

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, CANADA, SATURDAY, JULY 25, 1914

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TEMPERANCE NOTES

Some of our contemporaries are telling their readers the story of the results of drink-reform in Finland—a country in which women have the suffrage. Fifty years ago the Finns had the unenviable distinction of being the hardest drinkers in Europe. Through the influence of women in Parliament, of temperance societies and of legislation, the Finns are now the most temperate people in Europe. Reforming, when conducted sanely, can always achieve, if not all desired by the reformers, some measure of success.

FROM TACOMA

In Tacoma, Washington, no saloon-keeper can, according to an anti-treating ordinance, allow a man to buy a drink for another in his place of business without being subject to arrest. This ordinance if enforced will lessen the number of loungers, increase the prosperity of the household and have an astringent effect on the saloon man's dividends. We remember, however, that one saloon-keeper in Detroit, with a due regard for his own and other's salvation, undertook to conduct his business in a manner consonant with morality and religion. Being obliged for lack of trade to close his doors within a very short time, Archbishop Ireland's comment was: "The decent saloon doesn't pay."

NEARER HOME

We wonder sometimes why the gentlemen who grant licenses are so well disposed towards certain applicants. We refer to the groggeries that are hard by the doors of the poor man. With doors ever open, always alluring, and the individual behind the bar, the "good fellow" who wears out neither brawn nor brain, always in good humor, they are a persistent temptation. We can never understand how the saloon man has any peace of mind. He must know how he is regarded by many families and he can imagine what is said of him and his business by wives and mothers. He can see the delinquents that float in and out of his saloon. But, seeking but the money of the wage-earner, he strives to neither see nor hear and continues to be a factor in the increase of misery and poverty. And he is the only man who must be ashamed of his work. Other men take pride in their achievements. They represent industry, self sacrifice and brains. They are a contribution to the common good. They can sleep without being troubled with dreams of drink-cursed homes, of tear-stained faces of women and children. But we never have him employing some poor sodden victim to advertise his business and to proclaim that he is the finest fruitage of the bar room tree.

THE BIBLE SOCIETIES

Every now and then Bible Societies publish statistics as to the number of Bibles sent to India, etc. Their members are very optimistic about the result and assume that it is easy for the heathen to find for himself in the Bible a many-sided book and hard to understand a guide of faith and a rule of life. Perhaps they who are the recipients of the bounty of the Society may try to rob the Bible of its inspiration and authority and thus qualify themselves for a seat among their western brethren who are the most ruthless destroyers of the Bible's sacred character. It has been said that it is this senseless scattering of the Word of God amongst the crowds who can hardly read and much less understand its pages, that has robbed the Holy Book of that strength and power with which it was endowed while it was carefully guarded by the Church from the touch of profanity and made it as useless as the dust trodden down the highways to oppose the floods of infidelity. Even James A. Froude, no lover indeed of the Church, says: "I think certainly that to send hawkers over the world loaded with copies of this book (the Bible) scattering it in all places among all persons—not teaching them to understand it; not

standing like Moses between that heavenly light and them, but cramming it into their own hands as God's book which He wrote and they are to read each for himself and learn what they can for themselves, is the most culpable folly of which it is possible for man to be guilty."

Dr. Briggs, in Whittier, p. 21, says "that Biblical history shows that the Church is a great foundation of divine authority. If we go back of Church history into the Bible history we find that the Church antedates the Bible. If there had been no divine authority in the Church there would have been no divine canon of Holy Scripture. . . . Jesus Christ commissioned His Apostles and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of life-institution and doctrine decades before a single one of the writings of the New Testament canon was written."

SOCIALISTIC FRIENDS

The great ally of the Socialist is the employer who so contrives as to deny the employee the minimum for a decent existence, who uses him but to break him upon the wheel of labor and then to fling him upon the human scrapheap. The capitalist who looks upon the workman as a mere cog in the industrial machinery is a man who forgets what he owes to society and God. And a capitalist, as we mean it here, is not merely the one who sits throned upon money bags but one also who controls any force of labor. The man of moderate means, as well as the millionaire, can give facts which are seized upon by the Socialist as arguments to show that Christianity has lost its vitality. What Socialists can understand is effort to lessen misery and poverty and to cause the charity which we profess to operate upon the selfishness and injustice of the world and to find all classes in fraternal sympathy. "If there is one truth more distinct than others taught us by Catholic history it is that of the solidarity of the Christian people. So that each class in society has a duty of justice and charity towards every other class and each individual, according to his opportunities, towards every other individual." It is said that many of the working-men are too pessimistic, too imbued with irreligion to heed anything but what beckons them to a social resolution. So, perchance, it was said in the days of the early Christians, and yet, despite obstacles of every kind, a world tolerated with selfishness was cleansed and renovated and made into a new body whose soul was charity. And St. Francis of Assisi, the great democrat, conquered his time with the weapons of love. Others before him had preached the same doctrine, and lamented, perhaps, that many were deaf to it, but he loved it, went about clad with it as a garment. He laid the hand of sympathy upon the sorrowful and miserable; he reminded the weak of their duties and forthwith charity blossomed in the hearts of thousands and gave a bounteous harvest of deeds. A man may be pessimistic and sullen, but, if not abnormal, he will listen to any appeal which is made to his sense of justice and to his instinct of unselfishness. He is of the same material as were those of the days of St. Francis, and he can be influenced in a similar manner. And a modern St. Francis could sweep our world and make it clean. Doctrine generating achievement and backed by enthusiasm is always a wonder worker.

AN EFFICIENT MINISTER

Hon. Charles J. Doherty, the efficient and popular member of Parliament for St. Ann's Montreal, has just been put to a test of his abilities. During Sir Robert Borden's absence, he acted as Prime Minister. For the period of ten days or more he assumed the heaviest responsibility and the widest jurisdiction of any single Canadian. In addition to his headship of Government, the Minister of Justice was acting Minister of Agriculture, acting Minister of Interior, acting Minister of Labor and a number of other important, special and unaccustomed duties fell to his lot. Hon. Mr. Doherty goes about his duties in an unassuming manner, but he is a man to be depended upon in an emergency.—Montreal News.

LLOYD GEORGE ON IRELAND

They say they are called upon to submit to a Government they loathe and abhor. We have all had to do that in our time. We all detested, loathed, and abhorred the Unionist Government that came to an end in 1905. We may even yet have to submit to Governments we loathe and abhor. We shall take it philosophically; we shall not organize ourselves into battalions; we shall not parade; we shall not salute; we shall not gun-run; we shall not have generals and colonels and captains, nor even gallopers. We shall just bide our time and vote them down when we get the chance. That is the very essence of democracy.

They protest because they have been driven from under the British flag. Who has driven them from under the British flag? They will have representatives at Westminster when Home Rule has been established. They will have a voice in the control of the army, the navy, foreign affairs, and every great imperial question. They will have just the same voice as Englishmen, Scotsmen, and Welshmen. They will be British subjects just as much as ever. They will have much more to say on imperial questions than our kith and kin in Canada, Australia and New Zealand have at present. When they talk about being driven from under the flag, they are talking sheer humbug, and they know it.

FOR EVERYDAY CATHOLICS

The Pope tells us that all Catholic forces should be directed "with the greatest constancy and energy" to the solution of social problems.

All Catholic forces! You, my Catholic reader, are a Catholic force, and for your co-operation the Catholic Church is waiting. Be you man or woman, worker with head or with hand, you can give something to the cause—something which others cannot give. You realize, no doubt, how much these social questions—sweated labor wages, housing, employment, care of children, and the rest—are bound up with the kingdom of God and the interests of immortal souls. How much of our leakage from the faith is due to social conditions? How many people are kept from the sacraments by the barrier of destitution? These things cannot be put right unless we all help—unless you help! You cannot with a good conscience leave it to the politician or the priest. But what can I do? you may ask. "I am not learned, and I have few opportunities of influencing others."

I answer that you cannot help influencing others. Public opinion (the chief engine of reform) is made up of units; it is shaped by the thoughts and actions of people like yourself. At all events, see that your thoughts are true and your actions straight; let your influence be Christian influence. Catholic influence. How often you join in talk about the events and questions of the day—about strikes and legislation and trade unions and syndicalism and the working classes and property. What do you know about these things? You get your opinions from your newspapers or from the people round about you. Do you ever ask whether the Catholic Church has anything to say about these matters? Do you try to find out what her teaching is? If you would do so, people would listen to you. They would say, "This man knows what he is talking about. He has principles and does not talk at random." They might not agree with you at first—but they would listen to you with respect if they were honest, and the truth would do its work. For the Catholic Church has the truth in these matters. Her teaching has the seal of time. She has the Rock of Truth beneath her feet.—Rev. Charles Plater, S. J., M. A., in Catholic Times.

LEFT CRUTCHES IN CHURCH AND WALKED OUT AN ABLE MAN

ILL SIX YEARS WITH PALSY—DISEASE VANISHED AT THE SHRINE OF STE. ANNE DE BEAUPRE

Quebec, July 10.—Three rather remarkable cures have been effected lately at the Shrine of Ste. Anne de Beaupre, it is claimed. A Mr. Francois Xavier Dorton, of Rumford Falls, Maine, who had been ailing for some time past with tuberculosis of the right hip, was suddenly cured at the famous shrine on July 7th. It seems that he had been unable to walk without the aid of his crutches for the past two years, and had gone on a pilgrimage to Ste. Anne's in the hope of being cured. Mr. Dorton left his crutches in the church and walked out a perfectly able man.

Another cure on the same day was effected on Mrs. Peter Lalonde, of Ottawa. She had been lately ill with dyspepsia, and had not been feeling well for some time. This case, however, is not a very certain one, and the parish priest of Ste.

Anne is anxiously awaiting word from the happy woman.

The most remarkable case was that of Mrs. George Marlow of Watertown, N. Y. She had been very ill with palsy for the last six years, and had been condemned by several doctors, who stated that she would never be able to walk. As a last resort she went on a pilgrimage to Ste. Anne de Beaupre, and there she was cured of her wasting disease on the 24th of June. She left her crutch behind her in the church, as evidence of her complete recovery.

During the past six weeks some 25 cures are said to have been effected at the famous shrine.

ACTS OF THE HOLY SEE

THE CONCORDAT BETWEEN THE HOLY SEE AND SERBIA

From Rome

The following is a translation of the text of the Concordat signed in the Vatican recently by the Cardinal Secretary of State and M. Vesnitch, Serbian Plenipotentiary delegated for the purpose:

Art. 1. The Catholic, Apostolic, Roman Religion shall be freely and publicly exercised in the Realm of Servia.

Art. 2. In the Realm of Servia is constituted an Ecclesiastical Province, composed of the Archdiocese of Belgrade, with its seat in the Capital of the Realm and having as its territory that which is comprised in the limits of Servia as it was before the treaties of London and Bucharest, and of the suffragan Diocese of Uskub, with its seat in that city, comprising the new territories and passing from the jurisdiction of Propaganda Fide to the regime of the common law.

Art. 3. The Archbishop of Belgrade and the Bishop of Uskub, to whose respective ecclesiastical jurisdiction belong all the Catholics of the Realm of Servia, shall depend, for ecclesiastical affairs, directly and exclusively from the Holy See.

Art. 4. His Holiness, before naming definitively the Archbishop of Belgrade and the Bishop of Uskub, shall notify to the Royal Government the person of each candidate, in order to know whether there exist facts or motives of a political nature in his regard.

Art. 5. The Archbishop of Belgrade and the Bishop of Uskub shall receive from the Royal Government an annual allowance; the former of 12,000 dinars; plus an indemnity of 4,000 dinars; the latter of 10,000 dinars; with the right to a pension at least equal to that of the employes of the State.

Art. 6. The official title of the Archbishop of Belgrade and of the Bishop of Uskub shall be: Most Illustrious and Most Reverend Monsignor.

Art. 7. Before entering on office shall the Archbishop of Belgrade and the Bishop of Uskub take on oath of fidelity in presence of a Delegate of the Royal Government in the following terms: "I swear and promise, before God and on the holy Gospel, obedience and fidelity to His Majesty the King of Servia; I promise not to take part in any compact, not to assist in any council and not to encourage the clergy under my orders or allow them to co-operate in any enterprise tending to trouble the tranquillity of the State."

Art. 8. The Archbishop of Belgrade and the Bishop of Uskub shall have full liberty in the exercise of the ecclesiastical functions and in the direction of their dioceses, and they shall be able to exercise all the rights and prerogatives of their pastoral ministry, following the discipline approved by the Church; in their respective dioceses, all the members of the Catholic clergy depend from them in everything concerning the exercise of the sacred ministry.

Art. 9. To the Archbishop of Belgrade and to the Bishop of Uskub belongs the right, in their respective dioceses, of creating parishes, in accord with the Royal Government. To them also belong the rights of nominating the parish priests. Still, in the case of persons who are foreigners to the Realm, they shall proceed by agreement with the Royal Government; and in the case of Serbian subjects the Bishops shall previously ascertain from the competent Ministry as to whether there exist facts or motives of a political or civil character regarding them.

Art. 10. The religious instruction of Catholic youth is subject in all the schools to the Archbishop and the Bishop in their respective dioceses. In the State Schools it shall be given by catechism teachers who shall be nominated, after agreement made in common, by the Bishop and by the Minister of Public Instruction and Worship. The Bishops can forbid the giving of religious instruction even in the State Schools by catechism teachers who show themselves unfit for the mission thus entrusted to them, by informing on the matter the Minister of Public Instruction and Worship, in order to proceed to another nomination. The Royal Government shall remunerate the catechism teachers in the State Schools. The office of parish priest is not incompatible with that of catechism teacher.

Art. 11. In order to form young Serbians suitable for the Catholic priesthood, there shall be instituted in the Capital or in its environs a Seminary to which the State shall furnish an equitable annual endowment, the respective ecclesiastical authority being charged with the care of organizing it and directing it according to the canonical dispositions. In this Seminary the Serbian language shall be employed as the medium of instruction in non-ecclesiastical subjects.

Art. 12. The Royal Government recognizes the validity of marriages contracted by Catholics, and of mixed marriages contracted in the presence of the Catholic parish-priest, according to the laws of the Church.

Art. 13. Matrimonial causes between Catholics and between parties to mixed marriages celebrated before the Catholic parish-priest except as far as concerns purely civil effects, shall be judged by the Catholic ecclesiastical tribunals.

Art. 14. The Catholic party shall have the right to establish that the children born of mixed marriages celebrated before the Catholic parish-priest shall be brought up in the Catholic religion.

Art. 15. The prayer for the Sovereign: *Domine saluum fac regem*, shall be sung at the divine offices in the Slav or Latin language according to local conditions.

