NOVEMBER 27 1916

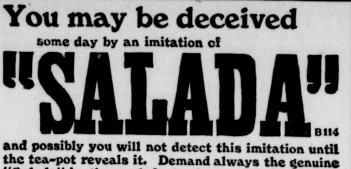
ing." he pleaded for more reality in religion, and referred to Huxley's re-marks that on reading Cardinal New-man he lost the power of distinguishman he loss the power of distinguish-ing between right and wrong. Dominis Sampson would have found this "predigions." It is not though ; the good preacher is ingenuous, that is all. The effect produced on his soul by "Alice in Wonderland" and "Grimm's Fairy Tales" has never been outgrown. Some day he will look "over the godden wall" and then look "over the garden wall" and then no doubt will discover that agnosticism counterbalanced the influence of the godiess Newman and made Huxley great.-America.

THE NECESSITY OF REVELATION

Most of us are well acquainted with the principle of Moderniem which lays it down that, when man reaches the stage of self consciousness, or, if you like, the age of reason, God reveals Himself directly to each indi-vidual. This what is known as the theory of "vital immanence," and means, really, that the revelation of God in potentially inherent in the human heart, just as mother love is a quality which poses itself, in most secolar tyranny which has sought to cases, upon the heart of weman who has mothered a child. The idea of God, according to Modernists, does not, therefore, differ very much from (say) such ideas as the will to get on in life, or the quality of affection, or love -- which a Madernist to be legical should term a kind of metallic or polar attractivity, or comething which is independent of his own volition. The clear result of this Modernist notion about God is, that since God reveals Himself to the heart of man there is no need whatever of a teach ing body (e. g. the Catholic Church) which claims to hold the deposit of Revelation Each individual bacomes a perfect law unto himself, and the question of Private Jadgment cannot be carried to any further limit. The next step beyond this new Modernistic notion cannot be anything else but Atheism, as a little thought will

show. Father Sharpe, M. A., the eminent convert from Anglicanism, deals with the question of Revelation in a bro chure entitled "The Principles of Christianity." Revelation, he tells, is direct communication made by God to man in regard to facts which are beyond the scope of human reason an unveiling of that which is naturally and normally veiled. As such, Revelation is sharply distinguished from the conclusions of reason. Revelation (says Father Sharpe) is not antecedently impossible ; it is not even improbable, since man has been so constituted by divine creation that he wishes to know his Creator. There is, therefore, no improbabil ity that God should impart to His creatures some knowledge of Himself beyond that which their unassisted powers can obtain for them. It father indeed, be rather strange (says Father Sharpe) if He had not done so. It must, however, be admitted, the

priest continues, that the probability of His having revealed Himself is no evidence at all in favor of His having dene so. Apart from what a d Divine Revelation may consuppo tain, it is certain that there are certhings which a Divine Revela tain tion cannot contain, says Father Sharpe. It cannot, for instance, contain anything which is contrary to reason ; for, if it did, God, Who is the Author alike of reason and revelation, would thereby contradict Him self. Reason must, however, lead certain necessary truths in regard to both religion and morals. ough of course, it does not follew that a more accordance of revelation with reason proves the former to be



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which can be adapted to mankind as The teacher referred to a sufficient summary of biblical history to guide we know mankind. Therefore, the intelligence which has so adapted him when it was necessary to em-phasize a point of Old Testament Christianity to all times and to all possible circumstances and charac ters, can only be that of its Creator. It is the only sytem which teaches as teaching or example, but the chil dren did not read the text verse by verse as in the board and ordinary a fundamental doctrine that to every church schools. The sucient do trine of the Catholic Church is the being is given fall freedom of will to accept or to refuse the influence of divine grace. Again, it is essenti ally exclusive : it has fought every thing insisted upon, and there is no departing from it and no question. ing. The first lesson at which I was resent dealt with the doctrine of indulgences, how they are of two kinds of the secular power, to do that lenary and partial ; how, by the aid power's bidding. Had it consented to obey, it would have avoided per-Had it consented of prayer, they may take the place of the old canonical penance for the secution and suffering. It chose remission of temporal punishment trial and poverty when it might have now such prayers may go to assist lived in luxury and power. It was the souls in purgatory, who can no born in suffering ; it has thriven in suffering and its Master and prophets longer help themselves. The subject naturally led to th have foretold that it must suffer to loctrines of purgatory and hell, contession and penance, with special in-

as brought, teaching that

cial clause condemning secret so

or the Freemasons I do not know.

