The Catholic Record

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wed and recommended by the Archbi , Kingston, Ottawa and St. Bonif of London, Hamilton, Peterborou burg, N. Y., and the clergy through

Luke King, P. J. Neven, E. J. Broderick, M. V. Mrs. W. E. Smith and Miss Sara Hanley

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cribers changing residence will please give old

In St. John, N. B., single copies may be purchase LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Aposition Aposit

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read you setimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published Its matter and form are both good; and a trul Catholic spirit pervades the whole. Therefore, wit pleasure, I can recommend it to the faithful. Bless larg you and wishing you success, believe me to re your faithfully in Jesus Christ.

1D. FALCONIO, Arch. of Larissa. Apos. Deleg.

LONDON, SATURDAY, JULY 27, 1912

THE NEW ARCHBISHOP OF TORONTO

The CATHOLIC RECORD sends hearties greetings to Most Rev. Archbishop McNeil, who has been transtated, by order of His Holiness the Pope, from the Archiepiscopal See of Vancouver to that of Toronto. For a considerable period has this most important See been vacant, but Rome is ever deliberate and prudent. The Father of the Faithful is ont to move slowly but surely. All will recognize that in this his latest appointment of a Prelate, to work in the Master's Vineyard in Canada, he has made no mistake, for the new incumbent of Toronto's Archiepiscopal See, left vacant by the demise of the lamented and most beloved Archbishop McEvay, brings to that exalte position one whose reputation of all men. could it be otherwise. A man of profound learning, of prudence of action in all his undertakings, as priest and prelate, possessing in part the sturdy character of the Scot and in part the leving and lovable traits of the Celt, a man of blameless fife, of unselfish devotion to duty, wise in counsel and a tender father in the homes of his flock, ever drawing souls nearer and yet nearer to the divine ideal-such is the new Archbishop of Toronto. Blessings be with him and about him is our humble prayer, and we feel assured he will be a most worthy successor of the noble souls who in the past half century and more bore the heat and burden of the day, and are now enjoying their re-

Archbishop McNeil was born at Hillsborough, Inverness, N. S., in 1851. He of both Scotch and Irish descent, his grandparents coming from Barra, Sc land, and Kilkenny, Ireland, respectively. Receiving his primary educa tion in his native town, he later attended St. Francis Xavier College, Antigonish, the College of the Propaganda, Rome, and the University of Marseilles, France. Graduating from the latter institution with the degree of doctor of divinity in 1879, the young student joined the teaching staff and assumed the vice-rectorship of St. Francis, continuing in that dual capacity until 1884, when he was elevated to the rectorship of the institution. He continued in the latter position, in addition to the editorship of the Aurora and the Antigonish Casket until 1891, when he accepted the pastorate at West Arichat, B. C. He later assumed the pastorate at Descouse, and the bishopric of Nilopolis.

His Grace accepted the Vicar Apos tolicznip of St. George's, Newfoundland, four years later, assuming the bishopric in 1904. Elected Archbishop of Vancouver in 1910, His Grace has continued in that capacity up to the present

Though a recognized force in the councils of the Catholic Church in Canada, the eminent abilities of His Grace have been by no means confined to religious pursuits. As a mathematician and astronomer and a French scholar, he is reputed to have equals in the entire Dominion.

Next to faith and love in the home is reverence. Indeed this is the very touchstone of a really well ordered Christian home. Reverence first for God and His Holy Mother, reverence for His saints, reverence for everyone who speaks in His name, reverence for those who are appointed by Him to be law-givers within the heme and to direct and edity those committed to their care.—Thomas O'Hagan.

ST. PETER'S SEMINARY

The establishment of St. Peter's ser inary in the city of London, for the theological training of candidates for the priesthood, has called forth expressions of sympathetic approval from many sources. Prominent among these are the subjoined editorials from the ondon daily press. In its issue of the 15th inst. the London Advertiser re erred to the proposed work in the folowing terms :

"It is now officially announced that Roman Catholic seminary is to be located on the fine property secured b aterloo street. Until the plans ishop Fallon are disclosed, it does appear what relations it is intended the new institution should have to the new institution should have to the Western University, which has always had a warm friend in the Bishop. Quite apart from that, however, it will be a good thing for the city, in both educational and material ways.

"Affiliated with the Western University the Roman Catholic College might add largely to the opportunities of the

sity the Roman Catholic College might add largely to the opportunities of its students in some studies, and for the University the connection would mean much. The usefulness of the University to this whole region would be en hanced, and its claims upon both pri hanced, and its claims upon both private and public support greatly strengthened.