Art. 16. The State recognizes that the Church, represented by its legitimate authorities and by its hierarchical orders, has a true and proper juridical personality, and enjoys the capacity of exercising the rights which belong to it.

Art. 17. The Church has the right to acquire legally, to possess, and to administer freely property, real and personal, destined to serve for the ends proper to the Church and its institutions in the Realm; and the objects purchased by it, and its foundations, are inalienable as the private property of the citizens of the State.

Art. 18. The property of the Church shall be subject to the public imposts, always excepting the edifices destined for divine worship, the seminaries, and the houses of the Bishops and parish priests, which shall be exempt from taxes and can never be destined or employed for another use.

Art. 19. The priests and clerics, secular and regular, can never be obliged to exercise public employment opposed to their sacred ministry and to the sacerdotal life.

Art. 20. In the future should any difficulty arise about the interpretation of the present articles or about questions which may happen not to be contemplated in them, the Holy See and the Royal Government shall proceed, by common accord, to an amicable solution, in harmony with the canon law.

Art. 21. The present Convention shall enter into force immediately after its ratification by His Holiness the Sovereign Pontiff and by His Majesty the King of Servia.

Art. 22. The ratification shall be exchanged in Rome with the least possible delay.

TORONTO'S TAMMANY

THE MARCHING AND RULING BRETHREN

The Toronto Telegram, owned by Mr. John Ross Robertson, who on Saturday "walked" for the fifty-fourth time in the city's annual Orange procession, announces that seven out of the ten members for Toronto in the Legislature and four of the five members of the Board of Control, including the Mayor, were in line among the marching thousands. It might have added truthfully that about two thirds of the aldermen more than half the heads of civic departments, and most of the city employes who could be spared from firehall or street patrol or other necessary services were also in evidence.

Instead of being proud of this record Mr. Robertson and the thousands of the rank and file of the Orange Order in this city who give time and money and sole leather to the maintenance of the Order because they believe it is a strength to Protestantism and a buttress against Roman Catholicism, should begin to see how they are being worked by the "joiners" who are using the Order as a stepping stone to public office or to places on the civic payroll. It is amazing how invariably syncretized, as Bro. W. T. White would say, with a desire to get into Parliament or the City Council. And in not a few cases the less competent candidate is to secure election on his merits the keener he is to obtain the votes of the citizens by circulating among the lodges at election time.

The strength of the Orange Order in Parliament and in the City Council and civic service is vastly greater than its strength among the electors in Toronto. There may have been 7,000 Toronto Orangemen in line on Saturday. The highest previous record was 6,004 in 1912. Let us suppose that only half the active members of the Order were in the procession. That would give us 14,000 Orangemen in the city. The

total adult citizenship is not less than 100,000, so that about one man in seven is an Orangeman, taking the population as a whole. This small minority of one man in seven has at least seven tenths of the city's members in the Legislature, four fifths of the members of the Board of Control, two-thirds of the members of Council, and a very large proportion within its oath-bound brotherhood sworn not only to maintain the Protestant religion, but to give preference to their brethren by all reasonable means.

We may talk of extravagance and incompetence at the City Hall till we are black in the face, but so long as the condition of affairs exists to which The Telegram's innocent boast on Saturday directed attention, the "joiners" will flock to the lodges, and the civic government of Toronto will be a reproach to the people of this great and progressive community.

HEROIC CHARITY

The name of Canon McLoughlin, of Liverpool docks, deserves to live among the Catholic martyrs. Early last May he was in full health. Returning home, perhaps from a sick call, he found a poor sailor lying on a country road in great agony with severe internal cramps. It was bitterly cold, and the priest, without a moment's hesitation, wrapped the man in his own coat and supported him to the nearest surgery. The doctor said the canon had saved the man's life, but he himself caught pneumonia from exposure to the wind in his shirt sleeves, and died in three days fortified with all the last rites.—The Lamp.

EPISCOPAL MINISTER AND WIFE BECOME CATHOLICS

DR. PITCHER, LATE OF COXSACKIE, HELD SEVERAL NEW YORK PASTORATES

Rev. John A. B. Pitcher, D. D., and Mrs. Pitcher were baptized into the Catholic faith at Sacred Heart convent, the Bronx, Sunday.

In Orange, N. J., Dr. Pitcher was particularly prominent, taking a leading part in all civic matters and in the famous haters' strike defended the strikers vigorously. He was the rector there of All Saints' church, which was noted for its "High Church" service.

From Orange Dr. Pitcher went to Elmira, then to Rome and until June 1 last he was rector of the Episcopal church at Coxsackie. Then he resigned and with Mrs. Pitcher went to New York to prepare to enter the Catholic Church. As Dr. Pitcher is married, he cannot enter the Catholic priesthood. After a rest on his large farm at Adams, he probably will take up some kind of social service work.—Catholic Sun.

THE CHARM OF NEWMAN

The following tribute to Cardinal Newman is clipped from "The Study Table" department of Unity, of Chicago, a magazine of the Unitarian denomination:

"Like a voice from the unseen comes a new volume by Cardinal Newman, yet here it is; this time 'Sermon Notes,' gathered like precious leaves from scraps of paper on which the great preacher was wont to jot down the notes of his sermons after he had delivered them. He seldom used notes in the pulpit during his Catholic years and these jottings, gathered into a volume by the brethren of the Oratory, covering the period between 1849 and 1878, make a rare book. They are characteristic, for Newman never put pen to paper that did not leave an impress of his soul. What was the charm of Newman? Was it his demand for reality—and his mysticism? Perhaps; but for some of us it lies in his motto, 'Heart speaketh to heart,' and, though dead, he yet speaketh."

YOU CAN HELP

Two things we all can do to make converts:

1. Lead truly Catholic lives so that our neighbors will see our religion in action.
2. Spread Catholic books and newspapers among Protestants. Six copies of "Plain Facts for Fair Minds" or of Cardinal Gibbons' "The Faith of Our Fathers" can be bought and mailed to six persons in any part of this country for \$1. Branches of the Catholic Truth Society should be started in every village and city, so that members could give regularly 10 cents, 25 cents, 50 cents, or \$1 a month to the good work of circulating such books as these.

Many of our Protestant friends are kept out of the Church merely for want of knowledge. If they only knew it as it is, instead of as it has been erroneously represented to them, they would join it to-day.

Every Catholic should take to heart the duty that rests on him to propagate the faith.—St. Paul Bulletin.

A good action never perishes, neither before God nor before men.

CATHOLIC NOTES

Father Godefroid, a Belgian missionary, was among the victims of the Empress of Ireland disaster.

The Cause of Beatification and Canonisation of Sister Teresa of Jesus, the "Little Flower," has been formally admitted to the Sacred Congregation of Rites.

Pope Pius received in audience on July 1, about 500 American midshipmen, 25 officers and 50 sailors who are on the annual cruise of the Annapolis Naval Academy.

The French government has issued a decree suppressing fifteen religious congregations engaged in educational work. This means the closing of 127 schools and affects the education of thousands of children throughout France.

Monsignor Cerretti, formerly auditor of the Apostolic Delegation at Washington, and who was recently appointed Apostolic Delegate to Australia, will be consecrated titular Archbishop of Corinth on July 19 in St. Peter's. Cardinal Merry del Val will officiate.

The Right Rev. John Tholl, D. V., Bishop of Down and Connor since 1908, died July 4. He was born in County Derry in 1855 and was a professor in St. Malachy's College, Belfast, from 1878 to 1894. Before he was appointed Bishop he was parish priest of Cushendall, County Antrim.

Prince Max of Saxony is the only royal priest in the world. He is a brother of Frederick August, King of Saxony, and is a scion of a house among the oldest in Europe, which gave an emperor to Germany in the beginning of the tenth century. Prince Max is now preaching in Paris and was formerly a missionary in the slums of London.

The celebration of the seventh centenary of the birth of Roger Bacon, the Franciscan Friar whose learning was so marvellous, took place at Oxford University on June 10th. One of the delegates in attendance writes us: "The Bacon Celebration was a grand success and surpassed all expectations. Lord Curzon (the Chancellor of the University) insisted on being photographed alone in the midst of the Franciscan Friars who were present."

The celebrated Benedictine Abbot of Disentis, in the Diocese of Coire, Switzerland, is about to keep the thirteenth centenary of its foundation. The fetes commemorative of the unique event will be very splendid. The abbot was founded in 614 by St. Sigisbert, a compatriot and disciple of St. Columba, around a hermitage in the valley of the Upper Rhine. It remained independent Catholic Church. As Dr. Pitcher is married, he cannot enter the Catholic priesthood. After a rest on his large farm at Adams, he probably will take up some kind of social service work.—Catholic Sun.

Another Protestant clergyman has joined the Catholic ranks and makes the twenty-seventh minister in fifteen months. The latest convert is the Rev. Henry Vernon Moreton, M. A., a graduate of Trinity College, Dublin, who has recently resigned the curacy of St. Augustine, Victoria Park. He is well known in various London parishes and has served in fashionable parishes in Fulham and Notting Hill. He was received into the Church recently and it is expected he will study for the priesthood.

Since the wholesale conversion last year of the Anglican Benedictines in South Wales, close upon twenty five Anglican rectors, vicars and curates have been received into the Church in England, says Catholic Universe of London. With two or three exceptions, all are unmarried, and are, therefore, hoping to enter the priesthood. The Beda college, which is attached to the English College at Rome is already filled to overflowing with ex-Anglican clergymen, who are pursuing their theological studies.

At Aix-la-Chapelle is the tomb of the great Emperor Charlemagne. He was buried in the central space beneath the dome; but the manner of his burial is one of the most impressive sermons ever preached. In the death chamber beneath the floor, he sat on a marble chair—the chair on which kings had been crowned—and, wrapped in his imperial robes, a book of the Gospel lay open in his lap; and as he sat there, silent, cold, motionless, the finger of the dead man's hand pointed to the words of Jesus—"What shall it profit a man if he gain the whole world and lose his own soul?"

Dr. Agatha Doherty, who was mentioned recently as having been presented at court, is a fortunate girl. She is not only young, and of good appearance, but the fairies at her birth gave her ability. To the great credit of the lady herself, and to the honor of Canada, she has just been appointed senior house surgeon to the new Hospital for Women in London. On Dominion Day she began her arduous duties, and all Canadians who read this will wish their young countrywoman luck. She is, by the way, a Loretto Abbey girl, and a Toronto University M. B. Miss Doherty was one of the Canadians present at the Anglo-American Peace Centenary Ball.—London Letter to the Mail and Empire.

AILEY MOORE

MALE OF THE TIMES SHOWING HOW EVILS, MURDER AND SUICIDE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRELAND TOGETHER WITH MANY STIRRING INCIDENTS IN OTHER LANDS

BY EDWARD B. O. BRENN, D. D., DEAN OF NEWCASTLE WEST

CHAPTER XXIV.—CONTINUED

"Shall I ring for a cup of coffee then?" asked Frank.

"Thank you, I will take a cup of coffee," replied Father Tom.

The Rev. Mr. Korner poked the fire; filled his glass of wine and drank it. He then radiantly looked Frank in the face, as if to say, "I am ready."

"The priest very quietly said, 'Well, sir?'"

"You must know I am not a Catholic," said Frank, addressing Father Tom, "and in fact, I have been, or perhaps I should say had been, gradually sinking into indifference. I have been aroused, and I wish to tell Mr. Korner of a very recent event."

"Where did it occur?" demanded Mr. Korner.

"In the south of Ireland."

"You were present, sir?" said the clergyman.

"Yes," answered young Tyrrell.

"A young lady," Tyrrell continued, "had been constantly attacked by a huge rat. Night after night, and day after day, it assailed her."

"Well," said Mr. Korner, as if to demand, "what on earth of that?"

"It passed over the sea in pursuit of her, and was found again in her own abode on her return home."

"An 'obsession,'" remarked Father Tom, in his usual soft voice.

"Precisely so, reverend sir. The 'obsession' continued six months and a half. The girl's face and neck were one wound—one frightful collection of lacerations and scars. She had been driven mad. I saw her in that condition with my own eyes—black, torn, bleeding, and desperate."

"Well?" again said Korner.

"And I saw her well and happy?"

"Thank God," said the priest.

Frank. "The confessor of the young lady was accompanied by two other clerymen. And having by great exertion restored the poor thing, the room was prepared for the Mass. I must confess, Mr. Korner," he said, addressing the Protestant clergyman, "I felt subdued—awed in the presence of the invisible world. The room was not strongly lighted, and it was a dark November day; and when the candles were placed on the white covered altar, and the large Mass book on the right-hand side, and the shining chalice in the middle, and the priest stood there clad in white, and the poor pale girl knelt before him, and he commenced, in the language of departed generations, the 'Judica deus, Judge me, O God! I felt like one going to stand his trial for eternity.'"

The Catholic clergyman crossed himself involuntarily; the Rev. Mr. Korner gave the fire a poke.

"At the close of the Mass," Frank continued, "the young lady received Communion; for she had never, you know, ceased to be exceedingly religious."

"Very good," said the priest.

"Shortly after, the 'exorcism' commenced. Turned towards the lady, who knelt before him, while he stood witness of the deed, the clergyman took a large book in his hands, and with a look like one who commanded earth and hell in the name of God, he raised his right hand aloft, making the sign of the cross. Then he 'commanded' the spirit to be gone, 'in the name of the Father, and of the Son, and of the Holy Ghost; then he announced that the 'mystery of the Cross,' the faith of the Apostles, and the blood of the martyrs, commanded the evil one's departure. He adjured the demon, 'in the name of the immaculate Lamb; he cried aloud that the 'Word made flesh' commanded the evil one to fly; Jesus, the Nazarene, commanded it; and Jesus, born of the Virgin.' She, the girl, fell on the floor—pale, cold and rigid she was; and then she shrieked—such shrieks as I never had heard or imagined. Convulsions followed so terrific, that five women were unable to keep her steady by their weight; she raised them off the floor, as children are raised by their nurses."

Father Tom shook from head to foot, and Mr. Korner snuffed the candles.

"I remarked," continued Frank, "that when the 'adjurations' were pronounced, the most terrible effects seemed to follow. The girl shrieked then, and tore away through the women who held her, as though she was flying from the embrace of fire! An amiable-looking clergyman, whom I now well know, suggested to the Exorcist to change the 'adjurations,' and the strong expressions, which appeared to produce these effects, and to use some indifferent Latin words in the same tone of voice. I thanked him from my heart—for the thought just struck me; not that I was savage enough to doubt the poor sufferer, but people, sir," he said, turning to Father Tom—"people will look for perfect satisfaction. Three times the priest pronounced the words of his ritual, and at each adjuration she appeared as if suddenly flung into hell; between each of them he pronounced some rules of syntax, precisely in the same tone, and she lay apparently calm and exhausted."

