

A NEGLECTED POINT OF EDUCATION.

"Is he serious?" The question used to be asked by pious Evangelicals and Disciples two generations back, meaning, "Has he any sense of religion?" The regular Greek adjective for "virtuous" was apudalos, "serious," implying a person worthy of serious regard. But, it may be added no one is worthy of serious regard who does not take life seriously. And this seems to be a point of education much neglected nowadays, the learning to take life seriously and not look upon the world as one huge joke. To certain minds there are only two flaws in the otherwise perfect jocularities of the universe: the one is the need of work to get bread, the other is physical pain. Now for the larger portion of many lives, and at recurring intervals in nearly all lives, these two flaws disappear. Health for the once is firm, and money is available for amusement. Under these conditions amusement too frequently becomes the one object, amusement as exciting and sensational as ingenuity and science can devise. Everything else becomes secondary—patriotism, learning, charity, religion; witness the week-end trips at one end of the social scale and the all-the-days-of-the-week motor-car at the other. The amusement over, work has to be resumed; possibly even the pleasure has to be paid for in pain. To labor and to suffer are sad necessities. "What can't be cured must be endured." But it is endured with resignation. Labor is not in our day, but labor has no delight in fulfilling her name: her ambition is to translate herself into luxurious ease. As little bodily labor as possible, no hard thinking, no anxiety concerning the immensities and eternities of a world to come, no dread of divine judgments, no severe administration—except it be in your own hands and be exercised over your opponents—a fine physique, not for toil, but for admiration and enjoyment and celebrity—round upon round of boisterous pleasure, "these be thy gods, O Israel." At the altar of these deities many educationists offer sacrifice. They train on these principles and for these ends. Will ever anyone found a "Sparta House School" springing large in its prospects and enforcing in practice other ideals—Frugality, Christian Patriotism, Health, Mental Activity, and in subordination to Health and Mental Activity, Games and Amusements?

A writer in the Revue de Philosophie for July, 1906, remarks on the increase of suicide in the world over, with the curious exception of Norway, most marked in Protestant countries and among unmarried persons and persons married but childless. In Ireland in the years 1865-69, there were fifteen suicides for every million of inhabitants; in 1894 the figure rose to 31. In England, for the same years and in the same proportion, the figures were respectively 67 and 92. In Saxony 297 and 375. In Prussia, in the year 1890, there were 240 suicides to every million of Protestants, against 100 to the same number of Catholics. In France, in the years 1887-91, suicides were least frequent among mothers with children, the figure being 79 to every million of such mothers. For childless married women the corresponding figure was 221. The highest was among sexagenarian bachelors, 1,504 to the million. The moral which the writer, M. Hill-Chatterton, draws from these statistics is that "individualist morality," that is to say fighting for your own hand on the principle of the survival of the fittest, finally breeds disgust of life because of the insatiability of the desires of the individual—desires which grow more imperious as the standard of living is raised by advancing civilization—desires which can never be appeased by any amount of bodily comfort and exciting amusement. The one remedy which the writer sees is "de-individualization" which in Saxony means "usefulness" by the strengthening of social ties—civil and political ties, although these can never be altogether strong enough for the purpose, family ties and, above all the bond of religion. The individual needs to be schooled from his youth upwards to live for an organism better than himself, of which he is part, and in which his best good is found; an organism which shall survive him, nay, in which his better nature shall survive after he has passed through the gates of death. Such an organism is the Church of Christ. Life is not a thing to cast away; life is worth living, even a life with few holidays, much work, privation, humiliation, and pain, if one can but serve the Church and further the speaking of Christ among men. Here is the casting out of individualism, of frivolous and sordid servitude to one's own pleasures, and the substitution of a high social aim. Here is a life serious, solemn, and strangely sweet. To this life boys and girls should be formed in every Christian school. Only, be it observed, serving the Church" is not synonymous with becoming a priest. One has just passed away from us whose life, alas, too soon cut off, has gloriously accentuated that distinction. No one who was at all familiar with the work of Arthur Chilton Thomas, from his school days at Stonyhurst to the close of his busy crowded life in Liverpool, will doubt that the life of a priest to which the Catholic body has suffered a loss which shall not easily be made good. He had lofty and unselfish ideals, and they were faithfully translated into practice. His was a singularly gay and unassuming disposition, but there was a serious and steadfast purpose which ran through all his life, and colored it and governed it. His work is done, but his example remains as a vivifying memory to us all.—The Tablet.

