The Gossin

See you the Gossip go by, Her tongue a consuming fire, Fell slayer of Friendship, killer of Joy, She holds Reputation a worthless toy, Careless wherever her venomed shafts

Or on whom she vents her ire.

She's like the despised of old-The hypocrite Pharisee,

A she-wolf disguised in the Master's

Long are the prayers and the beads she's told.

She even gives of her generous gold, But naught of her charity.

She's jury and judge and all
To try the accused of men,
Lengthy the panel that answers her call,
The good and the true are slimed with For over each action she spreads the

pall Of most deliberate sin.

The hidden sins of the weak She prates in the open mar, Ah, little she cares that the mild and Hath bade us of naught' but the good to

speak,
And even the gem in the mire to seek,
If with Him we'd fain have part.

Ah, Gossip! we pray you pause,
Ah, you of the serpent sting!
Ah, why will you look for the hidden
flaws?

Why batten on refuse and filth because The "Thinketh no Evil" seems all the That down through the ages ring

THE GREAT NEWMAN

HIS CONVERSION

Simple and touching were the circumstances of the reception of Cardinal Newman into the Catholic Church. It took place at Littlemore on the evening of October 8, 1845. It came to the knowledge of Newman that Father Dominic, a Passionist Father, would be passing that way on the date named, and without even giving a hint why he made the request sent him word he would like to see him. We give the story of his conversion as follows taken from Ward's life of the great Cardinal:

On the evening of October 8, Father Dominic was expected, and almost at the same time Stanton, who had been absent for a few weeks, returned. Father Dominic was to arrive at Oxford by the coach in the afternoon. Up to the very day itself Newman did not speak to the community at Littlemore of his intention. Dalgairns and St. John were to meet the Passionist Father in Oxford. The former has left the follow

ing account of what passed:
"At that time all of us except St. John, though we did not doubt Newman would become a Catholic, were anxious and ignorant of his intentions in detail. About 3 o'clock I went to take my hat and stick and walk across the fields to the Oxford 'Angel' where the coach stopped. As I was taking my stick Newman said to me in a very low and quiet tone: "When you see your friend, will you tell him that I wish him to reme into the Church of Christ? said ' Ves 'and no more. I told Father Dominic as he was dismounting from the top of the coach. He said: God be

praised, and neither of us spoke again till we reached Littlemore."

It was then pouring with rain. Newman made his general confession that man made his general contession that night, and was afterwards quite prostrate. Ambrose St. John and Stanton helped him out of the little oratory. On his diary has this record: the morrow his diary has this record:
Admitted into the Catholic Church with Bowles and Stanton." Next day Newman made his first Communion in the oratory at Littlemore, in which Mass was said for the first time, and Father Dominio received Mr. and Mrs. Woodmason and their two daughters. Newman walked into Oxford in the afternoon with St. John to see Mr. Newsham. the Catholic priest. On the eleventh Father Dominic left. On the same day Newman paid a visit to W. G. Ward at Rose Hill, and Charles Marriott came

Thus very quietly and without parade took place the great event dream of for so many years—with dread at first, in hope at last. The MS. of the "Essay on Development "lay unfinished on his desk. Newman now added a few lines to it which give the best contemporary picture of his mind at the time — "one of those passages," writes Mr. Hutton, by which Newman will be remembered as long as the English language en

"Such." he wrote " were the thoughts concerning 'The Blessed Vision of Peace' of one whose long - continued petition had been that the Most Mercipetition had been that the Most Merci-ful would not despise the work of Hi-own hands, nor leave him to himself while yet his eyes were dim, and his while yet his eyes were dim, and his breast laden, and he could but employ Reason in the things of Faith. And now, dear reader, time is short, eternity is long. Put not from you what you have here found; regard it not as mere matter of present controversy set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagin ation that it comes of disappointment or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in weakness. Wrap not yourself the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long. "Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace quia viderunt oculi mei salutare tuum."