"Thank God!" cried Father Tom, in ecstasy.

"Hem?" cried Mr. Korner.

"I remarked precisely the same effects, apparently produced by blessed water," continued Frank, "and the same good priest was determined to tranquillize me, it would appear. When the effects had been produced by the blessed water, he substituted common water; and I assure you, on my honor, no change whatever followed the use of it. The clergyman then returned to the use of the blessed water, and having cast it upon her, she shrieked and bounded with the power of ten devils. This experiment was repeated three times, and each change from one water to the other was followed by precisely the same change of effects."

"Well, the upshot was?" said Mr. Korner.

"The young lady remained calm, tranquil and happy, and has so continued to this hour."

"Where does she live?" asked Korner.

"Well, pardon me; but I like to know dates and persons."

"No difficulty regarding her," said Frank.

"How?"

"You have travelled with her to-day."

music and song of jubilee swelled up to heaven from church, chapel, street, and square. The population now rushed to the altars; feet to sing canticles of thanksgiving, and then in tens of thousands thronged the public ways from morning till late evening, giving expression to an enthusiasm which indulgence seemed only to strengthen. How magnificent Rome looked on that day! and how beautiful it was to see her gathered around the Sovereignty of nineteen centuries, and praying to the Mother of the Church to preserve it forever. Viva Pio Nono! was her cry; and the name in whose virtue she prayed for the chair of Peter was the name of the Virgin Mary.

Just three months and one day had passed over since the death of Gregory XVI.; and even those who beheld the gradual operation of the Papal counsels wondered at the changes which had been wrought already. Prosperity seemed to have entered every home, and happiness to have entered every heart. Conspiracies were no longer apprehended, and prisons and punishments no longer feared; confidence in the present and hope in the future seemed to inspire commerce, industry patriotism and religion.

Only six or seven weeks had passed since the Supreme Pontiff had opened the prison doors to proclaim liberty to the captive, and stood on the frontiers of his kingdom to welcome back the exile. He longed to embrace the repentant children who pleaded the love of Rome for the violation of their allegiance, and who, having been taught by experience the folly of treason, had sought the opportunity of expiating their crime by service to their country.

And the father of the faithful had good reason to be gratified at his magnanimous resolution, and at the apparent devotedness with which the prodigals knelt around his throne. No form of promise was sufficient for their contrition, and they resorted to the most extraordinary declarations, in order to satisfy the passionate ardor of their gratitude. One swore "by the head of himself and his family" to be faithful; another that "he would spill the last drop of his blood" for the Holy Father; another renounced his place in Paradise, if ever he proved unfaithful to the oath of honor which he had sworn; and the famous conspirators, Henzi and Galletti, became so affected that, language being denied to them, they expressed their feelings in the deep sobs of manhood.

The Piazza del Popolo upon that day spoke eloquently the enthusiasm of "the people," after whom it has been named. At early dawn were seen the outlines of a triumphal arch, more beautiful and majestic than that of Constantine; and as the growing light expanded the arms of the grand arch, the figure of Pius IX. stood revealed, crowning the representations of "Hope" and "Victory,"—with "Justice," at his right hand, and surrounded by the emblems of "Art," "Industry," and "Commerce." Facing the long and magnificent street called the "Corso," was the inscription:

HONOR AND GLORY TO PIUS THE NINTH, FOR WHOM ONE DAY SUFFICED TO GIVE CONSOLATION TO HIS SUBJECTS AND TO ASTONISH MANKIND

And on the side which faced the gate of the Piazza, the grateful soul of Rome announced that this arch was to give honor "To Pius the Ninth, thirty-one days of whose wonderful pontificate would be sufficient to accumulate glories upon the most protracted reign; who, by a spontaneous act of magnanimous clemency, destroyed the ancient hatreds of party, planting the standard of peace upon the Church of Christ; Rome, mindful, grateful, applauding, dutiful, dedicated (this arch) on the 8th day of September, 1846."

One of the first who came to view the pageant was a gray-haired man of sixty-six or more. He was soon followed by a younger and more powerful looking person—that is, by a man of forty-two. This latter was muffled in his cloak, and his hat was slouched over eyes characteristically large and flashing.

Although not yet 5 o'clock in the morning, the Piazza commenced to fill. Strangers appeared anxious to be near the spot which was to place the Pontiff in the heart's affections of Rome, and where Rome was to glory in crowning her son and sovereign. The fair haired German, the grave Spaniard, the ever active, apparently impulsive, but still resolute Frenchman; the Englishman, with folded arms, looking reservedly, and ever so little contemptuously at the whole people and preparations; and the Scotchman, calculating the probable cost at which he might pick up many things belonging to the triumphal arch, in order to present them to his friends, or any others who could pay a fair price for his trouble and success; all were there gathered.

At 7 o'clock the blazing glory of an Italian sun flung its wreaths of golden light around a scene which Rome had never before beheld, and which it is probable her future history will not equal. The Pinchin hill is on the left of the Piazza, and from its lofty eminence tens of thousands look down in expectation upon countless thousands below; while these again, gazing along a street of palaces, contemplate the thousands gathering still, who, with radiant smiles and hearty cheers, pass under the flowered archways which span the street—away, away, as far as the eye can reach. The Contadini, in their

romantic costume; the women and girls in their veils of pure white; and the men with their turned-up hats and the flaunting feathers or gay flowers; the black gowns and broad beavers of the clergy; the shaven crown and brown habit of the monk, the long-bearded Capuchin, the pale and severe Jesuit, the white-robed Dominicans, the young and fresh students from the universities and colleges, the assemblages of men from every clime, and the sounds of every tongue, at once reminded you that you were in the capital of the human race and the Christian religion, and that the rule of the Messiah was from "the rising to the setting of the sun," and "from sea to sea."

The man mentioned above got very near the triumphal arch, and was anxiously gazing on the various inscriptions, occasionally turning to some one near, particularly to the younger or middle aged man whom we have introduced to the reader. Having succeeded in satisfying his curiosity, he began to look about among his companions, many of whom he questioned as to where the Pope would stand, and the exact route he would take, and the number who would immediately surround him; in fact, the old man was so curious, and so precise, that had he been younger, or Pio IX. less popular, he might have endangered his liberty by his extreme curiosity.

"You are very inquisitive," said the man in the cloak.

"Poor Imola!" was the old man's reply.

"You are from Imola?"

"Not exactly, but I know it well—very well," said the old man.

"You saw Pio IX. there?" remarked another.

"Every one that was poor saw Monsignore Mastai—poor Imola!"

"Ah! he was very good," remarked a young woman.

"Per Bacco!" said the old man "he was poorer than any beggar in Imola."

"Really?"

"Really? why, cara mia, he often wanted his dinner."

"His dinner!—Monsignore Mastai—that is, our Holy Father want his dinner!"

"Not two months before he became the head of the Christian Church, he sold his clock to entertain a guest—he had not the price of a flask of Orvietto."

"Dio Mio!"

"Beyond doubt," said the old man; "and he found his majordomo thrusting the butler out of the house for the loss of his last silver cup, which he himself had stolen and made away with."

"Made away with?"

"Yes, per Bacco! the monsignore had got it sold and given the price of it to the poor, unknown to the majordomo; because, you see, monsignore had nothing else to give, and the majordomo thought that his fellow-servant had stolen it."

mother almost got well, and I got my cross, my darling cross, again."

"But the Pope?" asked a young and handsome man, a foreigner, who had joined the group just as the commenced her narrative.

"You shall see," she said; and with a care quite reverential, she drew forth from her bosom a silk pocket-book, evidently made for a special purpose, and deliberately undoing various strings, she produced a neatly-folded note, containing the following words:

"My dear daughter—You were right to hope in God; He never abandons filial piety. You are right to hope in Pius IX.; he will take care that you and your mother shall not die of hunger."

An amiable-looking Englishman offered the girl a hundred Roman crowns for the document; the creature reddened to the temples, and her eyes flashed—it was only momentary, and then, in a calm, low, though majestic tone, she replied—

"No, signore, I thank you."

The old man and the man in the cloak seemed inclined to take the offer as an offence, but they only gave vent to their mixed feelings by crying at the top of their voices, in chorus, "Viva Pio Nono! Viva Pio Nono!"

In a moment the whole crowd took up the note, and "Viva Pio IX.," thundered from thousands of voices in the Piazza; then it was taken along the crowded Corso, until on and on it went to awaken the repose of the Via Sacra, and finally to rest in the old arms of the gigantic Colosseum.

We would fain dwell upon the pageant, and upon the heaven-like man that gave it soul. The thunders of St. Angelo were only a mimicry of the roar of human enthusiasm, and military pomp faded in the midst of embodiment of national love, such as never met the eyes of a conqueror. When his Holiness appeared, heaven seemed to have opened, and the flowers of paradise seemed to rain on his way. He looked like one carried along by the very force of popular devotion, and he seemed a vision of heaven rather than a fellow sharer of the busy life around him. For Pius IX. looks almost transparent in celestial brightness, and his smile is something which never has been seen only on his face. The heart of the Father yielded in the midst of these wonderful scenes, and the Sovereign Pontiff wept. Did he, like Him of whom he is the viceregent, see the chalice of the future in the glory of the present? Alas! perhaps he did!

TO BE CONTINUED

FAY'S TOMMY SAVAGE

At one time it seemed to Fay that nobody in all the wide world belonged to her. She was then one of the girls working in the Hillis department store.

She first saw Tommy Savage one morning soon after the observation tower had been built. Crowds of shoppers and sightseers filled the store that day; but, Fay, at her counter, was very lonely.

Fay sold baby things. She liked the counter, because she loved babies. In her old home at Mapleville, she had often been invited to parties; but when those entertainments took place at a house where there was a baby, she almost always slipped out of the parlor in order to see the child put to bed. No game for young people could be so delightful to her as that of rocking a baby in its little nightgown.

There were no babies at the house where she worked; and of course she could not stop to play with those she saw in the street. When she first came to the city, she thought that people would soon begin speaking to her, and would then ask her to their houses; that was the way people did in Mapleville. But at last—that morning when she was very lonely—she said to herself:

"Well, I guess I'm not going to make friends here at all."

She had just put away some pretty little undershirts, which had been strewed over the counter. As she closed the book, she turned; and there was Tommy Savage.

He was laughing and jumping so that his mother could hardly hold him. He smiled at Fay in such a friendly manner that the girl laughed. He was a baby with blue eyes and curly golden hair.

There she found Tommy Savage. With him, besides his mother, was a boy of eight or ten years old.

"Mrs. Savage was saying to the boy, 'I think I'll have my lunch now. Hal. You watch Tommy. Mamma'd take him to the table, only he will snatch the dishes. Aren't you ashamed Tommy?'"

Tommy crowded, as if he had been complimented. When Fay drew nearer, he made a leap, and got both fists full of her pretty hair, near the blue satin band. She and his mother laughed, while Mrs. Savage gently freed Fay's hair from the tiny fingers. "I'm afraid they ought to be slapped!" she said.

"Oh, don't!" cried Fay, quite in distress. Then she added, eagerly, "I couldn't help hearing what you said about going to lunch. I'd love to keep him for you."

"Why, thank you!" Mrs. Savage answered. "I'm sure it's ever so kind—but this is his little uncle. He's been to lunch, and he'll take good care of Tommy. Won't you Hal?"

Although Mrs. Savage was so gentle and sweet in her manner, Fay could see that she did not like to have strangers touch her child. The feeling of loneliness swept over the girl again.

"But it's very silly of me to feel that way," she thought. "For all she knows, I have been exposed to scarlet fever or something—I couldn't blame her!" After deciding that she must not speak again to Tommy, Fay walked to the other side of the porch.

Suddenly Fay looked down, past all the twenty stories, to the street where the trolley cars ran. Until then, she had not realized how far it was. She felt along her spine the strange shivering that always came to her when she looked down from a high place. For a moment all the color went from her cheeks.

As it was the luncheon hour, no one else had come to the porch. Hal and the baby remained where they had been left. When Fay turned toward the staircase, she heard a squeal of excitement from Tommy Savage.

In some way, Hal had managed to lift the heavy baby to the flat top of the wooden wall. Holding him there, he was trying to make Tommy see the trolley cars, far below.

Fay checked her scream; she knew she must not startle them until her arms were round Tommy. "But then I'll tell that boy a few things!" she thought, and took one step toward the children.

Tommy Savage made a sudden leap outward. Hal shrieked.

"Don't dare let go of him!" cried Fay. "Hold him till I come!"

"I can't!" With that, Hal fell backward to the floor. The baby was gone.

"He wouldn't s-sit still!" wailed Hal.

Fay shut her eyes a moment. Her mouth worked curiously; she was afraid to think of what had happened, and she did not want to see. But something drew her to the wall and made her look over.

Her heart beat very hard; there was a sharp pain in her chest; she could not breathe as she looked down. From the observation porch the roof, glossy with paint, sloped downward and outward, on all sides, to a cornice and a gutter. There the main wall of the tower began. When he fell from the porch, Tommy would of course roll down the roof to the gutter. Then—

He was nowhere in sight. From where she stood everything looked blurred and strange. Overhead, the shower gathered rapidly; the clouds were dark and she heard thunder. Far below her, near the street, in a mesh of electric wires, she could see something hanging, white and limp.

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remembered Tommy, and after a moment got her breath again and went on, a little too quickly, but very quietly—a slight brown-clad figure against the wall of the great tower.

Far below her, on the sidewalk, a man craned his neck to look at the tower. Along the light scaffolding, near where the roof began to slope upward to the observation porch, he saw something creep like a spider. And he wondered what it could be.

The platform was a frail structure, but it bore her slight weight, and she reached the baby safe. At once she freed him from the book. His head had been hanging down, so that he could not breathe easily. When Fay freed him, his breath came with a wail. His tiny arms clung to her; he sobbed like a grown-up person, and hid his face against her.

She kissed his curly head. "I've got you, baby love," she murmured. "I won't let the baby fall."

She felt as if they were quite safe, waiting for some one to come. Below them was the second scaffold, on which the men stood working.

Below that she tried not to think of the dizzy way down the street.

The platform on which Fay stood sagged ominously, but with the heavy child in her arms, the girl did not dare to move. There was a spatter of rain, and lightning played across the sky. When she felt the wind again—a first faint brush on her face—she put her head down and hugged Tommy Savage.

The noise of the wind kept her from hearing what happened above her. One of the janitors of the store had made his way, by the aid of rope, down the sloping roof to the cornice. He pushed a queer ladder out above her, and made it fast at the edge of the roof. Then he crept along; but for fear of starting her, he did not speak until he was very near. "Don't get scared, lady; just hand the baby here to me."

In that high wind she could hardly lift Tommy to the man's arms; and Tommy screamed and clung to her. But the janitor dragged Tommy's little hands from the girl's neck.