A First Class Humbug. "The man," says our Parish Calendar of Lawrence, Mass., "who talks about the necessity of evangelizing the heathen, reforming society, uplifting humanity, dispersing the cloud of superstition, enlightening the ignorant, civilizing the pagan, rescuing the

fallen, etc., etc., and hasn't in his own heart love enough for his religion to insist that it be taught to his own children every day in the week, is a first class humbug.

A PROMINENT CATHOLIC.

The Semi-centennial celebration of Welland county was held a few days ago. The Welland Telegraph furnished a lengthy report of the interesting event and made the following reference to Mr. James Battle, a distinguished and wealthy Catholic, who has rendered remarkable services for both Church and State. He is yet in the prime of life, and will, we trust, for many a year continue in the forefront amongst those sturdy characters who are doing so much for Canada. When the name of James Battle of Throld was called there was no hearty applause as to make certain the silver-tongued orator of years by the County Council had not been forgotten. He had been speaking but a moment when the audience realized that though years had passed since his pleasing and familiar voice had been heard in the chambers of the council he had not lost the magic word that held the audience's attention. Mr. Battle was indeed appreciatively heard. He spoke of the pleasure it gave him to be present and paid a fine compliment to his former colleague, J. Harrison Pow. He launched forth in an eloquent picture of Welland's future. For centuries, he said, Niagara had done nothing but sing Te Deums of thanks. It was still singing but as we were far from the white heat for the making of Canadian industry. In the fifty years to come, Mr. Battle concluded, we must have a new Welland Canal double the size of the present one so that the white-winged messengers of peace might bear their burdens erect on Fort William to the markets of the Old World.

REDMOND'S TRIBUTE TO THE CATHOLIC CHURCH.

John Redmond paid a high and eloquent tribute to the Catholic Church in his address at the recent annual distribution of prizes to the pupils of the Jesuit College of St. Ignatius, London. His invitation to take part in the proceedings and be the principal speaker was no doubt intended as an appreciation of his services to the Catholics of England in connection with the Education Bill during its discussion in the House of Commons, and his speech was mainly devoted to the subject of education and the record of the Catholic Church in regard thereto, which Mr. Redmond thus eloquently noted and emphasized:

"We Catholics, ought to feel proud in the belief we entertain that the Catholic Church has been in the past and is to-day the greatest educational force in the world. The day has almost disappeared when an assertion such as that would make the average Englishman gasp with amazement. The Catholic Church to-day is no longer spoken of by intelligent Englishmen as the Church merely of the Index and the Inquisition. It is recalled by every intelligent and educated Englishman that it is the Church of Paul and Augustine, and Jerome, of Bede and Alford, of Patrick and Columba, of Dante and Angelo, of Fenelon and Newman. And it is recognized by all broad-minded men that the Catholic Church is to-day ready to bless all that exalts or refines the nature of man. She prays that knowledge may grow from more to more; she holds up to-day as she has ever held up, the higher and the nobler ideals before the human race—the ideals of Justice and of Mercy, the ideals of the dignity of the human race and its high destiny, the purity of domestic life, which after all, is an essential condition of national vigor and national happiness—the spread of chivalry and devotion, and the spirit of patriotic ardor of liberty. And we, Catholics, who believe these things—we Catholics, who believe that we owe to that Church the maintenance of those ideals both in the past and in the present—we don't hesitate to-day to seek her guidance in the education of our children and in the formation of their character."