Father Dominic. On Sunday, October 12 the little church of St. Clement's, Oxford, saw for the first time the group Oxford, saw for the first time the group from Littlemore — St. John, Dalgairns, and Stanton—accompanying Newman to Mass. On the 16th the same quarter again visited it to receive Communion. John Walker was admitted into the Churchat Oxford on the 21st, Oakeley on the 29th, on which day Father Dominic

Church at Oxford on the 21st, Oakeley on the 29th, on which day Father Dominic paid a second visit to Littlemore. On the 23rd Dalgairns accompanied the rest of the Littlemore party to Mass at St. Clement's and then left for Oscott en route for France, where he was to read theology with his friend M. Lorain at Langres. R. W. Church and James Robert Hope (afterwards Hope-Scott) were the only Anglican friends whom Newman saw before going up to Oscott on the 31st to receive confirmation Oscott on the 31st to receive confirmation

Oscott on the dist to receive confirmation at the hands of Dr. Wiseman.

Of the meeting between Newman and Wiseman on this occasion the late Canon Bernard Smith, who was present, gave

me the following account:

"The meeting between the two men was characteristic. The great Oxford leader, who had at last owned that Rome had conquered, had come, as it were, to sur render his sword to the man who had so nously urged surrender as his only e. Orders disowned, perferments course. Orders disowned, perferments resigned, he came in poverty and simplicity to ask for confirmation at the hands of the Bisnop. His faith and conviction brought him to Oscott, but they could not untie his tongue or rid him of the embarrassment which belonged to the situation. In company with John Walker and Ambrose St. John, he was ushered into Oscott guest-room, and in a few minutes Bishop Wiseman, with Mr. Bernard Smith and Father Ignatius Spencer, entered the room. The embar-rassment was mutual, and Wiseman could inquiries about the journey. Any touch of exultation or any expression of com-monplace and conventional congratula-tion, would, as all felt instinctively, out-rage a situation in which the leading mind was so highly wrought that silence seemed the only possible course. The two principle figures sat almost silent while their companions talked more readily to each other. A message which shortly announced that a boy was waiting to go to confession to the Bishop gave Wiseman an excuse for retiring which he accepted with significant alac

rity."

"The confirmation was given on November 1, the feast of All Saints, and the ice was then broken and much con ersation on the past and future ensued.

UNMASKING OF SOCIALISM

We have before us a campaign docu ment issued by a so-called National Fraternal Committee in the interest of catching votes for Eugene V. Debs and the national Socialist ticket. Its lack of truthfulness is only surpassed by monumental cheek and adamantine effrontery. Bad English and stilted style would deserve its being passed over in contemptible silence, only as a whole, showing unmistakably the un-holy alliance entered into at the present time between Socialism and anti-Catholicism, it invites analysis of its motiv

and purpose.

In the first place it unmasks the attiin the first place to unmasks the activate of Socialism and the Socialist party in this country towards the Catholic Church as one of the bitterest rancor and the most malicious intent. Hereto-fore Socialist leaders in some quarters at least have pretended a degree of friendly interest in the Catholic workingman, patting him on the back with he assurance that he could be a Socialtime, and that denunciation of Socialism did not come from the Church at large, but from a few disgruntled ecclesiastics. The Socialist party was after the vote of Catholic workingmen. But when the ranks in the Church closed and the laity united with the ciergy in solid phalanx against a common enemy, So-cialism ceased its temporizing and now shows its hideous teeth and diabolical

This campaign document, revealing something of the true inwardness of So-cialism, is by an almost inconceivable act of menda cious impudence headlined 'The Great American Protest-Roman

ism is the Issue."