"You stay right where you are, lady," he said; "don't try to climb back. I'll be right here again for you." And then Fay was left alone.

The wind swelled to a gale. The weak platform swayed ominously. She clung with her hands until she saw that the whole thing would go. Then she managed to slide down to the scaffolding on which the men had stood while at their work; she bowed her head before the wind.

When she looked through the flying mortar dust, the platform on which she and Tommy had been was gone. For the first time since she had reached the baby, she began to think about falling. She tried to stop thinking of it, but could not. "Now, I mustn't look down!" she said to herself.

Then—partly because she was trying not to do so—she did look down. She saw a restless, black crowd of people, so far away that they seemed to be in another world. She grew dizzy and ill.

"I can't hold out longer," she thought. "In a minute I shall let go." She clung hard to the scaffolding; but everything grew dark, and then went whirling about as if in a wind storm.

At last she felt the scaffolding—or her hands—gave way, and she knew that she was falling. She tried to catch at pieces of wood, but they all seemed to give way. She went down rather slowly and softly, she thought, like a feather. She passed through the mesh of wires, and began to wonder when she should strike the ground. Then the shock came; and for a minute she knew nothing at all.

When she recovered her senses, there were people all about her; she was lying flat on a pavement or floor.

"Oh!" she said. "Am I hurt? I fell all the way from the top of the new tower."

Someone laughed. "I guess if you had, you wouldn't have anything to say about it. No, you didn't fall. When the janitor got to you, you were holding that scaffolding as if you'd never let go—he had to drag your hands away."

Fay closed her eyes to think it over. After a moment she laughed, and they helped her to her feet.

A woman, with tears flowing down her face, ran up and threw both arms around her. It was Tommy's mother. "Oh, I'll always love you!" she cried. "Tommy and I can never, never pay you back!"

Somehow, after that, the baby was often spoken of as "Fay's Tommy Savage." And after that, too, Fay never lacked for friends.

MANY DISCONCERTING VARIETIES OF PROTESTANTISM

The following statement is published by the Rev. Roydon Keith Yerkes, S. T. D., rector of the Church of the Transfiguration (P. E.), Philadelphia, and instructor in the University of Pennsylvania.

"It has been well suggested that a strongly united Church can best exemplify to Christendom what she means by Christian unity. It is equally well known that that Church is not the Protestant Episcopal Church in the United States of America, which contains doctrines, disciplines and worship not only varied and diverse, but in many instances almost opposite. Even the construction of our churches varies from a close copy of a Roman Catholic Church to a bare meeting house, without altar or cross."

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"A stranger, seeing a strange church in a strange town, knows not what kind of service to expect in that church the next Sabbath morning, or what kind of religion will be taught in the sermon he may hear. If he would send his children to Sabbath school, he knows not what kind of lessons they may be taught. They may be taught that there are two sacraments, or they may learn that there are seven. They may be pressed to go to confession, or they may be warned to stay away. They may be instructed that Christ is present in the elements of the Holy Communion, or they may learn that He is absent from them. They may be taught to genuflect, or they may be told that it is wrong to genuflect. They may be told that they must receive Holy Communion fasting, or they may be told that this is nonsense, and that they should eat their breakfast first. They may be instructed that there are certain celebrations of Holy Communion where they should not think of receiving, or they may be taught to absent themselves from the service unless they expect to receive. They may be taught to visit the reserved Sacrament, and there to say their prayers, or they may be told that this is idolatry. They may be prepared for confirmation at ten years of age or wait till seventeen. In other words, the stranger in a strange town must first learn what kind of Protestant Episcopal church is in that town before he knows aught of the type of religion to be found within its walls."—Providence Visitor.

WHAT THE MONKS DID!

(BEING A DIALOGUE BETWEEN A SCHOLAR WHO KNEW SOMETHING AND A PROFESSOR WHO KNEW IT ALL)

There was once a professor, who used to close his lectures with the pathetic words "Priests and monks are good for nothing; they always hated science, art and progress; their schools are poor and all the books published by Catholics are of no value and when a young man cannot become anything else, he studies for the priesthood."

One day, after school, a student by the name of "Sepp" called on the professor. Sepp was a bright and intelligent young fellow and could not be easily bluffed. He went to the professor's room and said gently: "Professor, I have some difficulties that worry me ever since I attended your lectures. Will you kindly help me to remove them?"

"Why not, dear friend, with the greatest of pleasure. Certainly I will."

"Only some questions, professor. Who preserved for us the classics? How is it possible that those valuable writings of the Greeks and Romans did not get lost during the barbarism of the dark ages?"

"Monks copied them, and thus they have been saved."

"What, Professor! Monks you say, copied them?"

"Yes, my friend, and especially the Benedictines."

"So monks copied the old codes and saved them for us. Indeed, that must have been a very troublesome work. Was it not? And probably many a monk caught consumption from the library dust? Well I am surprised. Strange times and curious monks to spend their lives copying letter after letter from Livy, Caesar, Cicero, Virgil, Ovid, Homer, Demosthenes, etc. And how those codes look! Carefully written, just as if painted, and the initials are, in fact, a fine piece of art. Oh, these monks—wait, professor, is it true that without priests we would not have a Columbus and a Vasco de Gama? A monk, Fra Mauro, history tells us, made that costly map which gave Columbus the first impulse to the discovery of the New World?"

"It is true, but somebody else could have drawn such a map, too."

"Of course. Why should the monks and priests alone have those great ideas. Listen, Professor, I also read that the Pope introduced the graceful Arabic figures in arithmetic and abolished those clumsy Roman characters."

"Well, my boy, Pope Sylvester II, introduced them, but somebody else could have done the same thing if the Popes were not always so ambitious!"

"Again history teaches, that a monk invented the telescope and the microscope, but this hardly can be true? The monks want to claim all inventions."

"Well, my boy, it is believed by many authorities that the theory of both the telescope and microscope was known to the Franciscan Roger Bacon, but remember, he was an ex-

ception and what we style a "modern" Franciscan and not one of those bigots and cow-herders."

"He died in 1292."

"He then, was up-to-date very early, wasn't he? Besides this, Professor, not long ago I read of the man who first taught that the sun is stationary and the earth revolves about the sun and even you, Professor, do not know whom I mean?"

"Copernicus, I suppose."

"No sir. Copernicus was not the first one. Before him the Bishop of Ratisbon, Regiomontanus, was teaching that theory of planetary revolution."

"That may be possible."

"Excuse me, Professor, why do we call the age in which literature, arts and science flourished the golden age of Leo X?"

"Why? Because Leo X. was an ardent admirer of classic literature, and a magnanimous patron of the arts and sciences."

"You don't say? Leo, a Pope, and at the same time took a great interest in fine arts. Well, I declare!"

"It seems to me, fellow, you are fooling me."

"Not at all! Those are only doubts, intolerable doubts. I would kick against the monks if I had reasons, but these doubts do not let me rest. Now, Professor, is it true that the first free schools were opened by de La Salle?"

"Yes, by the Frenchman, de la Salle."

"I understand you mean to say by the Catholic priest de la Salle. And the first monk who cared for the deaf mutes—was not that the Spaniard Pedro de Ponce, and after him the priest L'Epée?"

"Yes; and now stop, you block-head!"

"Don't get hot, Professor. It is not our fault that history is full of the 'Black Devils.' Moreover, I read that a monk by the name of Schwartz invented gunpowder; the monk Guido d'Arezzo the gamut, and laid down the foundation for harmony; a monk from Bavaria the process of glass painting; the Jesuit Secchi is especially distinguished for his discoveries in spectroscopic analysis and in solar and stellar physics; the Jesuit

"Shut up. You are guying me. Do not take me for a lightning rod?"

"You're right, you're right, Professor! The first lightning rod was not made by Franklin, but it was invented by the Premonstratensian monk, Divisch. You can read that in any up-to-date encyclopedic."

"For heaven's sake, hold your tongue. You are too talkative."

"Ah, the greatest polyglot of modern times was Cardinal Mezzofanti. He was a talker! He knew only seventy-eight languages and dialects, and talked fifty-six."

"That'll do, you silly goose. Get out of here."

"In what direction? The deacon Flavia Gioja, who improved the compass about the year 1300 could certainly tell me."

"What's the matter? You're getting the brain fever, fellow."

"What if I have the brain fever, go get the fire engines which were first introduced by the Cistercian monks, and the Capuchins were down to the seventeenth century the first freemen of Paris."

"If you don't shut up now, you'll fly out of the window, you infernal rascal."

"In aerial heights, oh, truly. The first balloon was made by the monk, Berthold Guesnac, sixty years before Montgolfier. In 120 this monk ascended with his balloon in the presence of all the lords and courtiers of Portugal. What do you clean your eyeglasses for, Professor? They are also an invention of the 'Black Devils,' and were invented in the thirteenth century by the Dominican Alexander Spina. Are you in a hurry, that you look at your watch? You shouldn't do that, because it is an invention of the priests. The first clock is from the ecclesiastical writer Sassiilidrus (505), but his invention was improved upon by Sylvester II, whom I mentioned before. The first astronomical clock was made by the Abbot, Wallingford, in 1316."

"Now, I'll go. I see your hot, Professor, and the gas lights down town are turned on. Oh, yes, Professor, I almost forgot to tell you that the Jesuits invented the gas lights, this 'nato lucifuga.' Without any doubt, the Jesuits invented and introduced it in 1794, at Stonyhurst, England, and the Jesuit Dumm established the first gas company in 1815 in Preston. Now good-bye, Professor. Kindly excuse me. Oh, I see you bought a new bicycle? By the way, the first bicycle was built by the Priest Pianton, in 1845. Good night, Professor. Excuse me once more, and don't kick any more against the monks and priests. Goo-goo eyes may work all right on

boys and girls, but they have no effect upon me, for unhistoric facts. Veritas vincet. The next time we'll talk about Catholic books."

Once more Sepp said "Good-night," but the Professor did not thank him.—Catholic Columbian.

"IF YOU CAN'T SMILE"

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places; and if you can't smile, don't go in."

"If you can't smile, don't go in!" It is good advice for others than hospital visitors. Who is beyond the ministry of a kindly smile? It is a tonic to the discouraged. It helps the little child who makes the world hold so much that whom the world cheers the aged who find life un-speakably lonely. As King Arthur's

court was built by music, so the happier life we all hunger for here upon earth is built in large part by the cheerful faces we see as we bear the load appointed for us.

Smiles are as indispensable to true success in life as money, mind and might. Not in hospitals only, then, but in the home and on the street there is a call for the kindly, sunny smile. The way to have it is to get the heart right with God and then turn the eyes to the light, for the smile that helps is the smile of heaven-kindled joy and hope.—St. Paul Bulletin.

Our judgments are inspired by our acts, more than our acts by our judgments.

It is better to be rebuked by a wise man than to be deceived by the flattery of fools.

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LONDON, SATURDAY, JULY 25, 1914

STATE MORALITY

In Canada there are many who envy the United States their "national" system of schools. So that the working out of our neighbors' national system is of no small interest to Canadians. The State has no religion. Stateschools, therefore, must be free from all religious influence. That is the principle in which the American citizen glories. It may be lived up to, it may be departed from in actual practice, here, there, or anywhere; but as a principle it is firmly held, as the only working basis on which an agnostic state can hold the balance even between contending sects and warring philosophies. The Jew, the Mormon, the anti-Christian Socialist, the agnostic, as well as the Catholic and the Protestant, must have each his religious or irreligious sentiments respected. As for morals there is no logical standard that may be considered except the laws of the State. In a supposedly Christian country Christian faith and Christian morals are necessarily excluded from the schools. Excluded in principle: in practice many would if they could legalize the teaching of Christian morality to some extent; but this is illogical, and inconsistent with the basic principle on which the national school system rests. If Christians have any such right, then others have similar rights. And there are a great many others. So instead of Christian morality based on and sanctioned by religion we have all sorts of faddists proposing all sorts of fads. And the greatest of these is sex hygiene. Miss Phelps, Professor of Physiology in the Michigan State Normal College, at Ypsilanti, has just been lecturing on this subject before the Ann Arbor Chataqua.

Ann Arbor, Mich., July 10.—"Tell the true story to children before they have reached their fifth year, and make them familiar from the first with the nude of each sex."

The little savages would then be prepared for the higher sex studies of the kindergarten.

"Children of both sexes, and adults as well, should bathe and dress together freely, frankly and without prudish apology," said Miss Phelps, and she expressed the opinion that pictures and statues of the beautiful nude should have a place in homes where the adults can show the right regard for the body.

"In all ways the body must be respected and honored," said she, "but not tampered with or oodled."

The Professor of Philosophy in the Michigan State Normal College, though she is a spinster, evidently possesses one indisputable qualification for the apostolate of the new morality—she is no prude. When the State enacts legislation making this substitute for Christian morality and Christian modesty legal, perhaps obligatory, no narrow-minded religionist can complain. This is a matter of health which falls within the province of the state.

Like all modern faddists who rail against dogma and scout the idea of infallibility of Pope, or Church, or Bible, Miss Phelps never doubts her own infallibility and dogmatizes thus:

of right living." Right living! Why not? In these days of platitudinous pulpit utterances, and easy-going surrender of individual rights and liberties, to assert the rights of parents in the matter of the education of their children is treason to the state; to assert the claims of religion and the rights of God is an attack on the glorious system of state-schools where Catholic and Protestant, Jew and pagan, bond and free have equal rights. Offence must be given to none—unless, perhaps, he be superstitiously attached to beliefs and practices which the age has outgrown.

Miss Phelps said that it was impossible to go into a third or fourth grade of any public school and not find practically every pupil resorting to abuses.

We do not know just what experience Miss Phelps has had. But she probably did not get to be Professor of Physiology in the Michigan State Normal College without considerable experience in the state schools. While she discloses the conditions and proposes her remedy those who call themselves Christians are keenly alert in defense of the principle of "separation of Church and state." No religion in the schools! It is unconstitutional.

However there is hope unless the goddess school has altogether obliterated Christian conscience.

Protestants who are sincere Christians are coming to realize the truth which a God-fearing Methodist and patriotic American thus fearlessly expresses:

"I have said that a century and a half of eugenics would leave the Catholic Church alone in the field. A century and a half of the goddess school would leave that same church in complete possession of Christianity; and such a school as Spargo says will be compulsory under Socialism would put that church to the necessity, under which the early fathers labored, of resorting again to the catacombs in order to protect the faith from a hostile world. I have little respect for the strength of faith of those members of my own creed who fear the triumph of another church as a result of religious teaching in the schools; and I have little respect for their judgment, for it is plain to me that Catholicism can stand up against a state-supported educational system from which God is excluded and equally plain that Protestantism cannot, and that the result of the public policy so many Protestants now blindly support will be a complete extinction of their branch of Christianity and a division of the world of opinion between Catholicism on the one hand and atheism on the other."