"One-two-sit." and pro-

the end of time. Taking the evidence of the Scriptures and the Holy Books, the unanimforgiveness after confession the con ity of acceptance given to doctrines and tenets which were (in many respecta) the reverse of acceptable respects) the reverse of acceptable to human nature, the lessons of its vast martyrology and the fact that its endurance and capacity of endur-ance seem to increase as the Church itself grows in age, and (says Father Sharpe) we are forced to conclude that the Church's account of its own us." On consulting the catechism myself, I found the further admir origin and early history must be able clause which forbids " all deal-ing with the devil and superstitious accepted as the true one. Had it been false, it could not have endured -N. Y. Freeman's Journal.

A NON - CATHOLIC IN CATHOLIC SCHOOL

IMPRESSIONS OF AN ENGLISH JOURNALIST AT CATECHISM CLASS

One of the most prominent of contemporary English journalists gives his impressions of the Catholic schools in this remarkable article :

among the Esquimaux-we receive the order. "One-two-sit," and pro ceeded with a lesson on the com As you pass within Catholic walls from the common streets you may understand the curious surprise with nandment against false witness. It which a Greek of the second century is the eighth in the Catholic list, the or a savage worshipper of Thor, came upon some early Christian home in ist two being written as one, and the clause, "Thou shalt not cover thy neighbor's wife," standing severethe midst of a cultured city or haunted wilderness. There at last ly alone as the ninth. On this occa sion the teaching was entirely he found a peculiar peace, a confident serenity, and almost womanly conmoral "-an exposition of the evil sideration for the wants and weak nesses of mankind. He perceived of lying, gossip and perjury, such as might have been given without offence that from the hour of birth to its in any Cowper Temple class. final departure upon the long but In the other subjects, such as hopeful journey to God, the Chris science and history, the teaching seemed to me on a level with the tian soul was comforted and encour

aged by words and ceremonies of a plain and beautiful symbolism. A had been set at every gate by which the unseen powers of covetous ness, presumption, sloth and despair might break in and assault the human spirit. To every phase of common life a kindly sympathy was extended, and to the very uttermost the living soul was never excluded from the

guard

THE CATHOLIC RECORD

tested or abandoned. In the cate chism, which is the base of the teach ing, the children are given not only the doctrines of sin and prayer and forgiveness : they are given a rule of life and a form of daily exercise. They are taught, for instance, not only that the sacrament of matrimony gives a special grace to enable those who enter into it to bear the alties of their state, but that it diff is their duty after their night prayer bserve due modesty in going to bed, and to begin the day by making the sign of the cross and saying some short prayer, such as "O my God, I offer my heart and soul to Thee." Thus the child passes on into life, believing himself to be attended by powers and defenders which most children, I think, would like to have with them, and many grown up people, too.—The Catholic Universe.