"Such an institution as is being established.

tablished will add to the prestige of London as an educational centre. The University with its cluster of theologi cal schools would act as a magnet draw other denominations to place the seminaries in this beautiful, healthful, eminently central and suitable city. tter what its bearing upon the University may be, the step taken by the Roman Catholic authorities will do something to build up London."

On the 16th inst. the London Free Press struck the correct note in its editorial on the new Seminary:

"His Lordship Bishop Fallon is in-pired with the idea that this city should become an educational centre. The head of the Catholic diocese of ondon has before this given express to his views that Western Ontario is entitled to an educational important has not possessed, and now comes the good news that the Bishop is taking practical measures in the direction he believes not only to be possible but nighly desirab

ghly desirable.
"The establishment here of a Catholic seminary is certain to lend material sid in promoting the building up of the Western University. The clustering of educational institutions in the city will bring a powerful influence to bear not only upon the Government in the direction of financial assistance and the full recognition of the university as university, but also in attracting the attention of the whole of Western Ontario to the educational value of the

institutions here.
"It has for some time been recognized that the Toronto University is unwieldly in size. London in the west and Queen's in the east should be competent to relieve the Toronto University of the overplus of students, and there should be built up here a university that will be second neither to Toronto nor to be second neither to Toronto nor to Queen's in point of efficiency. London is located in the centre of the most populous and richest part of Ontario, and it has not been fair that this and it has not been fair that this western part of the peninsula should be required to contribute so largely to the Toronto University. It is apparent at last that the tide has turned."

The friends of education and of the advancement of the London district rightly see in the new Seminary a step forward not only in the development of Catholic interests but in the furtherance of the general welfare.

> HIGH SCHOOL ENTRANCE EXAMINATION

The report of the recent High Scho London shows that our city Separate schools have fully maintained, if indeed they have not excelled, their usual high standard. Of the 33 candidates who presented themselves, all were successful, while 29 obtained honour standing which means at least 75 per cent. of the maximum. The average standing attained by the whole 33 was 520 marks, or 80 per cent. of the total 650. In addition, two of the candidates, with 595 and 592 respectively, stood highest in the city, both well over 90 per

These results, while most gratifying to all friends of Separate schools, and quite possibly surprising to some of them, do not occasion any wonder amengst those who are acquainted with the work done in these schools. Indeed, considering the active interest in the welfare of the children invariably shown by the clergy and the Board of Trustees, and, above all, the most efficient training imparted by our devoted, self-sacrificing religious teachers, teachers with every technical and practical qualification, the wonder would be to have the general result other than

what it is. And this test has furnished us with one more proof, if the fact requires further proof, that in the matter of instruction in the purely secular subjects irreligious school systems may lead of the Ontario programme of students, our Separate schools take rank amongst

From other sections of the diocese of London come the most gratifying reports of the success of the children of our Catholic schools in this public test of their efficiency. St. Thomas, Goderich and Kingsbridge passed 100 per cent. of their candidates. In Sarnia a Catholic pupil heads the list for the whole division of West Lambton : and another stands third. In Windsor a Catholic PROPORTIONAL REPRESENTA-TION

boy holds second place for the whole

city. Similarly satisfactory results have been obtained in Ingersoll, Chat-

ham, Wallaceburg and other places

On the whole the Separate schools of

the diocese have reached the highest

A NECESSARY ELEMENT IN

EDUCATION

from the experience of the ages

Modern conditions may be and indeed

are different from those of the past, but

the attempt to divorce education from

religion by the establishment of non-

sectarian public schools has signally

failed to fulfil the expectation of the

founders of the system and has em-

phasized the truth proclaimed by the

Catholic Church.

The founders and advocates of the

Public school system were in many

cases public spirited citizens of honest

convictions. They believed that a higher

standard of general education would

produce a higher type of character and

for their increased responsibilities. In

the United States, where we believe the

system has been in the main honestly

non-sectarian, the more thoughtful ob-

In France the national schools are

of a different type; they are frankly

irreligious or anti-religious, and the re-

sultant wave of juvenile depravity has

shocked even the infidel government

and impelled Catholics to establish

thousands of voluntary schools. Re-

cently the French Parliament, the notor-

ious anti-clerical Viviani, admitted the

failure of French educational policy.