READING THE GOSPELS

The following paragraph from the Congregationalist ought to help a little to dispel the mists of prejudice and ignorance created by the persistent calumny that the Church is opposed to the reading of the Bible. Of course the fact needs a little sugar-coating, which is provided for the Protestant palate by the Congregationalist. Even thus sugar-coated we should be surprised to see it in some of our other religious contemporaries:

"The activities of the Bible Society in Brazil are forcing the Roman Church to a counter-publication, at least of the Gospels. These are provided with notes warning the people against Protestantism. The one authorized by the Cardinal Archbishop of Rio Janeiro in 1912 has on its preface these sensible utterances: 'Friend, open this book and read it. Take care. Do not let it remain only on the shelf. If the Gospel of God should be an unknown book, with all certainty the God of the Gospel will be an unknown God.'"

In November, 1893, Leo XIII. of pious memory granted indulgences to all who would read daily for at least a quarter of an hour the Holy Scriptures.

We have before us a decree of Our Holy Father Pius X. granting special indulgences to sodalities for promoting the reading of the holy gospels. The opening paragraph runs as follows:

"How profitable is association for promoting the constant reading of the Gospel is shown by the remarkable fruits which have followed from such association. The societies for this purpose which have hitherto arisen with the encouragement of ecclesiastical authority are seen to be fructified by heavenly blessings."

The objects are stated simply and directly (1), to read frequently and if possible every day part of the Gospel; (2), often and opportunely to recommend this practice to others; (3), to recite frequently the invocation: "Grant, O Jesus, that we may obey Thy holy Gospel."

The use of notes to explain passages difficult to understand or liable to be misinterpreted has this scriptural justification:

"And account the long suffering of Our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you. As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures to their own destruction." (II. Peter 3: 15, 16).

Talking about notes, what are the sermons from Protestant pulpits but explanatory notes on the Gospel or other Scriptures?

We admit that sometimes preachers are guileless of scriptural note or comment.

ORANGE ORATORY

Occasionally a reader sends the local paper containing the oratorical eruptions usual around the twelfth of July. Usually Catholics look on these and all other phenomena of the glorious twelfth with the quiet indifference of the stalwart Cornishman who took good-humoredly a beating from his wife. "It pleases she and it don't hurt I," was his philosophical explanation.

The Rev. Richard Lows in St. Paul's Episcopal Church, Toronto, preached a typical Orange sermon with this variation:

"Pointing to the activity of the Church of Rome and the advance of Roman Catholicism in Great Britain the speaker declared that that Church had made greater strides toward power, and showed a greater increase in membership during the past ninety years than in the preceding three hundred."

The waning power of the Catholic Church is the usual consoling view taken by the Orange orator. The last ninety years were only beginning when Macaulay declared that the Catholic Church had made greater conquests and expanded more rapidly since the Reformation than before that period of great defection.

Despite opposition of all kinds and defections great or small we know the Church of Christ goes steadily on to the accomplishment of her divine mission. "Teach all nations, and behold I am with you all days, even to the consummation of the world."

THE NATIONAL EDUCATION ASSOCIATION

The gathering together of representatives from all the States in the American Union to discuss matters of educational interest is a very important educational event. It can hardly fail to broaden the outlook of some and check the extravagance of others. It must necessarily give an indication of the trend of thought and practice amongst those who are largely responsible for the public school system of the United States. This year, the annual convention of the National Education Association was held at St. Paul, Minnesota. Before us lie newspaper reports of two different sessions. They are interesting and may be instructive.

On July 10th we are informed that Dr. J. E. Francis, Superintendent of Schools, Los Angeles, Cal., vigorously attacked the present school system, denounced the inefficiency of the average teacher, and characterized as soul-wreckers "certain powerful interests that are blocking all forms of educational progress." A formidable indictment surely, even if we are left somewhat in the dark as to the identity of the "powerful interests." Here, however, are his very words:

"Our public schools of to-day," said Dr. Francis, "are namby-pamby places to which we go because it is the custom, and some of us become good citizens in spite of them. The purpose of education is to make us scholars enough so that we may separate ourselves from the common herd. Teachers who train a child to believe that he cannot be respectable unless he is a professional man are a menace to society."

Dr. Francis was accused of sensationalism by some leading educators but "the storms of applause which interrupted him at every sentence were indicative of the general attitude of the delegates."

Had such a criticism been uttered by a Catholic it would be used for generations as incontrovertible evidence of the old familiar charge of ignorant fanatics that "the Catholic Church is opposed to the public school." Nevertheless the Superintendent of Schools in Los Angeles met with vociferous applause from the delegates to the National Education Convention.

We have, perhaps in less vigorous terms, criticised our own schools on

precisely the same lines. The elementary school curriculum is so arranged as to prepare pupils for entrance to high schools. Less than 10 per cent. enter the high schools. The high school course, in turn, is subordinated to the preparation of another small proportion of this 10 per cent. for university and professional careers. Hence we are in agreement with Dr. Francis as to the effect of such a system.

"Schools are all wrong, because they give the credit to the captains of things, not to the stokers."

We, however, emphatically disagree with his proposed remedy.

"When the teaching force is allowed to make its own judgments and stand on these judgments, we will have different boys and girls."

To give the "inefficient average teacher" *carte blanche* is a bit advanced even for the public school fetish worshipper. The schools already have passed into the hands of women; the people must have some control or another generation might see them pass into the hands of suffragettes; or other modern types such as Miss Phelps, Professor of Physiology in the Michigan State Normal School, might dominate the "teaching force."

"We are dragging out the souls of our boys and girls by telling them to learn so many pages a day of matter that means nothing to them in practical life."

The hall rang with applause when Dr. Francis shouted:

"God bless the girl who refuses to study algebra—a study that has caused many girls to lose their souls."

Continuing, he said:

"Give our girls courses in costume designing instead of mathematics, and life and art and morality and Godliness will mean more to them. There is more art in one well-selected and well-made garment than in all the art galleries of Europe."

These flamboyant pronouncements are characteristically dogmatic. The failure of the school without religion is evident even to those who will not admit the fatal defect. They would turn the educational ship in some other direction, and without compass or rudder confidently expect to reach the promised land of educational efficiency in forming character.

He added that nine tenths of our immorality is caused by damage done to boys and girls by teachers."

We fear that "costume-designing" will hardly effect the transformation hoped for.

The old adage "knowledge is power" has in the very recent past been amplified into knowledge is virtue, knowledge is character, knowledge is everything. The acknowledged break-down of the school system based on such exaggerations may bring intelligent educators appreciably nearer the truth which the Catholic Church has ever proclaimed and ever will proclaim—that there is no other basis for morality except religion.

THE SERBIAN CONCORDAT—AND THE VETO

The recent war brought the Balkan States into the gaze of all the world. Then Catholics learned that Serbia occupied the unique position of being the only country in the world without a Catholic hierarchy. The only priests legally officiating in the country were those attached to Catholic embassies. Serbia, which used to have the bad distinction of having the most anti-Catholic government in Europe, has just concluded a treaty of peace and friendship with the Holy See.

In another column we give the full text of this concordat. It will be seen that the Serbian government is given a certain limited veto on the appointment not only of bishops but of parish priests.

A hundred years ago the Irish people offered strenuous even violent opposition to the proposal to give similar voice to the British government in the appointment of Irish bishops as a condition of emancipation. Many of our readers familiar with the history of that time will recall O'Connell's outspoken opposition. Rightly or wrongly the Irish people feared that the British government would attempt to control Irish political aspirations through the episcopate in whose selection the government would have considerable influence through the veto. O'Connell voiced the feeling of the whole Catholic people of Ireland when he declared that he would submit again to all the devilish oppression of the penal laws rather than purchase freedom at such a price. "All the religion you like from Rome but no politics,"

declared the tribune of the Irish people. And again, "I would as soon take my politics from Constantinople as from the court of Rome." Which by the way is an apt commentary on the out-worn "Home Rule Rome Rule" argument of ill-informed and bigoted opponents of Home Rule.

The veto, however, had not been granted before that time to national governments, and since that time also. The Concordat with Serbia contains concessions along that line quite as generous and ample as those demanded by the British government as a condition precedent to emancipation. The circumstances are vastly different, however. They would be parallel if instead of the alien government of London there had been an Irish parliament in Dublin when the veto was the burning question of Irish politics.

THE HIGH SCHOOL ENTRANCE

The results of the Entrance Examinations have just been published. Without any desire or intention of indulging in vulgar boasting we believe that an analysis of these results for the city of London may serve some useful purposes.

The total number entered on the registers for the past year in the Separate schools of London is 911; the average attendance was 679. The Public schools had 6,970 enrolled with an average attendance of 5,427. The average attendance in the Public schools is somewhat better than that of the Separate schools. However it should be noted that the Public school figures are exclusive of kindergartens. The Separate schools have no kindergartens. It is reasonable to suppose that the Separate school primary classes are attended by many children who would otherwise be classed as kindergartners; these naturally would attend school only during that portion of the year when the weather and other conditions were favourable. John Johnson, of St. Peter's School, headed the list for the city; and Rhea MacRoberts, a Public school girl, was a close second. Both were thirteen years and two months of age, and there was only one mark between them.

The Separate Schools, with an average attendance of 679, sent up 55 candidates of whom 54 passed, 81 with honors.

The Public Schools with an average attendance (exclusive of kindergartners) of 5,427 had 418 candidates; 357 passed, 74 with honors.

The average age of the Separate School candidates was 14.1; of those of the Public Schools 14.5. Ninety-nine per cent of the S. S. candidates were successful, 54 per cent. received honors. Of the Public School candidates 86 per cent. passed, 21 per cent. with honors.

The Separate Schools sent up 8.1 per cent. of the average attendance; the Public Schools 6.6 per cent.

We have urged as strongly as possible that those pupils who are able to do so should be allowed to make their elementary course in seven, six or even five years. That this is possible is evidenced by at least two of the successful S. S. candidates this year.

Harold Foley, twelve years and four months of age, made the two grades of the fourth form in one year and passed with honors; Annie Pitt, eleven years, after making the same two grades in a year almost reached honor standing with 70 per cent.

Not only will these pupils begin their high school work a year sooner but they will do better work than if they lacked the mental and moral discipline of having to put forth their best efforts during the last year of the elementary course. To make bright and industrious pupils keep step with the dull, indifferent or frivolous is not only stupid, it is unjust.

The comparison on every point is favorable to the Separate schools. What we find particularly gratifying is that the Separate schools sent up a larger proportion of the total average attendance, and at an earlier age. However the average age is still too high and the number of candidates too low. At least 10 per cent. of the average attendance should write every year, and the average age should be cut down a full year. Be it ours to show the way.

It may sometimes look very hard to do God's will, but we will find it much harder not to do it.

To each soul God gives the power to rise, if it will, even above the tyranny of inherited tendencies, and make its own destiny for good, for noble ends.

ILLUMINATING INSTANCES

Were it not for unscrupulous politicians, who fan the fires of prejudice to serve their own selfish ends, we would hear but little of the cleavage that divides Ulster Protestants and Irish Catholics. The other day Canon Murphy, editor of the Irish Educational Review, Senator of the National University of Ireland, and one of the most distinguished of the Irish clergy, passed away at Limerick, and amongst those who attended his funeral at St. John's Cathedral was the Protestant bishop of the city. On the occasion of the death of the late Protestant bishop of Cork the Corporation of that city and the Catholic citizens attended the funeral, and all the shops, irrespective of the creed of the owners, suspended business while the procession was passing along the streets. Quite recently the Protestant bishop of Kerry was transferred to the see of Limerick. The Catholic citizens of Tralee, headed by the parish priest, presented him with an address on his departure. In the writer's native town the largest store was kept by one of the very few Protestants in the place, and the Catholics supported him in preference to the members of their own faith. Of all the cruel libels that have been circulated about the Irish people the charge of religious intolerance is the most lying and unjust.

We do not say that there is not intolerance in Ireland, and that religion does not supply the line of division between the people. But the guilty ones are not the Catholics. A Catholic storekeeper in an overwhelmingly Protestant Ulster town would be forced to put up the shutters in a week. There is a Protestant parson in Queen's County, the Rev. Dudley Fletcher by name, who attained an unenviable notoriety during the Ne Temere agitation. This gentleman was invited by his Catholic neighbors to attend a meeting called to form a corps of the National Volunteers. Mr. Fletcher, who, no doubt, is sincere enough according to his lights, attended, and was immediately boycotted by the leading members of his congregation. When he called at their houses they refused to see him, and finally reported him to his Bishop and asked that he be removed. Protestant clergymen who refused to sign the Ulster Covenant have been shunned as lepers by the gentlemen who mouth of equal rights, and are arming to battle against Catholic intolerance. Yes, the leaders of the Protestant minority have kept alive the flames of religious prejudice in Ireland, not because they loved the tenets of Luther, but because they lusted after the flesh pots of Ascendancy. Given ten years of Home Rule Ulster Covenanter and National Volunteer will be marching side by side to the tune of God Save Ireland.

NOTES AND COMMENTS

RECENT LETTERS from Ireland announce the death of the Most Rev. John Tohill, Bishop of Down and Connor, whose health had been in a somewhat precarious state for more than a year. Dr. Tohill was a conspicuous figure in the North of Ireland and especially in Belfast, his episcopal city, where, notwithstanding its intense Protestantism, his judgment in matters affecting the general welfare was much esteemed and his presence at public gatherings much sought after. We have, indeed, heard it stated by a resident (not a Catholic) of that city, that at a public meeting called, a year or two ago, to discuss some civic engineering problem, that of all the addresses there delivered by scientific and financial authorities of note, none made so great an impression as the weighty remarks of the Catholic Bishop of the United Dioceses of Down and Connor. Dr. Tohill was, especially, an authority on educational questions, and as a member of the Intermediate Education Board for Ireland since 1910 rendered important public service.

BISHOP TOHILL was a native Ulsterian, having been born in County Derry in 1855. He was educated at St. Malachy's Diocesan College, Belfast, and at Maynooth, and after his ordination became professor in the former institution. In 1905 he became Parish Priest of Cushamall, County Antrim, and finally in 1908, Bishop of Down and Connor, dioceses whose union dates from 1442. It is singular, however, and suggestive of the strongly Protestant character of Dr. Tohill's surroundings

during his entire priestly career, that he had no cathedral. At Downpatrick the church is merely parochial, while at Connor there is no modern Catholic Church at all. His official residence as Bishop was Chichester Park, Belfast. His influence at all times in such environment was on the side of peace and amity, and we may be sure that the disturbed state of feeling for the past year and the threatened disturbance of the peace weighed heavily upon him in his weakened state.