FRANCE'S CATHOLIC REBIRTH

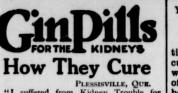
Much has been written about the spiritual regeneration of France by the war. The passing through a baptism of blood to be consecrat sgain to the Church of Christ Thirty thousand of her privates are in the ranks and in the trenches and in the battle fronts. A mission is being preached to the French on the battlefields-death, judgment, heaven and hell are the tragic sub jects, gruesomely realized by hun dreds of thousands, but the tremen dous sacrifice is bearing its fruit in the restoration of France to the Church. And all this is not visionary ; it is built upon observation of

sistence on the doctrines that for the facts. War correspondents are noting the trition for sin must be heartfelt. change in the heroic abandon to The meaning of prayer was then exnatriotism under the influence of plained, and, perhaps for the benefit new born religion. The spirit of oldof a poor ignorant Protestant like myself, the clause in the catechism time faith is conquering the rebal-lious reign of infidelity and indifferwe do entism. Religious life in the camp not pray to relice or images, for they estranged from the Church are re-tarning to the fold. E ements that can neither see, nor hear, nor help were extraneous or inimical are co alescing with the best material in the Church. The Catholic Church-fair bride of Jasus Christ-is asserting practices such as consulting spiritual. ists and fortune tellers, and trusting her sway over the hearts of the to charms, omens, dreams and such like fooleries." There is also a spe-French people. A baptism of blood, a baptism of fire, indeed, is but a ties, whether with an eye to Ireland cleansing and consecrating regenera tion, which means life everlasting to the men and youths in war, and life In the giris' class-there were 74 girls in one small room-the preyers

included a touching petition " for all Recently a wonderful book on this who will die to day," but as I was subject was issued by three Freuch trying to realize the vast significance -the Abbots Georges Andant, of the prayer-the innumerable souls Theillier de Ponchville and Joan Des who were going to purgatory that day from China, Central Africa and granges-who made a tour of observation in hospital trains and field hospitals and in the districts behind the front. They present marvelous picture of the moral strength of the French nation during this war. In a cablegram from Paris we read that their notes in pencil were made in railroad cars, in bom barded cottages and often in the ruins of churches. The book which they wrote is carefully chaptered, and no attempt is made to color or exaggerate. The impression is made of an unvarnished relation of facts. tated with simplicity and candor.

It is worth while to select som bassages from the book. The Abbe Theillier writes :

"Rarely has the soul of France board schools, or rather better. That depended not on the subject but on the teacher. But in the religious risen higher than to day. Rarely has the soul of France proved more instruction the difference was so wide beautifal and worthy of love than while its flesh was being mutilated that community or compromise is evidently impossible. I do not wish during the awful battles of the pas year, just as the infinite love that to set one against another in comparison. There is much in Catholiwas in the heart of Christ was never cism repellent to the English nature ; revealed more beautifully than while He hung nailed to the cross. Our men have given without reservation parhaps, in the Engl I know their youth, their health and strength. The mothers and wives also that many of us fall easily under the charm of the old Church's symbolof France have given even more. I ism, her beauty of ritual, her im memorial tradition -- influences with have heard a mother say : 'I have wo children. God in heaven only which the reason has no concern It is such things as these that save nearly every Catholic I have ever met knowshow I love them, but if He needs them thatt France may victorious and once again from vulgarity, but the real source of babecome a truly Christian na-tion, I give their lives gladly.' The voice of the fathers of France has the Church's power lies. I think, in the pitiful and considerate attention to the Christian soul in all the great and small events of life, so that the spoken most clearly in the words of the general who, when suddenly in soul is never lonely, never unproformed of the death of his son, said I can do nothing for him, but I can do something for France. Let us LIFEBUDY work for her.'



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'ECONOMIC PROGRESS' AND CONFESSION

An editorial in one of the October agazines heralds the advent of a new morality which is not based according to the writer on Revela-tion but on the "evolution of civilization" and on "economic pro-gress." Of course this statement is surd, for it is not a new morality, but immorality, which is substituted in certain quarters for Revelation, and it may be questioned whether there is any disposition on the part of the moral portion of our popula-tion to desert from the laws of conduct laid down by the prophets and Jesus Christ. On this foundation, whether it be formally recognized or not, all successful effort to stem the tide of crime and lawlessless, is based ; for the evolution of civiliza tion has far to go before it exhausts the ideals of the New Testament. One of the evidences of economic progress which the writer chronicles is described as follows : " Many personal vices that were once private sins have become social offenses, and are punished in the courts instead of in confessionals."