Disgraceful," " state of decay " and

wretched state" are some of the

epithets he applies to the national

schools; and he notes the fact that " in

four departments alone 20,000 children

have been withdrawn from the primary

chools though that is a penal offence.

irreligious or anti-religious, and honestly

them, there is in the final analysis

only a difference of degree. The ignor-

ing of religion, the relegation of religion

as some side issue to a place out-

side the ordinary educational institu-

tions, inevitably leads to indifferentism

to all religion, to the loss of religious

influence in the formation of character,

a result which can be viewed with

equanimity only by those who have lost

An article in the Atlantic Monthly,

attracted a good deal of attention and

in the press. "Smith is the best o

be the best interests of the country-

yet Smith doesn't care a farthing about

the state of his soul. Nothing in fact

interests him less. Religion seems to

him to be a poor starved side issue, not

a source and guiding spirit of the

phenomena which he observes." Pre-

regards religion as a side-issue.

of religion in the schools.

this, says :

cisely. The whole educational system

The appalling growth of what is

known as the White Slave traffic is just

now receiving a great deal of attention

The Tablet quotes from a letter to the

London Times an extract very much to

the point as illustrating the importance

Dr. Ettie Sayer, stating how easily

White Slave victims fall a duped prey

"It must be remembered that thes girls leave the Board Schools at fourteen

that often their parents are too poor to support them; that they have been taught

support them; that they have been taught no religion, and have received no proper instruction whatever in the mysteries of

The School Guardian, commenting on

to their organized ensnarers, says:

all sense of the value of religion.

onducted Public schools as we know

Between schools that are frankly

their expressions of disappointment.

onsequently citizens better qualified

That there is no true education with-

Prior to the recent federal elections Bir Richard Cartwright, speaking, however, only for himself, strongly advoproportional represe Back in the eighties the late Edward point in their history. But there is still also gave a great deal of consideration work to be done. Present success must to the system and delivered several only spur us on to greater future effort. speeches advocating it.

In the French Chamber of Deputies nessure has just been carried giving effect to the principle which it is hoped will result in a higher type of representout religion is the position taken by the ative as well as in giving representation Church. Hers is the wisdom governed o hitherto unrepresented minorities. We had in Ontario for some years

nodified form of proportional represent ation in the county councils of the more populous counties, where two, three or four townships were combined for the purpose of electing two county commis sioners. Each elector had two vote which he might cast for two different candidates, or give both to one candidate. The county council instead of being a collection of reeves, who were responsible each exclusively to his own ownship, was composed of men of proader view, while some minorities inder the old (and the present) system altogether unrepresented were enabled o secure representation. It was a step in the right direction, but did not go far enough; the grouping of municipalities should have been larger with ultimetaly the whole county electing direct servers of its results are out-spoken in ly the county council.

Proportional Parliamentary repre sentation would be secured by group ing six, seven or eight constituencies into one electoral district. Each elector might vote for 6, 7 or 8 different mempers, or give all his votes to one. However this is a matter of detail as some dvocate the single transferable vote with a preference indicated for second

Toronto, let us suppose, would elect nembers. The total vote is, say 48,000, the quota necessary to elect would then be 8,000 votes. If or when the labor ele ment in Toronto could muster 8,000 votes, labor would secure a representa tive in Parliament. And so with all other minorities. Then again the man who expects to command the votes of a large area such as is proposed, must be man of outstanding merit or ability; while under the present system the man of strong views and vigorous personality is often rejected by both parties lest he should be persona non grata to certain sections that it is thought desirable to conciliate.

Again it has happened that the popular majority of a whole province is in minority in Parliament under the pres ent system ; while at other times the majority is represented out of all proportion to the minority. Thus Quebec "Should Smith go to Church?" has was, in the last Parliament, represented by 54 Liberals and 11 Conservatives, has given rise to considerable comment while the popular vote stood 158,393 Liberals and 129,634 Conservatives; fellows-an average twentieth century this vote with proportional representa-American, diligent in business, a kind tion would have given 36 Liberals and husband and father, and in politics 29 Conservatives. anxious to vote for what he believes to

From the point of view of Catholic epresentation we should stand to gain as Ontario is entitled to, at least, 15 federal members, and we have had in the last fifteen years from 3 to 6.

Sir Richard Cartwright in a speech in the Senate, some few years ago, deplored the fact that 400 000 of his fellew-citizens of Ontario were never adequately represented in the House of

But however desirable it might be to nave our just representation in Parliaent, there are other and more cogent easons why the system of proportional representation should receive adequate study. If we believe in representative government it is worth while to devise scheme whereby the government should be really representative.