DR. TOHILL was one of the two Bishops who came with Cardinal Logue to the Eucharistic Congress in Montreal in 1910, upon which momentous occasion he made a short tour of the country. It was our good fortune to make his acquaintance at that time and to accompany him on the water journey from Montreal to Toronto. He evinced the greatest interest in the history and institutions of the country and especially in the prospects that lay before Catholic immigrants. He also made careful note of the provisions for religious and moral instruction in our schools, and was much impressed with the Separate School System as a practical solution of a vexed problem. To say that his penetration and practical good judgment will be much missed in religious and educational circles in Ireland is but to re-echo the universal feeling of his own people and of his brethren in the Episcopate. R. I. P.

THE INCREASING attendance of Catholic young women at the Provincial Universities, and especially at the University of Toronto within the past few years is one of the noticeable features of the day in educational circles. Most of these have received their preparatory training in the Separate schools, or in the many admirable institutions conducted by the religious orders throughout Canada who are making every effort to keep abreast of the latest developments in academic teaching and have achieved results in the competitive standing of their pupils of which Catholics are justly proud. Among these St. Joseph's College and Loreto Abbey, Toronto, by reason of their position as residential institutions, and through cooperation with the federated College of St. Michael, being empowered to prepare their pupils for the annual uniform examinations of the Arts course for Bachelor's Degree, are in an especially advantageous position, of which the Catholic young women of Ontario would do well to avail themselves.

IT MAY NOT be generally known (certainly it is not fully realized) that it is now quite possible for Catholic young women aspirants to higher education in Ontario to gratify this laudable ambition without having recourse to secular institutions. In such colleges as Loreto and St. Joseph's the students who, after their four-years' college course succeeded in passing their University examinations, receive their degrees from the University of Toronto. For a few subjects only, and for laboratory work of the first two years, is attendance at the university itself necessary. All other subjects are taken at the convents, including lectures in Religious Knowledge, Ethics, Logic and Psychology, given by Professors from St. Michael's College. St. Michael's itself, fully federated with the University, is doing university work fully abreast with that of any college in the federation.

TO BE privileged to make their whole University course in a Catholic college is so inestimable an advantage for Catholic young women as to scarcely need emphasis. Environment and association count for much in the formation of character; the spiritual atmosphere of a Religious house is breathed in unconsciously by those sheltered within its walls, and while enjoying all the advantages of the University their faith is safeguarded and their intellect developed along strictly Catholic lines. The fact, too, that students from these sources have distinguished themselves this year in every department is sufficient guarantee of the quality of the training imparted, and of the evident determination of those in authority to place Catholic young men and women on a level, so far as opportunity is concerned, with their non-Catholic fellows.

SOME APPRECIATIONS OF THE LATE SENATOR COFFEY AND HIS WORK

J. K. BARRETT, LL.D., WINNIPEG, MAN.

Senator Coffey was one of my dearest and most intimate friends and I therefore look upon his death as a great personal loss. It is no easy matter to form a satisfactory estimate of the life and works of the late Senator. In his private life as well as in his public career Senator Coffey forced the esteem and respect of all with whom he came in contact. To his friends and intimates he was genial, kind, and considerate and ever ready to assist them in every deserving project.

CATHOLIC UNIVERSITY, CLEVELAND

The dean of Catholic journalists in Canada is dead. Senator Thomas Coffey, publisher of the CATHOLIC RECORD of London, Canada, died recently at the age of seventy-one years after an illness of several months, mourned by all who knew him, regardless of party and of creed. He was long known as the "foremost Catholic layman of Ontario," and his life was a credit to his country and his Church and an inspiration to his fellows. Born in Ireland, he was not yet in his teens when his parents emigrated to Canada. From the humble occupation of printer's devil he arose by the force of his own sterling worth to a place of great prominence in business and statesmanship. He made the CATHOLIC RECORD a prosperous and powerful journal, and this will continue to stand as his chief monument. May he rest in peace!

WHAT CATHOLIC SCHOOLS ARE

Mr. Bird S. Coler, former Controller of New York City, delivered a remarkable address recently at the graduating exercises of St. Patrick's Academy, Watervliet, N. Y. He took for his subject the Catholic Parochial schools, to which he paid a high tribute for the work they are doing. He frankly confessed that at one time he was one of those who believed that the segregation of children of one religion in special schools was hostile to American institutions and foreign to the American spirit. A more intimate acquaintance with the work of Catholic schools disabused him of this opinion. He told his audience that now, so far from considering them antagonistic to Americanism, he regards them as the hope of the country.

He pointed out that the trouble with the public school system is its neglect of the essentials that contribute to character building. Denominational differences had rendered it impossible to arrive at a satisfactory agreement as to the character of the religious instruction which should be given in our public schools, and yet experience has taught us that such instructions cannot be safely neglected in the raising of youth. The latest report of the Children's Court of this city bears testimony to the truthfulness of this statement. Nine thousand and nineteen cases came before it in 1913. Thirty-seven per cent. of the cases dealt with offenses involving moral turpitude. There were cases where boys were banded together for stealing and where boys and girls were associated with bad companions and men of questionable character. About one fifth of the children arrested during the year had previous court records. In other words, some eight-hundred boys and girls arrested in the borough of Manhattan last year showed evidence of having entered on the road of chronic delinquency. It is safe to say that if religious instruction were a part of the curriculum in our public schools this army of young criminals would not receive the many recruits that are joining its ranks every year.

It is not high time to take the Catholic view of the vital importance of making schools the media for the moral training of boys and girls who will be the men and women of the future. Just think what a mighty revolution for good would be brought about if every school in the land were engaged in such work as that described by Mr. Coler in these words: "I have found in the parochial schools the saving principle, which has been eliminated in the public school system. I have found in them a secular education which, in every

recent test, has shown superior efficiency over the Public school education. I have found the idea of authority dominating moral instruction, and the idea of Divinity vitalizing moral instruction. I have found the idea of personal responsibility to God pressed home upon the mind of youth. I know no other way of making good citizens. I can say that, in its parochial school system, your Church has built an institution that makes for the conservation of the American ideal of life and government."

It was under such a system that the Fathers of the Republic were educated in their youth. In the Declaration of Independence you will find traces of this early training. The Charter of our liberties bases itself on rights to which an unbeliever may lay no claim. Men who do not believe in the existence of God would never have penned these lines: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights." Neither would unbelievers express confidence in Divine assistance, as did the signers when in announcing their determination to brave every danger in the service of their country, they declared: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." This was the language of Christian men, who, in their boyhood, had learned in the home, in church and in the school room what their duty was to God. The system of education which had imbued them with a firm reliance on the protection of Divine Providence, "remained in full vigor till the third decade of the nineteenth century. Then the experiment of barring the door of the school-room against God and His teachings was inaugurated. It was the first step taken toward Christianizing the country. Its effects have been of the most pernicious kind, as thoughtful persons must acknowledge. The gravest problem of the coming years will be to devise means for making our public schools the main supports of our political institutions, as they were up to the time when all religious instruction in them was tabooed.—N. Y. Freeman's Journal.

THE IRISH VOLUNTEERS

The National Volunteer force now being organized in Ireland is a highly important and weighty factor in the situation as it stands in respect to the settlement of the Home Rule question in a manner satisfactory to the Irish people. For over a quarter of a century that question has been an issue in Anglo-Irish politics, and Home Rule has been a plank in the British Liberal Party platform. Ireland fought on Constitutional lines, relying once more on assurances of English statesmen that by methods within the Constitution every Irish grievance as against England could and would be amply redressed. And fighting on Constitutional lines Ireland has won. She has convinced the Democracy of Great Britain of the justice of her demand for National self-government, and through the British House of Commons—representing the will and power of the British Democracy—a Bill has been three times passed, conceding that demand, and the Bill only awaits the formality of the King's signature to become statute law, duly and Constitutionally enacted.

But against this Constitutional law—the law of King and Parliament—"armed opposition is threatened by a so-called Constitutional Party, in alliance with Protestant Ascendancy in Ireland, a small minority of the population—the traditional enemies of the majority, and historically associated with the infamous anti-Catholic Penal Code—the avowed object of which was the extermination of the native Irish race. This is the element which has taken up arms against Home Rule, and the fact is the explanation of the Irish National Volunteers—the justification and necessity of the movement as practically admitted by Chief Secretary Birrell, speaking in the House of Commons: "If a body is formed for the purpose of destroying the Home Rule Bill, we cannot be surprised that another body should be devised to secure its passage."

That is an object—the main object—of the National Volunteers, but there is more and much more—not merely to secure the passing of the Home Rule Bill but to make it secure when passed, is the purpose of the National Volunteers—not merely, as Mr. Joseph Devlin put it—"to get Home Rule but to hold it when we get it." The spirit as well as the object of the movement was well emphasized by one of the speakers at a recent Volunteer meeting when he said: "The Volunteer movement has come by a great impulse springing from the very depths of Ireland's heart, and of Ireland's history. We have put into the hand of Justice the sword with which she may defend and keep that kingdom of justice when it comes."

That is Ireland's sentiment and Ireland's practical purpose in raising her Volunteer army. With regard to the control of the force as to which there has been some controversy, the people's voice has been plainly enough and strongly given forth in demand and favor of the

guidance and direction of the Irish leader and the Irish Party, and as to the future, a suggestion made at the meeting already referred to seems to meet the requirements of the position as it will be:

"The National Army of this country must be under a civil government. One hundred thousand rifles could not wander about at the beck of any private individual, or at the beck of any Committee, provisional or otherwise. After Home Rule the Volunteers would be embodied as the National Army, under the Irish Civil Government. And who would be the Irish Civil Government?—Mr. John Redmond."

SOUL-HUNTING IN IRELAND

Recent articles and communications in America have been exposing the commercial and social operations of well-financed Protestant Soul-Hunters who are busy in the Catholic South of such of the New York Italians as they find "all underfed and so poor." The material of this soul traffic is somewhat new, but the traffic itself is old, nor is it confined to New York or to America. To-day it is the Italians whose poverty and unprotectedness make them a prey to the soul trader. A few years ago it was the Irish, when famine threw them "so poor and underfed," and often orphaned, on our shores; and many an Irish name in a violent Protestant pulpit bears witness to the success of the unhallored traffic. But it was in Ireland itself that the trade was plying most tenaciously, shamelessly and continuously; and, contrary to the accepted belief, it had and has still a certain measure of success. Some account of it may be helpful to those who are anxious to suppress this evil in our midst.

Since the imposition of Protestant rule there has been always proselytism in Ireland wherever there was poverty; and the ruling powers saw to it that this should be intense and extensive. In the famine years it became universal. When hundreds of thousands were dying of starvation and millions were on its brink, and British economies were compelling the exportation, for rent and taxes, of the grain and meat that would sustain them, peers and commoners, church organizations, established and dissenting, sent over hordes of proselytists who, well supplied with money and goods, set up a soup-kitchen in every centre of distress, and laded out its savory concoctions at a price. The people in town and country were literally dying for want of food; the price they had to pay was the renunciation of their faith, the acceptance of Protestantism. That word would ward off fever and death, insure life, and often comfort, and most of all, the undying honor of Ireland, and perhaps the greatest of its many heroisms in her long fight for the faith, that she did not pay the price. She kept her soul. Her children died in thousands rather than enter the kitchens of the proselytists, and many a Connaught mother suffered her child to die at her breast rather than touch a morsel of food at the price of her faith. To follow the awful records of deaths during those years along the tracks of the "Soups," as the kitchen proselytizers were nicknamed, is of poignantly tragic interest. At every step there is a place for a psalm and an elegy.

Not all were heroic, but the exceptions were so few that they prove the rule. One will occasionally find a family in districts of Clare and Galway that is black-marked to day because some members of it succumbed even temporarily to temptation. The scorn, springing from love of their faith and hatred of apostasy, had its uses; and the late T. D. Sullivan hit off happily an occasional effect of it, in a ballad describing how the wife of a man who had suddenly found Protestant salvation in donations of food and clothes and faith by "combing his head with a three-legged stool." Ridicule of the "Soups" was a favorite theme of the street ballads, especially in the larger cities where proselytism had better opportunities both for poverty-stricken subjects and for concentrated effort. A notorious Mrs. Smyley established a very large "Bird's Nest" in Dublin which catered assiduously to the parents and the birds, and a song that the singing of Father Tom Burke made famous, points to the cause and process of its success:

There's Mrs. McGrane when her man was slain
On the banks of the bould Crimea,
Gave her religion up for the bit and the sup
And took to Luther's idea.

It pours fluo scorn on such
A penny for a roll and rashes of
hairy bacon; but though such sarcasm is a useful deterrent for some and a stimulus to others, it can not supply the continuous lack of the penny roll and its equivalents. A recent attempt of the Larkinite Socialists in Dublin to spirit off the children of the impoverished strikers to English Protestant homes aroused such indignation that it broke the

away of Larkinitism; but the subtle, quiet, every day seductions of plausible proselytizers who dangle bread and meat and prospects of comfort for themselves and education for their children before parents of the slums, when foodless and hopeless of employment, can only be resisted by a sustained heroism beyond what may be ordinarily expected of human nature. Whatever the economic and governmental systems that brought about these conditions, there is no doubt that they exist, and that the "Bird's Nests" which have been multiplying since the famine years, have been bating on them. It developed from some recent trials in Dublin that these agencies are expanding \$300,000 annually in buying up Catholic children, that they have over two thousand such children in their "Homes," "Ragged Schools" and "Bird's Nests," and that more than a thousand adult Catholics are losing their faith in their "Asylums," "Shelters," "Missions," and other proselyting institutions.

Further inquiries confirming these revelations, that destitute Catholics were being bribed and wheeled out of their faith in Dublin and elsewhere, resulted in the formation of a society to rescue those who had fallen into the trap and to relieve the wants and strengthen the faith of such as are exposed to danger. This is the Catholic Protection and Rescue Society, 35 Molesworth Street, Dublin, a committee of prominent laymen and women, that has the approval of Cardinal Logue and the entire Episcopacy, and is working in co-operation with the Pastors and Religious of Ireland. The director, who has forwarded their programme, writes that Ireland is grateful for the political aid she has received from America, but the safeguarding of her children's faith is even more precious than the realization of her national aspirations, if either can be severed from the other; and that, as she has contributed of her blood to our religious growth, she trusts that, while the lack of self-government still prevents her from setting right the social conditions of her cities, America Catholics will aid her in the fight for preserving the faith of her poorest and weakest against the energetic proselytism of capitalized bigotry.