Passing over the implication that

ican life,

YOU CANNOT HAVE ONE WITH. OUT THE OTHER

We had an interesting conversation recently with a well read and cultivated Protestant gentleman. It was one of those friendly interchanges of opinion that we Catholics are bound to have from time to time with our brethren outside the Fold. The talk veered about to mixel marriages and we delivered ourselves forcibly upon the subject. Our Protestant friend could not agree with us. he said, "you mean that a man and a woman who expect to be married should both have a religion of some kind, I concur with your statement but if, when you say they should both have the same religion, you mean they should both hold the same doctrines, I disagree. Religion and doctrine are two different things." This is the "liberaltem" to which Protestantism has attained. No one could have put it better than our friend.

But why should a rule be applic. able to every department of life save that which is the most fundamentally important ? The rules that govern the same conduct of business enterprises; the invariable postulates that form the a b c of scientific research : (water boils at a tempera ture of 212 degrees, it freezes at 32 degrees, there are 3 dimensions, 7 primary colore, 26 letters in the Eng. lish alphabet, etc., etc.), the mechan ics of writing that must be observed

by the literary aspirant-what are all these but doctrines, dogmas? And at what goal would the man arrive who ridiculed or neglected them ? A convert once told us that the

chief, reason for his becoming a Catholic was his awakening to the truth that a God Who has placed a church upon the earth would not leave it to still run itself after a fashion that would disgrace a well regulated mercantile establishment.

We believe the argument to be convincing one.-Chicago New World

> LESS A SACRAMENT? "Marrisge," says a Medernistic

through its courts so strong a re-straining power over vice that it cannot afford to dispense with the writer for the megazines, "is much more a contract than a Sacrament. Then he writes from his heavy in tellectual labor ; his work is done notion of sin and the menace of an he has upset an institution of Christ angry God an implication that is by one short crisp sentence. So he known to be false by every one who thinks at least. Fortunately the has talked with the judges of our Sacraments are not so easily deourts, one wonders where the writer stroyed ; they rest on Christ's un got his impression that the confes-sional is passing from the American scheme of life. To say so is alto-gether to misread the times, and to changing word and stand firm despite the vagaries of lawless minds and the high winds of many doctrines. What Christ has joined together, no man show a surprising ignorance of the vigor of Catholic life to day and its may put asunder. Enactments, legal or otherwise, can no more separate nstantly increasing power on a the contract from the Sacrament in steadily growing proportion of cur population. The confessional, so far from being eliminated from Amerthe case of marriages between bap tized persons, than they can grant divorce between husband and wife is every day playing a The writer would have us believe larger part in it. There never was a that progress has repudiated the period in the history of the United sacred character of the union States when Catholicism and with it between man and woman, and thrown the influence of the confessional on it aside as a thing that has outlived public life, were so powerful. More people go to confession to day than its usefulness. Such is not the case ; marriage now is what it has been ever before, confessionals are mul ever since the days of Jesus Christ. tiplying with very gratifying rapid-Between infidels it never was Sacrament, although of its nature it lous; the fact is easily verifiable is something holier and more binding by any one who cares to investigate. than a mere agreement, such as the To desire the contrary is to wish to do away with one of the strongest sale of a horse or the lease of a house. The infidel marriage is a conbulwarks against crime and disorder. tract, but a contract of a peculiar kind. It cannot be rescinded at the Sincere, well informed sociologists have no inclination to minimize the will of the participants. Once