By printer's ink it is addressed to "all American voters of every political faith; including of course the 3,000,000 and more Catholics who will cast their and more Catolics who will east their votes at the next presidential election; and who, if they read it at all, will likely be more amused than disgusted; though the best use of it in the end would be

unmentionable. In the first paragraph of this "Great American Protest" its sole object is explained to be "to concentrate the vote of all true Americans so as to offset the vote controlled by the Pope of Rome, through the cardinals, archbishops and priests, constituting the papal hierarchy in this country." An old, infamous slander! Catholics owe allegiance to the Pope in spiritual matters only, just as Presbyterians obey the laws of the general assembly, or Episcopalians the edicts of the general convention, or Methodists the ordinances of the general conference. In temporal and state matters the Catho-lic citizen owes obedience and fealty to the United States government; and history proves that he has given them in the fullest measure of patriotism, and so gives them to-day. It is a malicious falsehood to say that cardinal, bishop or priest uses his influence for political ends. He is forbidden to do so by the constitution and laws of the Church. The Methodist Church and other Protestant bodies are not infrequently in politics; the Catholic Church never is, or ever can be. She seeks no control except in the spiritual domain. When The neophytes henceforth followed the simple rule of life prescribed by

far offends against the truth that historically it is beyond dispute that but for the Catholic Church there would have

been no civilization at all.

The animus of the document, which is plainly to get votes for the Socialist presidential ticket, is expressed in the following paragraph:

seventh of the active voters, about 1,500,000, control the election of the president, and thereby election of the president, and thereby the entire policy of the government of the United States by voting solidly for one party, as dictated by the papal hierarchy. The leaders of the clique trol the national committees of both parties, through them the national con-ventions, and now the true American has no choice with either of the old has no choice with either of the old parties, but must vote for a man who owes his nomination to, or is absolutely subservient to the Ryan Belmont-Sul-livan-Murphy-O'Gorman-Gibbons-Flinn

Here the Catholic vote, which on the best authority amount to over 3,000,000 ballots is cut down to one-half its size, and this estimate is coupled with the ridiculous assertion that, small as it is ridiculous assertion that, small as it is it nevertheless controls the election of the president by being cast solidly for one party, as dictated by the papal heirarchy. The fact of it is, the Cathoheirarchy. The fact of it is, the Catho-lic vote is about evenly divided between the two great parties. Equally ridiculous is the contention that the leaders of this minority control the national conventions and committees of both political parties. The matter is uproariously absurd, and lacks even the ordinary ingenuity of a fabrication. It bears all the marks of a bald-faced lie, and will defeat its palpable object, which is to make votes from the ranks of the great political parties for the

The prediction ascribed to Abraham Lincoln, portending a calamity in this country through the influence of the Catholic Church, is a fabrication pure and simple. Publication of such infamous slander should mete out to the perpetrators of the wrong a condign punishment behind the bars of a penitentiary, and the time is not far off, we are inclined to believe, when they will be dealt with in the fair and just sens of an outraged public. Siander against an individual is a criminal act—much more so ought to be slander against an organization representing fifteen millions of our population, each one of our population, each one of whom is mis-represented and maligned. In spite of the licentiousness advocated by Socialthe itemstolement account of the ism it is opportune to have a censorship of publications enforced, which, while not interfering with the liberty of the world prevent and miserable press, would prevent such miserable campaign sheets as "The Great Ameri-can Protest" from seeing the light of

In the next paragraph we In the next paragraph we are informed that Pope Pius X, said "Make America Catholic." But suppose he did. It was only a devout wish expressed that all Americans should be Christians. Would the Catholic voters of this would the Catholic voters of this country have taken any alarm at the moderator of the general assembly of the Presbyterian Church expressing the wish that all Americans should become Presbyterians, or at the presiding bishops of the general conference that they all should become members of the Methodist Episcopal Church? Why not be consistent and follow out the golden rule? Is it after all not more a question of making Americans Christians thau making them Catholics? And Catholics not only maintain, but undertake to prove to every unbiased mind, that they belong to the only true that they belong Church of Christ.

superlatively ridiculous that its

'Pope Pius X. says, 'Make America Catholic,' and he intends to do it, even if he has to try to slaughter every Pro testant, Jew and Freethinker in the attempt. We say he must not; and by signing this great American protest is the one way for us to prove to him by ballots that he is outvoted, and is a nelpless minority.