The charities of Dublin are probably the most generous in the world. Every Sunday, often at several churches, there are sermons in aid of homes, hospitals, asylums, etc., and always a generous response, till one wonders how poverty can find so much to give. But now the various charities are systematized and coordinated, and many social activities are prosecuted that were formerly neglected. Committees provide for the food, clothing and education, or employment of the destitute, and supply the spiritual and corporal support that fortify them against the wiles and moneybags of the proselytizers. The literature that explains the methods of the rescue society in the ways of saving our own Catholic children; and it will in no degree hurt this work if it also incites us to help the still poorer pool of Ireland against similar dangers.—M. Kenny, S. J., in America.

THE CHRIST OF MODERNISM

It is pretty clearly established that a Catholic who denies the divinity of Christ ceases to be, not only a Catholic, but also a Christian. Nevertheless, the Modernist persists in calling himself both Catholic and Christian, although in effect he denies that he is aware of any other Christ than the Man Jesus Who walked the earth and taught His doctrines in the reign of Tiberius.

As we have seen, the Modernist in his attempt to adapt his new beliefs to the Kantian philosophy, declares that what he cannot know through the senses is, as far as he himself is concerned, not really worth enquiring into. Anything that transcends his mental vision may be good in itself, but since it lies outside the scope of his power of positive mental enquiry, he refuses to be bound in any way by it, or in other words, he refuses to give credence to it as belonging to those things which he cannot reason but for himself.

It is interesting, therefore, to learn how and by what process of argument he continues to call himself a Christian, since he cannot accept the notion of the divinity of Christ as being a concept with which the finite mind is capable of dealing. Here, according to Father Bampton, S. J., is the way in which the Modernist describes his position:

"It is true that there existed a Jesus of Nazareth, a man, a prophet, if you like to call Him so, mighty in word and work. I do not for a moment deny His existence, nor His Holiness of life and purity of doctrine nor His extraordinary natural powers. These things belong to the realm of phenomena; they are facts of experience and are therefore to be known by ordinary knowledge. The facts of experience go to make up history. The Jesus of Nazareth is therefore an historical figure and consequently I know the Jesus of history.

outside the realm of phenomena. To be true to my Kantian principles I must say that I have no knowledge of such matters. I simply do not know.

Nevertheless, if you ask me how people have come to invest Christ with His supernatural character of a God-Man and claim to know Him thus, I give you the following explanation of the matter: In the first place, the Jesus of history alone is the object of our knowledge properly so-called. Now, over and above my knowledge properly so-called, I possess another faculty called the religious sentiment which is inherent in all humans. In so far as this sentiment unites me with God, I call it Faith.

Now, Jesus of Nazareth may be the object not only of my intellectual knowledge. He is a mere man, a wondrous man, indeed, but still a man in the natural order, for knowledge can take account of nothing outside the natural order. And regarded thus, I call Him the Jesus of history.

As the object of my Faith, however, he assumes a different character. Faith recognizes the Divine in Him—that in all believers, but existing in Him in an exceptional degree. Faith gradually expands the divine element in Him, magnifies it and spiritualizes it till it transfigures Him completely. Gradually legends gather round about Him, divine powers are attributed to Him until at last He is crowned with the aureole of divinity, in other words, raised to godship. Is He therefore God? Not to knowledge, for knowledge admits that it can take no account of the supernatural or of the divine. But to Faith. He is in a sense God. He is God not in fact, but in the belief of Christians. Christ, the God-Man, is a creation of Faith. But thus considered, He is to be carefully distinguished from the Jesus of history." (Views expressed on this point in the works of Leisy and Tyrell).

Commenting on the foregoing, Father Bampton says: We have thus the historical Jesus as a fact. As for the Christ of Faith, He becomes in reality an "idea." Indeed, the Modernists do not hesitate to describe the Founder of Christianity as "the incorporation of an idea." (Life of Fr. Tyrell, vol. 2, p. 396).

And so we have the Jesus of history, an undisputed fact, and the Christ of faith, a creation of the religious sentiment. The Modernists have done what St. John foretold that men would do; they have dissolved Jesus—(I John iv. 3). Jesus with admirable justice, if you want to damn an opponent's case beyond all hope of redemption, you have only to label it unscientific or unhistorical or uncritical. It is not necessary to have any clear idea of what these terms mean; they are useful to make an opponent look foolish and ignorant.

And so the Modernist, who claims to be, of course, scientific, historical and critical, calls Catholic Christianity unscientific, unhistorical and uncritical. It does not, he says, agree with the latest "results of criticism" and the "data of historic-critical research."

And, says this learned Jesuit, what do the results and data of the Modernist amount to? To this: that you cannot know anything but phenomena and the facts of experience. But that is what Kant taught nearly two hundred years ago, and is also something like what the Sophists taught two thousand years before him. Why not say at once that Modernism is an attempt to build a theology upon the principles of Kant's philosophy, and consequently Catholic doctrines must be rejected because they do not agree with Kantian philosophy.

THEIR EFFORTS ARE NOT IN VAIN

From Prussia, Germany, comes encouraging news for the Catholic world, particularly for the teachers of Catholicism. For those who spend their days in zealous labor in the pulpit and the classroom endeavoring to inculcate in the minds of old and young the sound principles of Catholicism, it must often be discouraging to see the apparent drift of the world. While they are teaching brotherly love, devotion, sincerity and chastity, they see the modern tendencies begotten by free thought carrying thousands to Socialism, irreligion, free love. How insignificant and futile must seem their efforts to hold back what often appears to be a landslide of humanity to the abyss of unbelief.

Occasionally comes a wealth of consolation and encouragement from some quarter that gives absolute assurance that they are not striving in vain. This time the cheering message comes from Prussia, the most notable Protestant section of Germany and the place where modern errors have taken deepest root. Steadily has the Catholic birth rate been increasing there. Of 1,000 children born in Prussia in 1875, 608 were of Protestant parents and 392 of Catholic parents. Every year since then has the percentage swung in favor of Catholics so that in 1911 of 1,000 children born but 61 were Protestant and 408 were Catholic. In but few

more years will the Catholic birth rate outnumber the Protestant and then will Protestantism become a minor factor in the life of the empire. For the Catholic priest and teacher this is indeed encouraging information. It shows that while they may often think their efforts inadequate and futile, still the lessons they teach and the principles they inculcate are sinking deep in the hearts of the faithful and these are carrying them into practice. Modern theories and indifference that countenance the extermination of the human race in their disregard of the sacredness of the sacrament of matrimony, are but leading to their own extermination. But some of the old theories of the Manichaeans and the Albigenses, given in new cloaks, they will pass because of their own viciousness and destructiveness. The teachings of the Catholic Church, however, where they take root, are productive of even such remarkable material benefits that ever and again will humanity of its own volition return to them. Never do the servants of the Church work in vain.—Chicago New World.

AS OTHERS SEE US

PROTESTANT WRITER BEARS TESTIMONY TO THE SANCTITY OF THE CATHOLIC CHURCH

"I freely admit the pre-eminence of Catholicism as an historical institution: here she is without a rival, or a peer. If to be at once the most permanent and extensive, the most plastic, and inflexible ecclesiastical organization, were the same thing as the most perfect embodiment, and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become or get himself reckoned a Catholic.

The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: "She alone is Catholic, continuous, venerable, august, the very Church Christ founded, and His apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice and efficacious sacraments."

The Protestant Churches are but yesterday, without authority, the truth of the ministries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own insufficiency, whose impotence alone atone for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her on the rock, endowed with the prerogatives and powers He gave her, and against her the gates of hell shall not prevail."

Supernatural grace is hers; it watched over her cradle, followed her in all her ways through all her centuries, and has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit of an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merit and the blessing they distribute. Their earthly life made the past of the Church illustrious, their heavenly activity binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their labors, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: "Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyprrian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom."

But rich as she is in persons, she is richer in truth; her worship is a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and

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"With a par value of \$160,000, shares to the number of 9,580 in six different companies, comprising a part of the estate of—, the well-known lumberman who died last April, have a market value of only \$1,940. In the Surrogate Court the whole value of the estate of the deceased is sworn at \$2,552. The deceased's daughters are the principal beneficiaries. They also share equally six life insurance policies valued at \$5,000 each."

—From a Toronto Paper of June 2nd, 1914.

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President, Man. Director.

consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truths language may not utter.—Catholicism Roman and Anglican, p. 152 by Prof. A. M. Fairburn.

Sleep is death's young brother, and like him that I never dare trust him without my prayers.

Unity of doctrine is essential, and only one religion has this unity of doctrine.

One ungrateful man does an injury to all who stand in the need of aid.

It is only the great-hearted who can be true friends; the mean and cowardly can never know what true friendship means.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you; let it not pass you by.

Table with 2 columns: Name and Amount. Includes entries for J. J. Seitz, A. E. Corrigan, and others.

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THE CONVERSION OF A METHODIST LOCAL PREACHER

Written for the CATHOLIC RECORD

The following is a brief outline of my experiences in searching for the truth, which finally led to my conversion to the Holy Catholic Church.

After this I made up my mind to study the Catholic religion, from their own point of view, not with the intention of embracing it at all, even though it were right, but because I really wanted to find out what my attitude as a Christian should be towards the Catholic Church and Catholics.

In fact the chief reason why I joined the Methodist Church was the advice of a Low Church of England gentleman and a Presbyterian; they were under the impression that most of the Anglican churches were tending Romewards.

I returned to Hamiota, Man., in March, 1910, and the Methodist minister said that he had got a job waiting for me down at Miniota urging me to take it, as it was such a wicked place and he thought I might be able to do some good.

So I decided to come down, and after a few months I began to study for the Methodist ministry and was made an exhorter and given a license to preach. I continued my studies for a year, but, owing to lack of time and severe headaches, I thought it best to quit for a while.

Here my thoughts turned towards the Catholic Church, but still I did not know how to proceed, as I was not acquainted with any Catholics, and the nearest church was 30 miles away; neither did I know of any Catholic publisher, until I saw some Catholic prayer books advertised in Eaton's catalogue. I obtained one, and found out it was published by Kilmer & Co., New York, so I wrote to them for advice and a catalogue of books. This they sent me and I procured "Catholic Religion," "Catholic Belief" and "Catholic Ceremonies." These I read and studied, and they set me thinking. I then looked over the list of the publication of periodicals and papers at the end, and amongst them I noticed the CATHOLIC RECORD, this being the only Canadian Catholic paper given; so I wrote to Senator Coffey and told him that I was searching for the truth, and he kindly forwarded on to me some back numbers of the RECORD, and promised to send it on till September.

Catholic Church. I replied to the letter, and asked for definite proof of these charges, but none was forthcoming; after keeping the letter about 4 or 5 weeks I sent it to Mr. Coffey and gave him permission to publish it.

About this time I requested that my name should be taken off the roll of the Methodist Church, but was asked to think well over the step I was taking. The Methodist minister came to see me. He lived only about 150 yards away, within calling distance. He asked several questions of my employers and went off, promising to come and see me again. Afterwards, as I was at this time particularly anxious to hear both sides of the matter, I went to the Methodist Church quite a few times so as to try to get an appointment with the minister, but failed to do so. However, he came and saw my employers again, with the result that they gave him information concerning the amount of Catholic correspondence I was receiving, which he kindly mentioned in one of his sermons preached the Sunday before the 5th of November dealing with the Gunpowder Plot.

I then resolved to go and see him and to take my correspondence with me. This I did and while having an interview, the Methodist minister of Miniota came in, and was present most of the time. This occurred at Hamiota. Here I was advised to take a more rational view of the Bible in my studies and to look at it in the light of the present age. The Rev. Mr. East plainly told me that he accepted what he liked concerning the Bible and the rest he rejected. A few days after the interview I received the offer of \$550 a year to go and take two appointments, Kelloe and Oakburn, if I was sound in the faith, but I naturally refused it.

About this time I returned to Miniota, and the minister of Rosburn began a controversy which lasted some time, but my faith could not be shaken. He spoke at times very bitterly against the Catholic Church and referred to her doctrines as "damnable doctrines." On one occasion he told me to go to my Bible and read the Acts of the Apostles concerning the primacy of Peter. This I did as I am a great lover of the Bible, and in the first fifteen chapters I found no less than fourteen occasions where Peter took the most prominent part, in speaking, preaching, confirming the converts, working miracles and at the first council; I sent my reply with the result that the Rev. F. Chapman admitted that Peter was the chief of the apostles.

On another occasion I spoke of procuring Fisher's History of the Church, as I was advised to get this by Rev. Mr. East of Hamiota and the Rev. Mr. Chapman also highly commended it. However I said that when I got one I will get two, one on the Catholic side and the other by Protestants to compare them. The Rev. Mr. Chapman said this would not do, as Church History is so unreliable, and requested the controversy to close. So I closed it, but I still have all the correspondence on hand.

In my studies I have been trying my best to find out what were the doctrines which our Lord Jesus Christ and His holy Apostles taught, and have tried hard but in vain to find them taught in Protestantism, except where she agrees with those taught by the Catholic Church. I procured a splendid work called "Faith of Catholics," giving the doctrines and ceremonies of the early church for the first five centuries, and I can only come to the conclusion that the Catholic Church, like her great founder Jesus Christ, is unchangeable. Another book which has helped me immensely along this line is Bede's Ecclesiastical History, being the history of England till about the year 750 A. D.

I have again and again compared Catholicism with Protestantism with the result that Protestantism is a failure, and cannot stand the comparison. We cannot get away from the fact that Protestantism is getting farther and farther away from God and the Bible, and is being merged into atheism and rationalism. Regarding the accusations made against the Holy Catholic Church I have gone to her enemies for them to prove them, but proof they cannot furnish. In fact I was receiving the Sentinel for about three months, and what did I find? What a fuss they made if they happened to have caught a single priest here and there, who under difficult circumstances at times made a mistake. This was nothing new to me. In fact a priest wrote and told me that the Church was human as well as Divine, and that it was on the human side that she failed. He readily told me that there were bad and wicked priests, but still there was a Judas among the Apostles and the tares and the wheat must grow up together. There have always been scandals in the Church and there always will be.

After the close of the controversy I set about preparing myself with the aid of the Holy Ghost for my reception into the Church, with the result that the first opportunity I had I went to St. Lazare and saw Father Lalonde, who thoroughly examined me on Sunday, June 14. I was received into the Holy Catholic Church on that day, and received my first absolution and Holy Communion. Now I have full confidence in the Church that she will lead me aright in my spiritual affairs. Before I close I wish to say that though I am now a member of the Holy Catholic Church I have much to learn and shall continue my studies, and take a deep interest in all her affairs. I need your prayers as I am as yet but a young child in the faith, and I make an earnest appeal to those who should happen to read this letter, but are not of the Catholic faith, to study her claims, from both points of view; to look out into the wide world and see if they can reconcile the various sects and denominations of Protestantism, as the Church founded by Jesus Christ, and upon the Holy Apostles who were inspired in their teachings by the Holy Ghost. I myself am not afraid to advise any who are sincere and in search of the truth to take up their Bibles, free themselves of all prejudiced thoughts and conceptions and pray for guidance by the Holy Spirit of God. They will finally acknowledge that the Catholic Church is all that she claims to be.