These are sentiments eminently befitting the Catholic leader of a Catholic people and they go to show that in that capacity Mr. Redmond is pre-eminently the right man in the right place. A further and very noteworthy mark of high Catholic ecclesiastical recognition of the good work of the Irish leader and his Party in the matter of Catholic education, is to be found in the letter addressed to Mr. Redmond by Most Rev. Dr. Bourne, Archbishop of Westminster, His Grace says: "Before you leave London (for the parliamentary recess) I desire to express to you once more, and through you to your colleagues, my sincere and hearty thanks for the earnest and able effort that you have been making during the past months in defence of the interests of our schools. In saying this I know that I am expressing not only my own feelings, but those of all my brethren in the hierarchy of England."

FOR CATHOLIC POLITICIANS TO PONDER.

"No man can be a good Catholic and a bad citizen," says the Catholic Universe. "No public official can practise corruption and Catholicity at the same time. These truths are no more self-evident than the truth that the growing strength and numbers of Catholics make it impossible for them to evade their responsibility for political conditions in which they live. For the general ideals and standards of life which they have as much opportunity as others to mold and influence. To say the Catholic Church is the strongest Church in this country is to express its power in the lowest terms. It is practically the only Church with a positive law and positive authority to enforce its law. It is practically the only religious influence consistent enough and authoritative enough to be reckoned with at all

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It is for this reason that the responsibility and the opportunity of Catholics in this country are so great. They must be the leaders if the lamp is to be leveled, and no Catholic can afford to forget that the individual can not compromise his Catholic principles without in some sense compromising the Church and weakening the influence she may exert for the public good.

"THE HELPER."

The Helper, the teachers' monthly edition of The Sunday Companion, after several months existence, is warranted in feeling that it has a place in the ranks of Catholic Missionary literature. It is a place that no other publication fills, for we have no other which goes forth with the pronounced aim of fitting parents in the homes, and teachers in the Sunday school for the great and necessary work of making clear to the children under their care the meaning of every question and answer in the catechism. Whether it be our busy parents and teachers in large cities, or those in out of the way places who cannot seek help for themselves in the way of materials, because all such is far out of reach; all will be benefited by the lessons outlined and the material suggested by The Helper. As to the material in pictures and stories, they can be secured through the children's weekly edition, The Sunday Companion. Subscribe at once to The Helper, \$1.00. The Companion, 75 cts. Address The Sunday Companion Publishing Co., 10 Barclay Street, New York City.

WHERE THE CHILDREN HAUNT THE CHURCHES.

Writing in the Nineteenth Century and After, Rose M. Bradley, an Anglican, tells charmingly of the intimate way in which the Italians think and speak of Almighty God, and of the familiar terms upon which the people of Italy, and particularly the children, stand to their Creator. "You English, you Protestants," said an old French lady to Miss Bradley, "you put on your best clothes and you go to your church once a week, and there it is ended, you have too much respect to be happy. We others in France—well at least we speak of the 'Good God'—we are more at home; but in Italy it is God the Father, indeed. There, you Protestants, you will find no reverence as you understand it. The churches are the playgrounds, the nurseries of the children, the resting-place of the mothers." The remarks of this French lady very often recurred to Miss Bradley's mind during her sojourn in Italy, but she declares that she has seldom felt the truth of them at the Cathedral of Siena.