Ye gods! And this is a sample of the intelligence and fairmindedness of American Socialists. Archbishop Quigley of Chicago is

quoted as having said:
"We have well ordered and efficient
organizations, all at the beek and nod of
the hierarchy and ready to do what the church authorities tell them to do With these bodies of loyal Catholics ready to step into the breach at any time and present an unbroken front to

time and present an unbroken front to the enemy we may feel secure. Yet the Archbishop was speaking to the subject of spiritual power and effi-cacy as represented by those religious societies-not in the least referring to any temporal or secular influence and domination which they might exercise How damnably perverting the Socialist

Next the vile campaign sheet attack President Taft for having appointed Judge White, a Catholic and a Democrat, to be chief justice of the United States, insinuating that the appointment was made, not because White was the best qualified, but because he was a Romanist. Such rot would provoke a smile, even from a well informed Socialist. Again Taft is criticised because on Thanksgiving day he attended divine worship at St. Patrick's Catholic Church. It's a wonder he is not described as having seen horns growing out of the officiating priest's head

But Wilson, the Democratic nomine for President comes in for his share of attack. He is condemned because he signed the law prohibiting justices of the peace from performing the marriage ceremony in the state of New Jersey—a law which it is claimed "was originated and pushed by the Romanists."

and pushed by the Romanists."
Then this contemptible "wipe" attacks the Republican convention because it was opened with prayer by Father O'Callaghan, and the Democratic

convention because its sessions were opened by an invocation pronounced by Cardinal Gibbons. And the Cardinal is denounced because he is opposed to the recall of judges and judicial decisions and other debatable measures. Speaker Clark comes in for his share of anathems for having praised Cardinal Gibbons and av Speaker Clark comes and av Speaker Cardinal company and company and company and company and company company and company and company Gibbons and ex-Speaker Cannon as America's two grand old men, and "classed the discovery of America as the greatest event in the world's his-tory." Why should they not endeavor to expunge the name of Columbus from

the pages of history?

And after all this vituperation, which would put Knownothingism in the shade and make an A. P. A. ism feel cheap, the Socialistic pronouncements under discussion has the brazeness to parade the

nothing to do with Catholicism as a religion. All people have the right in America to worship as they see fit, but from the above it shows that they are asking special legislation in this country for Romanists, even those who live in foreign countries, and who only make up one-seventh of our population, and over half of that seventh is the illiterate foreigner just arrived from southe Europe and not even citizens. Ar they intend to get these special favors by making the politicians believe that by making the politicians believe that they are the balance of power in all elections. We must prove otherwise." Here the hideous

Here the hideous head of nativism comes up from the grave once more. But the milk in the cocoanut appears in the last paragraph, which gives the wording of the pledge, which every singer of "the Great American Protest" is called upon to endorse.

"Belleving the matter set forth in the Great American Protest to be true."

the Great American Protest to be tru and to be the gravest danger American has ever had to face, I hereby sign my name and pledge myself to vote at the coming national election, November 5, 1912, for the Socialist party for president, vice president and congress, the only party absolutely free from Romish nces and domination.

Further, this being a movement 'of the people, by the people and for the people, without the support of any money power, I herewith donate the amount set opposite my name, to aid in the successful prosecution of this cam-paign, in printing and mailing literature and any other lawful means."

At last the cat is let out of the cag—and the cat's name is the Socialist party, and the cat's paws are the wretched contingent of dupes misled by revamped lies of Knownothingism and A. P. A. ism. It is doubtful whether Solialism will profit by its latest scheme of chicanery and fraud. One thing is certain — its unmasking will prevent many a hesitating Catholic from penetrating farther into its poisoned atmosphere and may be the means of bringing stray sheep back into the fold of a Christian Socialism, which establishes the true rights of workingmen and upholds the proper relation between the individual and the community. Intermountain Catholic.

BELFAST REIGN OF TERROR

In the House of Commons Mr. Joseph Devlin has described the "reign of terror" in Belfast, in which the actors have been Orangemen and the victims Catholic workers in the ship-building gards, and Protestant workers suspected yards, and Protestant workers suspected of being Home Rulers or in sympathy with Home Rule. Here are some of the facts given by Mr. Devlin in his speech, noted in The Irish World recently:

"It is estimated there are over two thousand Catholics and some five huntwelve thousand people, in the City of Belfast, who are compulsorily disem-ployed owing to the reign of terror which exists there. They claim to work. They are ready to work. There is work for them to do, and they are not negmitted to work. Not only that but permitted to work. Not only that, but within the area of their employment, they are beaten and maltreated, and some of them almost killed, and when ome of them fly from their assailants, at the close of the evening-those who have engaged in a hard and laborious day's occupation—they are hounded down and followed and hunted over the public roads-followed, in some into tramcars, and the tramcars have been wrecked."