This is the story of my conversion; although I have barely outlined the course of my investigation, I am afraid it is really too long for publication. To go fully into it would require an article for each prejudice uprooted and for each truth at first dimly perceived and later fully understood. May God bless you abundantly in your work.

Yours sincerely in Christ, GEO. HAMMOND, P. O. Box 41, Miniota, Man.

P. S.—I will send you later an account of my experiences in a Catholic settlement and my impression of the ceremonies and of the priest.

The foregoing is especially interesting as the late Senator Coffey took a deep and sympathetic interest in Mr. Hammond. Frequently on receipt of a letter from him he made some such remark as this: "I have another letter from my Methodist friend out west; he seems to be quite sincere and is making progress."

We feel quite sure that his promised first impressions of Catholics will be read with lively interest; and it may be also with profit that Catholics will see themselves as the recent convert sees them. Ed. C. R.]

AN UNWELCOME VISITOR

The Rev. William H. Watts, the courageous rector of St. Mary's Episcopal Church, Haledon, N. J., a suburb of Paterson, has shown his resentment of the unsolicited and unwelcome receipt of The Menace at his rectory, by writing a vigorous letter to the publishers, telling them quite plainly what he thinks of their sheet and demanding that they refrain from sending any further copies. He also wrote a warm letter of congratulation to the Postmaster General at Ottawa, Canada, commending his department for excluding The Menace from the mails, and expressing the hope that our own government would take similar action. The Menace, of course, ignored his request; he then wrote the Postmaster General at Washington, denouncing in vigorous terms the vile sheet, and concluding: "I seriously object to having this paper come into my home, and I asked to be relieved in some way from having it forced upon me through the agency of the United States mail."

A second request to The Menace failed to accomplish its purpose, so in despair the Rev. Mr. Watts ordered the carrier to return the weekly copies to the post office. Mr. Watts communication to The Menace speaks his absolute honesty of purpose and great strength of character as a man; hence we publish it here-with: "To my regret I received yesterday a sample copy of your publication, and I shall be greatly obliged if you will not send me any more; this sample is quite sufficient."

"I have written to the Postmaster General of Canada, to congratulate him upon the exclusion of your paper from the Canadian mails, and expressing the hearty wish that our own government would do likewise. "My opinion is, as stated in my letter to the Canadian Postmaster General, that this paper is well named, for it is indeed a menace to the people wherever it goes. It cannot help but engender strife, foster sectarian prejudice and hatred, and do far more harm than the Roman Catholic Church could do even if it were worse than it is pictured by the Menace."

"I am mildly curious to know what may be the religious views and church connections of those who are responsible for this emanation from Missouri. Whatever those views and connections may be, they could never be called Christian, for they give the clearest evidence of being in every way opposed to the true spirit and teaching of the Christian religion, and on the contrary represent the spirit of those who, amidst jeers and taunts and sneers, and with devilish hatred in their hearts, nailed the meek and gentle Saviour to the cross."

"I don't wonder that some are driven to use violent methods in opposing you; your paper creates just that spirit. This shows that it is anti-Christian, and Protestantism and patriotism are in a bad way if they need such a champion as this."

—The Lamp.

never be called Christian, for they give the clearest evidence of being in every way opposed to the true spirit and teaching of the Christian religion, and on the contrary represent the spirit of those who, amidst jeers and taunts and sneers, and with devilish hatred in their hearts, nailed the meek and gentle Saviour to the cross.

"I don't wonder that some are driven to use violent methods in opposing you; your paper creates just that spirit. This shows that it is anti-Christian, and Protestantism and patriotism are in a bad way if they need such a champion as this."

—The Lamp.

DIocese of Hamilton

THE BISHOP VISITS THIRTY-TWO PARISHES IN SIX COUNTIES DURING THE MONTH OF JUNE

The Rt. Rev. Bishop Dowling, Bishop of Hamilton, besides visiting the city schools and churches, has just returned from a visitation of the northern part of his diocese. The annual confirmation tour is a very great trial of endurance, occasioned by the many long drives over rough country. On numerous occasions His Lordship drove from forty to fifty miles. Despite this strenuous work he is in fairly good health.

During the past month of June the bishop visited thirty-two parishes, administering the sacrament of confirmation to 1,714 candidates, all of whom took the total abstinence pledge till the age of twenty-one, with the promise to renew the same when they arrive at that age for another period of twenty-one years—that is till the age of forty-two. The bishop is greatly pleased with the state of his diocese, and since his last visitation, he found several new churches, schools, convents and parish houses erected, monuments to the zeal of pastors and parishioners.

DEATH OF SISTER CAIA

The Berlin News Record, July 16

Yesterday afternoon the tolling of the bells at St. Mary's church announced the death of Sister Caia, the Mother Superior of Notre Dame Convent, Berlin. She had been ill for some time suffering from cancer of the liver, but she bore her suffering with patience and Christian fortitude until the end came yesterday.

Sister Caia was born in Louisville, Kentucky, Dec. 8, 1852, and was about sixty-two years of age. She took her vows as a school sister of the Notre Dame Convent in August 1874, and soon after she was sent to take charge of a class in the Separate School in Berlin. With the exception of about five years spent at Waterloo and Formosa, her life was devoted to her work here, where she was well known. She became Mother Superior of the Notre Dame Convent at Berlin in December, 1901.

The funeral was held on Saturday morning from St. Mary's Church and thence to St. Mary's cemetery for interment.

THE MENACE

From the Monthly Brief of St. Peter's Church, (Episcopalian) Geneva, N. Y.

A few days ago a vilely printed "sheet" called The Menace, was delivered here.

The Menace is opposed to the Catholic Church. We received no less than five copies of the paper, and in case the publishers have been equally generous to others, we would like to express our opinion.

A more ignorant, disgusting and venomous production could not be imagined. Though we may differ many of us from some of the teaching of the Catholic Church, we know that she is of the true Church, and we know that she is a great living power for good, having a people who are intensely loyal and who receive from her the sacraments of our Lord.

That then this scurrilous, wretchedly written and miserably conceived paper, whose bigoted spirit is only equalled by its obvious greed, should be able to issue false and vile accusations broadcast against this Church is a matter of reproach and of shame.

Any of our readers who receive specimen copies of The Menace should believe that it lives up to its title, that this paper is a menace to all truth, charity and love, and above all a menace to that unity for which we long, when there shall be again one undivided Church.

DIED

O'MALLEY—At Marchurst, Carleton Co., John O'Malley, in his sixty-third year. May his soul rest in peace!

DURKIN—In this city, on Saturday, July 11, 1914, Mr. Martin J. Durkin, aged ninety-seven years. May his soul rest in peace!

MCCABE—At her late residence, 295 Locke St. South, Hamilton, Ont., on Thursday, July 2, 1914, Mrs. Elizabeth Sinnott McCabe, dearly beloved wife of John McCabe. May her soul rest in peace!

Christian perfection for all of good will. By Rev. Peter Geismann, C. S. R. Published by Benziger Brothers, New York. Price 62 c.

"Ballads of Childhood" By Michael Earls, S. J. Published by Benziger Brothers New York. Price \$1.25 net.

"History of the Protestant Religions" Their founders, histories and developments. By Rev. James Luke Meagher, D.D. Published by the Christian Press Association, New York. Price \$1.25 net.

"Parish Life Under Queen Elizabeth." By W. P. Kennedy, A. C. Parsons of Modern History in the University of St. Francis Xavier's College, Antigonish, N. S. Published by B. Herder, St. Louis. Price 30 c.

"Lisbeth" The story of a first Communion. By Mary T. Waggaman. Published by J. J. Kennedy & Sons, New York. Price 75 cts.

TEACHERS WANTED

TEACHER WANTED FOR SEPARATE SCHOOL SECTION No. 15, Augustus. Must be fully qualified for Ontario. Salary \$350 per annum. Duties to commence Sept. 1st. Apply to John Evans, Sec.-Treas., S. S. No. 15, North York, Ont.

QUALIFIED TEACHER WANTED FOR Separate school section No. 1, Brighton township. Duties to commence Sept. 1st, 1914. Salary \$350. Apply to A. McGuire, Cochrane, Ont.

TEACHER WANTED FOR SCHOOL SECTION No. 1, Nichol. Second class normal. State salary and qualifications to Michael Duggan, Atter P. O., Ont.

QUALIFIED TEACHER FOR S. S. NO. 1, Brougham. Duties to begin Sept. 1st, 1914. Catholic preferred. Apply stating salary and qualifications to Dan Duggan, Secretary, Dacre, R. M. D. No. 1.

TEACHER WANTED FOR SEPARATE SCHOOL SECTION No. 1, Merrit. Second or third class professional certificate required. Duties to commence after holidays (Sept. 1st) Salary \$425 a year. Church and State salary. Apply to J. Hunt, Secretary, Stratton, Ont.

TEACHERS WANTED FOR EIGHT ROOMED Public school, Pentastagushene, Catholic—Principal, male preferred with first or second class certificate to take entrance class. None without experience in conducting grade school. Apply stating qualification and experience to John J. Hunt, Secretary, Stratton, Ont.

WANTED FOR C. S. S. NO. 1, STANLEY. Normal trained teacher. Duties to commence September 1st. Salary \$400. Small attendance. Apply to E. J. Geimas, Sec. Treas., R. R. No. 2, Zurich, Ont.

A NORMAL TRAINED TEACHER WANTED FOR S. S. No. 4, La Presse. Duties to begin Sept. 1st. Apply stating salary and experience to Hector Gervais, Sec. Treas., La Presse, Ont.

PROFESSIONAL TEACHER WANTED FOR S. S. No. 4, Gaiway. Salary \$500 per annum. Address J. J. Gury, Box 170, Kimmount, Ont.

WANTED FOR TOWN OF WEBBWOOD school, lady teacher (Catholic) to teach primary room. Salary \$550 per annum. Duties to commence Sept. 1st. Apply with testimonials and state qualifications to S. J. Hawkins, Sec. Treas.

TEACHERS WANTED HOLDING FIRST OR SECOND CLASS CERTIFICATE, for Catholic schools. Apply to William Ont. Salary \$500 per year. Duties to commence September. Apply G. P. Smith, Secretary, 114 Simpson St., Fort William, Ont.

TEACHER WANTED FOR JOCKVALE Public school holding permanent second class certificate, convenient to R. R. station, church, and boarding-house also on Rural Mail Delivery Route. State experience and qualifications. Salary \$500 per annum. Duties commence Sept. 1st, 1914. Apply M. J. Kennedy, Sec. Treas., Jockvale, Ont.

A NORMAL TRAINED TEACHER WANTED FOR Bamberg Separate school. Duties to commence Sept. 1st. State experience and salary expected to J. W. Hatfield, Bamberg, Ont.

TEACHER WANTED FOR SEPARATE SCHOOL SECTION No. 1, Merrit, qualified to teach English and French (trimer classes) also teacher for second room. Qualified to teach French and English for Separate school section No. 1, Merrit. Apply stating experience and salary required to Rev. Father Brennan, P. P. Espanola, Ont.

WANTED F. R. P. S. S. No. 4, ADMASTON, Ont., a second class professional certificate. Normal trained. Duties to commence on the 1st of Sept. 1914. Apply stating experience in Ontario, also salary wanted, to Matthew Kane, Sec. Dacre, R. R. No. 1, 1865-2.

WANTED FOR THE CATHOLIC SEPARATE SCHOOL SECTION No. 2, Town of Gloucester, a qualified teacher for the current year beginning Sept. 1st, and class preferred. Salary \$425 per annum. Apply to R. J. Smith, R. R. No. 1, Ottawa, Ont.

A TEACHER WANTED FOR SEPARATE SCHOOL SECTION No. 1, Merrit, qualified to teach English and French (trimer classes) also teacher for second room. Qualified to teach French and English for Separate school section No. 1, Merrit. Apply stating experience and salary required to Rev. Father Brennan, P. P. Espanola, Ont.

CATHOLIC TEACHER WANTED FOR Separate school, Section No. 2, Nipissing. Salary \$4 per month. Duties to begin September 1st, 1914. Apply to Louis Strass, Sec. Treas., Alsace, Ont.

WANTED EXPERIENCED TEACHER FOR senior room S. S. No. 5 and 8 Maidstone and Sandwich South, holding permanent second class certificate. Duties to commence Sept. 1. Salary \$225 to \$275 according to qualifications and experience. School close to church village, steam and electric R. R. Address John J. Costigan, Maidstone, Ont.

TEACHER WANTED FOR C. S. SCHOOL No. 3, Admaston. Holding first or second class professional certificate. Salary \$550 or upwards according to experience and qualifications. Duties to commence Sept. 1, 1914. School convenient to church and railway station. Apply stating salary and experience to Edw. Windle, R. M. D. No. 2, Renfrew, Ont.

TEACHER WANTED, CATHOLIC, QUALIFIED, Separate school No. 1, Dock, T. P. Address qualification and salary, to W. Ryan, box 22, Charlton, Ont.

TEACHER WANTED FOR SCHOOL SECTION No. 1, Arthur Township. A Catholic teacher, female with a second class certificate qualified. Apply to Patrick Costello, Kenilworth, P. O. Box 71, Sec. Treas. 1864-3.

AN UNDIVIDED TEACHER FOR SEPARATE school section No. 8 Peel. Holding a second class normal trained professional certificate. State salary and experience. Apply to John Connelly, Aims, Ont.

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TEACHER WANTED FOR R. C. SEPARATE school in the town of Parashill, Ont. Very convenient to church and station. Duties and salary to commence Sept. 1st. Salary \$500 to \$550. Apply, stating qualifications and experience to George L. Duggan, Sec. Treas., Parashill, Ont. 1864-2.

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TEACHER WANTED FOR SEPARATE school section No. 7, Township of Glenora. A Normal trained teacher. Duties after vacation. Salary \$500 and up according to experience. Application to J. S. Black, Sec. Treas., Ploverville, R. R. No. 2.

TWO TEACHERS WANTED FOR S. S. No. 4, Dover, one teacher to have a first class certificate, the other a second class certificate at a salary of \$500 and the other to be able to speak and teach French and English. Duties to commence after summer holidays. Apply to Henry Cadotte, Sec. Treas., Painscourt, Ont.

TEACHER WANTED FOR KENILWORTH Separate school. Duties to commence Sept. 1st, 1914. State experience and qualifications. Salary expected to Rev. D. F. Kehoe, P. P. Sec. Treas., Kenilworth, Ont.

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