tracted it is indissoluble, not less so

in fact, with one exception, than if it were a Sacrament. There is, how-

ever, this grain of truth in what the

Modernist says : the number of infi-

A CALAMITY UPON YOUR OLD AGE

THREE

Above all things, dear fathers and mothers, do not put any obstacles in the way of your sons' and daughters vocation. By opposing their sacred calling you are liable to endanger your salvation and to force them in a way of life for which they have not the necessary graces. When you re-flect on the result of a man's priesthood, viz., hundreds, yes, sometimes thousands, of souls converted to God and to the Faith, would you dare to ace the responsibility of the loss entailed by keeping your son from becoming a priest? You know good our sisterhoods are doing in our ospitals, asylums, Catholic etc., do you not tremble at the thought of being held to account for the loss of faith of hundreds of chil-dren, for the neglect of scores of sick and dying, by preventing your daughter from going to the convent to which she is called ? Besides, reflect on this fact : many a young man has gone astray in the world and become the bane of his parent's life, who would have become a zealous and apostolic priest if they had

not stood stubbornly in the way of his vocation. Are you prepared to deliberately invite such a calamity upon your old age? - Right Rev. Bishop of Covington, Ky. AUTOMOBILAS LIVERT GARAGE

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beneficial effects of confession. Non Catholics, who themselves are farthest from any disposition to avail themselves of its salutary restraints, are united in admitting that it does

Now, with one exception, all religions claiming to hold the deposit of true revelation, have (eays Father Sharpe) all contradicted more or less the infallible conclusions of reason in regard to either religion or morals, or both. A multi-theistic religion cannot, for instance, be divinely revealed, since reason tells us there cannot be more than one infinite being. It is obvious that the Chris tian religion (which embraces the Jewish) alone does not transgress either the law of reason or that of morality, although no one can say ny other religions do not contain within them much that is real truth

In regard to the claims of the Christian Church to be the depositary of divine revelation, Father Sharpe argues that there are certain facto in its history which have no parallel or analogy in the experience of mankind: (1) the vigorous persistence the Church throughout every variety of revolution, social, intellec tual or moral. Other institutions have fallen but the Church has remained as a Rock. (2) The remarkable way in which the Chris-tian religion has adapted itself, with-out essential change, to every variety of national and racial character. It arose in the East and has won its greatest triumphs in the West. (3) The moral system of Christianity would seem from the very first to have touched the limit of possibility in this direction. At any rate, nothing in the sphere of morals has yet been discovered which has not found its basic principles in the Christian code.

The reason of all this is that the Christian religion deals with essential humanity, not with its accidents: it applies and appeals all round to all and everything which is essenti-ally and unalterably human. It is nan wisdom carried to its extrem. est limit, and until a new type, or types, of human being come into existence, it is the only philosophy music and ancient chants.

ops of victory in the lon recellent to Catholicism contest of existence. It is the same in the Catholic

school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and merciful powers. The rusifix hangs upon the wall, the Virgin, with flowers round her feet. watches them like a mother more beautiful and considerate than their wn. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church so reasonable and

satisfying that I think every one would wish them to be true. When you see the children beat their breasts at the words "through my fault, brough my most grievous fault." when you hear them repeat the "Hail Mary " and remember that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago; when you hear them instructed that the oppression of the poor is one of the four sins that cry o heaven for vengeance, it is not difficult to understand why the ancient Courch has maintained its hold upon humanity, and in most Earopean lands always continues to be the Church of the poor. For the poor do not reason more than other people,

but they suffer more. There were only 150 boys in that carbolic solution is a wonderful health-preserving agent. school and of these 40 were Protest ants (if the Anglicans will allow me

1.

to use that unfashionable word ALL jast to distinguish other Christians from the Roman Catholics). The day's work begins at 9 with the Cath. olic prayers, followed by the bishops of Eagland and Wales. Many of the answers are repeated in unison by heart, and, as in the repetition of the prayers, I noticed the beauty of the tone and cadence, contrasted with the hideous pitch and whine of the average board school. The pleasant voice may have been partly due to the number of Irish children present, WEAS CENTS He flings back the charge that France is decadent :