MR. BORDEN ON THE FEDERAL SYSTEM

Some months ago we took occasion to comment upon the impertinent and ignorant declaration of Sir Max Aitken, this, says:

"The writer exactly hits the point. In many Council schools a modicum of good instruction about the Bible's contents is to be had: the teacher is a good religious person, and until recent times, has quite commonly had a religious training in a religious training college; but the aim and scope of the council school is not the teaching of religion; it is the one thing avoided. Things that touch religion may be religiously taught, but taught with the intention of avoiding the attachment of the child to a religious body. They have been taught no religion, exactly describes the children issuing from the Gouncil schools. It is indeed the special note of the system."

It is not too much to hope that the in which he stated that the federal system in Canada was a conspicuous failure. The remark was made with view of strengthening the contention that the federal scheme embraced in the Home Rule Bill was destined to be a failure, because it had been tried in Canada and was there found wanting. It is difficult to speak with restraint of such a childish contention, and it is perhaps more difficult still to realize that such an absurd plea should be made to any section, no matter how small, of the British electorate.

At the time we pointed out that the federal system had been worked out with a great measure of success by Canadian statesmen of both parties, and that the grant of a similar measure of autonomy to Ireland would meet with the hearty approval of the large body

We are pleased to find that Mr. Borden, the Prime Minister, has taken occasion to commend the workings of the federal government in Canada. In his message published in the Empire Day edition of the London Times, he says :

"The experiment of a federal govern-ment upon new and untried lines was attempted and carried out with aston-

ishing success. . . . Nearly every great problem solved by the Universe has been encountered by Canadian nation in an even more nse form and has been success ercome."

A pronouncement such as the above should make the bigoted little anti-Home-Ruler hide his head for shame.

A UNIVERSAL RELIGION

With the disintegration of Protest nt sects and the consequent indifferent ism to all religion comes the recognition of the evils of a divided Christianity. Leading Protestant bodies with no great or essential differences of belief or discipline are discussing and voting on the question of organic union. Though nany serious difficulties have yet to be overcome, the vote of the members of the various denominations concerned shows in a remarkable degree the dissatisfaction with the present state of affairs, and a very general approval of

the principle, at least, of organic union. Meredith Nicholson, in the June At lantic Monthly, discusses the questio from the point of view of his friend Smith, the unchurched layman. And in view of the fact that the writer avers that most of the men he knows, both in large cities and small, do not go to church, it may be conceded that when the church members agree the matter is not settled. That many clergymen and laymen resent the oft-repeated statement that Americans have lost the religious sense he notes but dismisses as " a case of whistling through a graveyard on a dark night." The majority who do not go to church are as a rule in nowise antagonistic to religion, merely indifferent. The writer was a Presbyterian, became a communicant of the Episcopal Church, vestryman, delegate to councils, and a regular attendant at the services for twenty years. That being so, it is somewhat surprising to hear this profession of faith:

"I hold that a clergyman who enter-tains an honest doubt as to the virgin birth or the resurrection may still be a faithful servant of Jesus Christ."

Nevertheless the Bible states nothing so emphatically or unequivocally as the fact of Christ's resurrection. St. Paul says, I Cor. : "If Christ be not risen again, then is our preaching vain, and your faith is also vain. Yes and we are found false witnesses of God."

But this presents no difficulty to the modern advocate of union of the Churches. " A Church that would regain the lost Smiths will do well to satisfy that large company of the estranged and indifferent that one need not believe all that is contained beween the lids of the Bible to be a Christian."

It would be ludicrous if it were not so erious to find conferences and assemblies of Bible Christians thundering their denunciations of the Catholic Church for keeping the Bible from the neonle while their own people turn away from Church and Bible.

But Mr. Nicholson is by no means irreligious man, rather is he an earnest Christian, as he conceives Christianity who deplores " the futility and waste fulness" of the great city churches closed tight all week and open for a few hours on Sunday. He says very truly, " If, in the end, our great experiment in self-government fail, it will be through the loss of those spiritual forces which from the beginning have guided and

He would not only remove wasteful and futile competition by union; but he would broaden the Churches' activities in a startling manner.

Not only should the body and sou be cared for in the vigorous institu-tional Church, the Church of the future, but there is no reason why theatrical entertainments, concerts, and dances should not be provided.