She writes of it thus: "A service was proceeding with some apparent pomp and ceremony. At all events the Archbishop was officiating in gorgeous vestments and attended by the usual servitors. . . . Near the great west door a baby was making her first valiant essays to walk unassisted, pattering noisily, with an occasional lift and a fall on the wooden covering of the mosaic pavement. In a corner, an admiring grandmother muttered absently over her beads, whilst she proudly watched the child's progress. A few rows of benches in front of the altar were occupied by a handful of women in an attitude of devotion. But upon the front bench was the most genuinely interested member of the congregation. He was an extremely small boy, who might have been five, but his pinfold and tunic proclaimed him no older. With breathless attention his keen little eyes followed every movement of the Archbishop and his assistants. That he was immensely impressed there could be no doubt, and when the little acolyte, not so many years older than himself, and perhaps an intimate friend, held up a silken cushion to receive the Archbishop's mitre, his feelings altogether got the better of him. Gliding suddenly from his seat he sped, with the heavy-footed, side-way gallop peculiar to children, across the steps of the choir, and disappeared through the leather-covered door which closed with a bang behind him. In another minute, however, he reappeared, dragging by the hand a brother quite considerably smaller than himself. Together they returned across the steps, under the very nose of the Archbishop, with a great clatter of stout boots on the marble, but without appearing to attract the smallest notice either from the priests or the congregation. The smaller boy was then carefully hoisted and bumped down upon the bench by his elder brother, who scrambled up beside him, and in silent and absorbed concentration, they watched the remainder of the ceremony, which had evidently been too fascinating for one unselfish-minded baby to enjoy alone. Well, here at all events, the Dio Padre was receiving in

his own house a need of attention, which, if familiar, was also extremely heartfelt!"

BURYING BIGOTRY.

INDEPENDENT ORANGE ORDER HOLD A NOVEL TWELFTH OF JULY CELEBRATION. The Independent Orange Order held a separate celebration at Belfast on the Twelfth of July, at which Deputy Grand Master Lindsay Crawford made some remarks in striking contrast with those made at the demonstration of the old Loyal Orange Institution on the same day. He said that the new movement was a revolt against the tyranny of ignorance, bigotry and unreasonable prejudice. They were opening the eyes of Ulster Protestants, who had so long sat in Tory darkness, and they had set Ulster thinking. They appealed from an Ulster intolerant and ignorant to an Ulster tolerant and enlightened, and they were not ashamed. They appealed as a moderating force in the political life of their country. They stood for toleration, which was the first step towards the light of liberty, and towards that reconciliation between North and South for which every Irishman prayed. Whenever the flag of independent Orangemen had been unfurled they found a marked improvement in the relations between Protestants and Catholics, and an absence of that sectarian hate which in former years had led to disturbance and often to bloodshed. The example they set of toleration and good-will towards their Catholic countrymen had borne fruit in the ranks of the old order. For generations Orange leaders had pondered to the lowest in the ranks of the mob, and had encouraged sectarian and party divisions among the people for their own selfish ends. Independent Orangemen had chosen the better part, and while their Catholic countrymen might disagree with the doctrines of the Protestant religion, they were determined, God helping them, that their creed would not be identified with ignorant bravado and pot-house oratory, but that its principles would be respected even by its opponents. Independent Orangemen stood for practical Christianity, and the propagation of its principles, as outlined in the Magheranore manifesto, had softened the asperities of political controversy and drawn closer together in the bonds of national affinity Ireland's long-divided sons.

They held out the right hand of fellowship to their Catholic countrymen, and hoped the day would soon dawn in Ireland when the only rivalry between them would be in loyalty to their country and whole-hearted service in her cause. But their institution had justified its existence on other grounds, it had taught the Protestants of Ulster that Ireland was their native land, and that they could not be true to themselves or loyal to the empire if they were not first loyal to their country. Patriotism banished sectarian hate and broke down the barriers which had so long divided Irishmen. Instinct with life, it taught the Ulster Protestant that he had a duty to his neighbor, and that Ireland was the nation's altar, and that before he laid his gifts on it, he must first be reconciled to his brother. It did more—it brought him face to face with the needs of the country and awakened in him a sense of his responsibility as a citizen. The Ulsterman had been taught to look to England as his native land, to mistake loyalty to England for patriotism, and then wondered why he was regarded as an alien. Independent Orangemen put their country first in their affection, and were persuaded that he was the true Ulster and the true loyalist who endeavored to make his country a living, progressive unit in a federated empire. Following the resurrection of national ideals in Ulster, it was only natural that they as Irishmen should protest against the denationalization of their country and the deliberate attempts which had been made to rob her of her peculiar national characteristics. Whatever ignorant, unthinking men might say to the contrary Ireland had an individuality all her own, and her true destiny lay in its natural growth and development. Ireland could only develop along her own individual lines. A country, like an individual, to her own self must be true, and it followed, as night the day, she could not then be false to the ideals of nationality or to those evolutionary laws that governed individual and national progress.