The men who have been doing these things for some time past belong to the party which claims to represent "civil and religious liberty," and objects to Home Rule on the alleged ground that it would mean "persecution of Protest-ants." But it is not the ruffians of the streets and the shipyards who are responsible for this "reign of terror" in Belfast. The real culprits are "higher up," as Mr. Jeremiah MacVeagh thus ophasizes in an article in the Freeman

"Fixing the Responsibility":

"With whom does the responsibility for these horrid happenings rest? To what agencies do we owe this degrading recrudescence of tumult and anarchy in a city which, as past history shows, is afflicted with more than its fair share of rowdyism and hooliganism? Is it with the ignorant and unthinking mob, or is it with the more or less responsible pub-lic men who wilfully goad them to deeds upon the shoulders of men like Sir Ed ward Carson, who openly preaches the doctrine of 'breaking every law that can be broken,' and Mr. Bonar Law, who aw-breakers in every step they may de

cide to take." That is the true fixing of the respon sibility. And the "tumult and anarchy" may be taken as a sample of the "civil war" against Home Rule. Rowdyism in the streets of Belfast will be the full extent of the Orange "war," if there be any such at all, and needless to say, in the event of any such, the Irish Nation-al Government will be able to deal with it speedily and effectively.

CONCERNING HYPNOTISM and very few can attain to that position,

The word Hypnotism is derived from the Greek word "hypnos," meaning sleep, and for many years past the re-markable effects that can be produced in the human object, by means of this common enough practice, have attracted much attention. Two very different classes of people are interested in it (writes Father H. G. Hughes in a Catholic Truth publication), namely, those who are interested in its marvels, and scientific men who expect that it may be an aid to science. It is, we are told, related to mesmerism and owes its origin as a practice to mesmeric phenomena.

Of its nature, it attracted the atter tion of the moralist, and so came unde the notice of the Church, which found i necessary to decide whether it wa right or wrong to indulge in the practice of hypnotism. Is it right that curiosit seekers should look upon as an amus ment the placing of their fellow-creatures in a condition of hypnos — or unnatural sleep? Are the medical me justified in using hypnotism, and does physiological science resp any benefits therefrom?

Since most people know of the genera degradation of hypnotic seances, it is not necessary to describe one. It is sufficient, knowing what we know of th nuch-advertised performances in which men and women are made to perform the most strange and objectionable tactics, to consider what the Church teaches regarding the practice and how she has pronounced upon the matter. We must look, says Father Hughes to the moral theologiese and Hughes, to the moral theologians, and rely, if further instruction be required, on the educated Catholic conscience.

The Church is very careful, says Father Hughes, not to condemn any-thing outright, merely because it is new or unacoustomed, or apparently marvel-lous. Nor will she condemn a thing which, though good in itself, is liable to abuse, or has been abused. She will condemn the abuse and leave the good untouched. Consequently the question "Is Hypnotism right or wrong?" cannot be answered by a simple "yes" or "no." When first called upon to give guid-

ance to Catholics on the question of hypnotism—or, as it was termed, mes merism or magnetism, the Holy See (speaking through one of the Sacred Congregations) laid down what we may call the first rule of Catholics in the matter. The Sacred Congregation condemned all superstitious use "animal magnetism," though they abstained from a total condemnation of the practice in itself apart from super-

itious uses.
"It has been found," wrote the Cor gregation of the Holy Inquisition in 1856, "that a new kind of superstition has been introduced on occasion of magnetic phenomena by many lovers of movelties; not to throw light on physical science—which would be good—but to deceive and seduce men, thinking that by the magnetic art, they can discover things hidden, distant or future. * * The malice of men has so increased that neglecting the lawful story of science, they boast of having found a means of

they boast of having found a means of fortune-telling and divination."