"In this unified and rehabilitat church of which I speak—the every-day-in-the-week Church, open to all sorts and conditions of men—what would be-come of the creeds and the old theo-

"The seven-day church being built upon efficiency and aiming at definite results, could afford to suffer men to the miracles, and the resurrection of the body, so long as they practiced the precepts of Jesus." hink as they liked on the virgin birth

On all this, honest though the writer is and evidently sincere, our best comment is a quotation from himself:

"The Church is either the repository of the Christian religion on earth, the divinely inspired and blessed taber-nacle of the faith of Christ, or it is a

The tremendous fact that the eternal Son of God became man is surely an essential and fundamental fact of the Christian religion. Then the Christian Church which ignores that fact is stupendous fraud.

There is not such a gulf between Pro testant Christians who question Christ's divinity and the Persian Abdul Baha who, it is said, numbers already 3,000,-000 followers. His religion, if he can be said to have a religion, is that all religions are at bottom one. Christianity and Buddhism and Mahammedanism are all one if the adherents will only "spiritualize" each his particular faith. It is a significant sign of the times that this prophet of a universal religion was allowed to preach not only

in Rev. Mr. Campbell's Church, but also from the pulpit of the Anglican Archdescon Wilberforce's Church in London. We are told that "he held up the Bible as as good a guide as the Vedas or the Koran," for which, no doubt, Bible Christians will be duly grateful.

On such "broad" lines any kind of union is possible; between Abdul Baha and the creedless Christian there is no impassible barrier.

CATECHISMS OLD AND NEW

We notice that the perennial discus n as to the best method of making the Catechism class effective, is again on the boards. No doubt Butler's Catechism will come in for its usual share of criticism. It has always appeared to us that there is the same difference between it and the up-to-date simplified and improved catechisms that there is between a masterpiece and a modern painting. The more you examine the ormer the more its beauty grows upon you. The latter delights at first sight but its charm decreases under scrutiny. Or, to use another comparison, the author in the one instance seemed to have had mission to write, to have been sent as it were: while in the case of some cate chisms we are suspicious that the author received a call. Strange it is that notwithstanding the many efforts to improve upon it the little book still holds swey. The reason for this is worth examining.

First of all Butler's catechism is brief but comprehensive synopsis of Catholic doctrine. Some may say that the answers in some instances are not simple enough. Let them try to express the same truth in simpler language and see if they will succeed. It is not expected that the child will understand the full significance of the answer that it learns by heart. But if it memor izes it the meaning will be gradually revealed as the intellect develops. have heard much of black-board illustrations and the application to the teaching of catechism of pedagogical methods used in the teaching of other lessons. We fail to see how the Unity, the Trinity or the Incarnation can be exemplified on a black-board, or the subject made more interesting by the methods referred to Persons who advocate this system overlook the fact that catechism is not on a par with other subjects. They overlook the fact that the virtue of faith infused into the child's soul at baptism enables it to comprehend these divine truths much more adequated than we imagine and gives, moreover, to the catechism lesson a charm and a divine attraction that no human contrivances could supply.

Another advantage that Butler's Catechism possessed over many others is that the answers to the same questions are the same in the short and long catechism. The new First Communion catechisms are useful inasmuch as they indicate to the teacher the truths that the child should know as a necessary preparation for First Communion. But in a vain attempt to be simple the answers are couched in different terms from those found in Butler's. The result is that when the child takes up the study of the latter after its First Communion, it is confused instead of assisted by what it has already learned. A better way would be to teach the child in the language of Butler the required knowledge. In a country such ous intruction of youth. While it were desirable that these should be expressly trained for this work, yet it is well for them to know that if they succeed in assisting the child to memorize the answers, they have accomplished their essential duty. It were far better to be content with this than to attempt with out sufficient knowledge of the subject to enlarge upon the doctrinal teachin of the catechism or to deduce rules of moral conduct that might result in creating a false conscience in the child. Father McEachen's graded catech-

ism is one of the best we have seen. It s written with a view of applying the loctrinal knowledge acquired to the refutation of heresies, especially those of our own day, and to instruct Catholic young people on the ceremonies and discipline of the Church which are the expression of its religious teaching. As an aid to a competent teacher it is very valuable, but as a text book for a memory lesson it is too profuse. In this essen tial matter Butler is without a peer and for this reason is especially valuable where we must depend upon untrained There are some improvements that we

would suggest. We would not alter a word of the text but would like to see it given a more appropriate setting Is it not a strange anomaly that the little book which we tell the child is the most important of all its lesson books should be the worst bound and the worst printed of them all? We would like to see it bound in leather, printed on the best of paper and illustrated with some of those gems of Catholic art that adorn much less important works. From an economic standpoint this would be an advantage, for one book would serve during the whole course and then be retained as a respectable

and precious souvenir, whereas now a normal child disposes of half a dozen before it is confirmed. Apart from this onsideration no better missionary work could be performed by the Church than to increase the child's reverence for the jewel of Catholic doctrine by enshrining it in a respectable case.