Rev. Warren F. Parke, who was ordained the other day as Kendrick Sarnary, St. Louis, and who celebrated his first Mass in Mullaphy Hospital, that city, on Sunday last, was reared a strict Protestant, and was studying for the Episcopalian ministry until his conversion to Catholicity six years ago, in Chicago. All of his friends and relatives are still members of the Episcopal Church.—The Missionary.

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The Church and Sunday Observance. "This everlasting contention that Catholics believe 'a few minutes at Mass' on Sunday is sufficient for the soul's salvation is intensely wearisome," says the Catholic Union and Times. "It exposes ignorance as well. From time immemorial the Church has scrupulously guarded the sanctity of the Sabbath. One needs but read the edicts of the various councils and the writings of the Fathers to discover this."

The highest type of woman in the world to-day is found in those holy souls who have withdrawn from the world and consecrate their lives to the service of God.

MARRIAGES AND DEATHS.

Marriage announcements and death notices in condensed form not exceeding five lines, fifty cents.

DIED. TRACEY.—On the 21st of August, in Toronto, Ont., Miss Ellen Tracey, relict of the late Michael Tracey of Prescott, Ont., and wife of Rev. W. J. Kelly, P. P., Douro, and very Rev. Dean McGee, P. P., Stratford, Ont. May her soul rest in peace!

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TEACHER WANTED FOR THE ELORA Normal school for balance of year. Apply to the Secretary of the Board, Elora, Ont. 1452

WANTED FOR THE OPENING OF school, the first day of September, next, one Catholic lady teacher, holding a second class professional certificate and having sufficient knowledge to teach and converse in the French language. Salary \$275.00 per year. Apply to Rev. Denis Dumais, S. J., Sec. S. S. Board, Stouffville, Ont. 1452

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Organizers Wanted FOR Catholic Order of Foresters Applications will be received by the undersigned up to Aug. 22nd, for position of Organizer for C. O. F. in Ontario. Duties to begin about Sept. 1st, 1906. Salary \$1000 a year and expenses.

ARE THERE CHILDREN IN YOUR FAMILY? Are they reading THE SUNDAY COMPANION, a weekly, illustrated periodical? Try it for one year. RATES: All subscriptions received before Sept. 1, 1906, 50c; after that date 75c. THE HELPER—a monthly periodical for those interested in the Christian education of children. Terms \$1 per year, in advance. Send for sample copies. The Sunday Companion Publishing Co., 10 BARCLAY ST., NEW YORK CITY.

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VOLUME The Cath

LONDON, SATUR JUST BETWEEN With all due respect critics, we are no remarks anent the liquor dealer may say of his business himself as being an Bar; but it is a poor with red blood in his as it oftentimes hap have a reputation with money which brown nor brain should have, to oment for the man w world better for his The fact, however, visible, is that, so concerned, the li assigned to his pro our societies do no ranks because the hidrance to their centive to adverse look asance at the desire is to see him way of gaining a own instruction, w read the followi address by the Ven

"Men of the s accumbed to the until they fell to No drunkard ever become such, and can be sure that he drunkard. My apate desire is to see him way of gaining a own instruction, w read the followi address by the Ven

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NOTES FROM W In the Cathol Wilfrid Wilberfo man and Littlel lies alone can ap pensive import scene, which th the humble Ital is the glorious less Church, of the century, foremost man Oxford, had, by obedience to his pilgrim and a st Of the influ Oxford up to 184 at all like it has Posey, indeed, a great name, a merited respect ing. In a tota vet's influence But neither Jon tely or together of the power w