride of mercury will become a synonym for poison in the popular mind. The whole matter points to the responsibility of the press-which wields so lightly such tremendous powers of influence and suggestion for weal or woe.-America.

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