" THE GLEANER."

THE POSITION OF CATHOLICS IN NOVA SCOTIA

V. In those brief notes nothing but the plain facts have been so far presented. Nobody can successfully challenge the occuracy of a single statement made in them. In brief, it has been shown in indisputable evidence that in the past decade or two the Catholics of Nova Scotia have in both the public life and the commercial life of the Province fallen behind in the race. It is now in order to ask why such should be the case. Such a condition may result from two

causes or from a combination of each. First, the Catholic body may not have the men, who, by education, by training, by industry and integrity, are capable of properly filling the places of importnce which have been mentioned.

Secondly. There may be a disposition and an organized effort on the part of the majority to keep the minority out of those places of importance.

Assuming for the sake of argument that we have not the man, what then is our duty? Our plain duty is to train our young, according to their different individual aptitudes, for the positions which open from time to time. If our schools are inefficient, let us without delay make them efficient. If our young men are not properly trained, let us see at once that they shall be well trained in future. It is our own fault if this is neglected as it is the fault of parents and moral instructors, in large part, if our young men fail in honesty and industry. If the relative insignificance into which we have been drifting is to be ascribed to the cause first above mentioned, the fault is entirely our own, and it would be unfair and dishonest to blame our separated breth ren for contributing to our decadence.

It is difficult to persuade oneself that our backwardness is due altogether, or to any great extent to lack of qualification. Our young men are endowed with as high an average of natural ability as any others. The schools which receive them are, most of them, as efficient as those frequented by other boys. There may be instances where the comparative poverty of the Catholic parent makes it difficult, and in some cases impossible, to give bright Catholic boys the advantages enjoyed by other boys; but. those cases are rare. Those who know of the privations which many of the poor students in the Scotch universities undergo in their love of learning and their determination to succeed, cannot see in a few isolated cases of that sort any great cause for discouragement. The parent who is anxious to educate a bright son can do so no matter how great the difficulties in the way appear to be. The poor boy who pines for an education, can have it if he has the grit in him. Pastors cannot too strongly urge upon heads of families the duty of giving their boys a proper chance. Make good farmers, good mechanics, good professional men of them, according to as ours we must depend upon lay their gifts. When that is done, their claims for fair treatment at th of the majority cannot long be ignored.

Now, to the second point. There nay be an invisible, well organized agency, always watchful, always at work, which makes it next to impossible for our young men to compete successfully with their rivals.

We have heard of the case of a bank

nanager whose first enquiry of a young applicant was whether or not he beonged to the Y. M. C. A. Leading non-Catholics have been charged with the existence of some hampering influence which operates to the disadvantage of the young Catholic who seeks employment, and no satisfactory explanation has yet been given. One cannot speak with confidence on the point, except as to results. The Protestant churches probably give more attention to the social and material uplift of members of their congregations. More interest may be taken in the advancement of each individual than in our own churches: and the results which we see may be the results of well-organized efforts to advance their own people rather than a desire to discriminate against Catholics. We must take things as we find them. have the remedy in our own hands. If a banking institution shows a disposition to discriminate against Catholics. we may be sure that the money of a Catholic depositor is as welcome to it as that of any other person. If it finds the deposits going elsewhere, it may experience a change of heart. If a trust company wishes to be free from all taint of Popery," the proscribed "Papist" can carry his business elsewhere. If a political party manifests a disposition to ostracize our people, we have our votes left. We have shown, we think, the existence of a disposition on the part of both

One trusty friend is more precious than a score of casual acquaintances Cardinal Gibbons.

Unselfishness and thoughtfulness usually go together. They spring from a large and generous nature and where they abide pettiness has no place or share.—Thomas O'Hagen.

It is not too much to hope that the

experience of non-religious not less than

thoughtful Protestants as well as Catho-

lies to recognize that mental and relig-

ious training form the warp and woof of