If effects like these were actually obtained says Father Hughes, they could only be attributed to some preternatural—that is, diabolical—agency, and the practice of such arts must plainly be sinful.

The Holy See has condemned all superstitious use of hypnotism : all application of physical means that are otherwise unlawful or forbidden, and all use of magnetism or hypnotism for unlawful ends or objects. Not only obedience, but as a matter of reason. overy Catholic will subscribe to these prohibitions. As Doctor Samuel John-son, the Lexicographer, said: "No one who reads the New Testament can dis-believe the fact that the fallen angels do exercise a malevolent influence over

higher order than our own, we know, says Father Hughes; and there is nothing impossible in supposing that they can, and do, take occasion from men's experimentizing with certain little-known forces, which in themselves are natural, to get into connection with human beings and to deceive and influence them by the introduction of their own diabolical operations into such

experiments.

The hypnotic or mesmeric state may sometimes offer them an occasion of this sort, like the planchette or "medium" of spiritualistic seances. The terrible dangers of such commu-nications, however they be brought about, cannot be exaggerated. It is, then, the abuse of Hypnotism that has been condemned, not the practice it-self, with a lawful end in view.

Father Leckmuhl, S, J., an authority on this subject, concludes that there must be some grave reason for submit-ting to hypnosis, to make it morally permissible that a person should do so. As to the character of the operator in such cases, for obvious reasons it necessary that he should possess a skilled and unimpeachable character, that reliable witnesses should be present and that it should be ascertained for that he should possess a certain that the constitutional disposi-tion of the subject in not such as to make it likely that any permanent harm to the system might ensue.

Scientific men of the medical profession claim to have established beyond a doubt the efficacy of hypnotic treatment as a curative sgent, and that too, in cases which were proved to be otherwise incurable. Several hundreds of cases have been credibly attested by Father Leckmuhl, and it is not seriously denied that the art can be used with success, as in the case of drunkenness and drug habits as well as in defects of the

character.

Nevertheless, it is certain that "save in the hands of duly qualified operators,

attempts at hypnotism are nothing short of criminal, as necessarily involving a terrible disturbance of the whole nervous system—a disturbance which may extend to all the faculties" (a writer in The Month.)

The Month.)

An especial point is made, in regard to the question, by Father Genicot, also a Jesuit, who asks how far those who, being in the hypnotic state (or acting later upon the suggestions received when in that state carry out the commands of the hypnotics) are respective. mands of the hypotizer) are responsi-ble for their actions. * * It appears, he suggests, that sometimes the use of reason is totally suspended. Doctors, he says, are still at variance as to the ne says, are still at variance as to the possibility of suggesting crime, and some writers assert that through a hypnotized subject may be persuaded to do many ridiculous and extraordinary and even unpleasant things, he will stop at anything opposed to his idea of moral rectified.

Hypnotism is (as Father Hughes says) a two-edged sword, to be wielded only by those whom he wishes to benefit. As to public exhibitions of hypnotism, given by wholly irresponsible charlatans for the sake of making money, the Christian conscience may securely be appealed to. Most decidedly such a thing is wrong, says Father Hughes. It cannot be right that rational beings should put themselves entirely into the power of another for the sake of amusng a curious crowd with their ridicu lous performance. It can not be right that the delicate machinery of the nerves and brain should be rudely played upon by operators who have no knowledge of its intricacies, and who are incapable of repairing the harm they do.—N. Y. Freeman's Journal.