"France to-day proudly points out these heroes to a world that thought her decadent and degenerate. 'You thought me decadent and you al-ready prophesied my death—the disappearance of a once great nation. Severe in your judgment of my errors, unable to understand the mplex mysteries of my soul, do now be just to the strength of my re-generation, which God has prodigiously given me! Look at my sons, n whom I have come back to new life! These are the reasons I pay for my sins, as they are the justification of my hopes. Through them I have broken and crushed the peril of servitude which had come over my soul and my genius. Through them

I shall soon break the shackles which have temporarily paralyzed my soaring flight upward. Their faith shall lead me back into the higher regions from where I shed my light upon the world when I was surrounded by the brightness of Christ.' " God punishes nations. Or let us

say that nations punish themselves when they go astray from God- 'in whom we live and move and have Sorry. our being." But punishment often brings with it repentance for the past and restoration of the public ciently significant without comment. conscience.—Intermountain Catholic. —N. Y. Freeman's Journal.

exercise a very marked influence on dels is growing. Fewer are being all those who practice it; and so, baptized. And as baptiem, at least are far from advocating its elimination from the present scheme of life. Those who confess their sins often are not criminals ; the Catholics who frequent our courts are precisely those who do not approach the sad rament of penance. To put the question, theretore, on its lowest basis, any social progress that would aim at doing away with the confessional would be guilty of an egreg-ious, sinful blunder, one which all lovers of good order should deplore. -America.

ity. To deny this is simply ridio

THE MOST REAL

Telling of his experiences among wounded soldiers returning from the great war, Rev. P. T. Browning in a sermon recently in the Protestant Cathedral, Southwark (England), mentioned a particular case which had come before his notice: "On being asked his religion one wound-ed man replied that he had none, but intimacy that their sons and daugh ters are contracting with folk out on the advice of the colonel of his regiment he decided to describe himside the Faith. If parents wish to be absolutely sure that their children self as a member of the Church of will receive God's blessing on their England. Another soldier declared marriage, and get the graces so necessary for the sanctity of married that he was connected with the Caurch of England because he was life, they must be carefal to safe-guard their young hearts from ennot religious, but if he wanted to be devout he would have said he was tanglement in affections for those a Catholic because 'they seemed the most real.'" who reject Christ.-America.

It is to be hoped that that soldier did "want to be devout" and acted accordingly. A like hope might well be expressed regarding Rev. Mr. Browning, judging from his observation on the same occasion that : the present time they thought of those devoted priests in the past who were ready to saffer patiently for the truth's sake, some of them in prisen persecuted by the order of irate and narrow Protestants through the weak ness of Bishops who were feebly

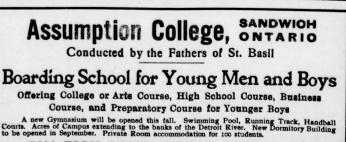
This in a Protestant Cathedral from a Protestant minister is suffi-

The Leading Undertakers and Emba Open Night and Day Telephone-House 373 Factory-543 in one of the persons married, is a prerequisite for the reception of the Sacrament of matrimony, the number of those who do not receive this rament and wih it the graces to fulfil the arduous duties of married E. C. Killingsworth life, is constantly on the increase **Funeral Director** No wonder, then, that violations of the rights and obligations implied in the contract are also on the increase 491 Richmond St Phone 8971 But the greater wonder is that there should be found persons to rejoice in this fact. Marriages between baptized persons and infidels are also be Westervel School coming more numerous. If it be true that such marriages, although the greater weight of theological Y.M.C.A. BLDG., LONDON, ONT. opinion is against this view, are in Students assisted to positions. College opens Sept 1st Catalogue free. Enter any time. no wise sacramental, even when dis pensations are granted, then it is also true that in this sense also the J. W. WESTERVELT J. W. WESTERVELT, Jr. C.A. Principal 18 Vice-Principal Principal number of non-sacramental mar riages is still more on the increase This great danger should be a warn ing to those who look lightly on the

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