THE " NE TEMERE "

ANGLICAN CLERGYMAN TAKES SENSIBLE VIEW OF THE SUB-JECT

Is it worth the while of Anglicans to trouble themselves about this Roman decree? In the first place it is only the putting in force the decree of Trent on marriage, throughout the United States. These decrees were already in force in Baltimore, St. Louis, and New Orleans, and no one I think, has ever noticed any appreciable difference between these dioceses and the other Roman dioceses of the land as to the rights of Anglicans in mixed marriages.
In the next place the decree does not,

cannot, touch the question of the legal validity of any marriage mixed or other. It is only of force in the spiritual; or sacramental order. A Roman decree of any sort cannot possibly affect American statute law, whether it effects marriage or anything else. Of course it affects its own people in the spiritual sphere. But what have we to do with that? Are we so sacredly concerned about any o that Rome be enjoined by law from casting any slur upon such marriages? Nonsense! Rome has all along denied their sacramental validity, even when performed by her own ministers. She never gives them benediction, nor are they celebrated before the altar. But then, I imagine, those persons who are waxing hot over a matter of internal discipline in the Roman Church are not greatly concerned about the denial of the sacramental nature of mixed marriages. They do not admit, I presume, the sacramental character of any marriage.

Rome is altogether right in seeking to prevent the evil of mixed marri-Would that we were half as faith ful to our trust? We do not hesitate to wed our young women to any sort of believer or unbeliever; even to pro-nounce the nuptial benediction before the altar upon marriages which God does not bless. We require men to say, "With this ring I thee wed. . . in the Name of the Father, and of the Son, and of the Holy Ghost," when we know they do not believe in Father, Son, or Holy Ghost. Our women, or many of them, run far more risk in their marriage with unbelievers by their own pas tors, than any of them run in wedding Catholics. Yet it would be better for them, and for their children, not to en ter into a mixed marriage at all.—John Williams in the Living Church.

A POINTER FOR THE " GUARDIANS OF BIGOTRY "

Charles J. Bonaparte loses no opportunity of impressing the American pub-lic with one self-evident fact—that a good Catholic must be a good citizen. Owing to the misrepresentations of in tolerant zealous, the notion is yet spread that a thoroughly orthodox Catholic must be a traitor to his country.
Mr. Bonaparte disposes of this charge
very effectively by stating: "There is one argument against the Catholic Church—or, at least, one outcry doing duty as an argument—which merits a passing word, if for no other reason, be cause of its antiquity. Pilot was told that his Prisoner would make Himself King of the Jews; we are sometimes told to day that the Churches aspires to temporal dominion. He asked for and heard the truth, and declared the charge groundless; yet he feared the ory: "If thou release this Man, thou cry: "If thou release this Man, thou are no friend of Casar." There have been some men in public life among us as consciously unjust when they cowered before the like clamor. On this subject let us ask but two questions: Were those men who thus drove Pilate to shed innocent blood—were they, in truth— "frienns of Cæsar?" If anyone who, in "friends of Cosse? If anyone who, in our day and country, would prescribe men for their faith and stir anew the dying embers of sectarian hatred—is such a man; in truth, a friend to Amer-

CATHOLIC NOTES

A civil list pension of \$350 has been granted to the late Justin McCarthy's daughter, Charlotte, on account of he father's services to literature.

Four Franciscan monks from English conasteries have been appointed as missionaries by the Pope to go to the Patumayo rubber district of Peru, where natives were tortured.

"We understand," says the London Tablet, "that it has been decided to establish a foundation of the Redemp-torist order in South Africa. Negotiations have been taking place in regard to a suitable site for commencement of the work in Pretoria.

Father Jose Algue, Director of the Philippine Weather Bureau, has a device for detecting typhoons that has been adopted by the United States Government. He has warned people on land and sea of the approach oi storms for the past twenty years.

At the Vienna Eucharistic Congress on September 10 it is expected that on September 10 it is expected that ten Cardinals, 17,000 priests, the whole Austro - Hungarian Episcopate, and fully 200,000 persons in procession, will participate. It is estimated that 2,000 Americans will also take part in it.

There are now 65 chaplains of the United States Army, of whom 16 are Catholics, 14 Episcopalians, 7 Presbyterians, 7 Methodists, 6 Baptists, 3 Congregationalists, 3 Methodists, South, 2 Unitarians, 2 African Metho-dists, 2 Lutherans, 1 Christian, 1 United Brethren, and Leopord Bartier. Brethren, and 1 colored Bantist.

Archbishop Patrick W. Riordan, of San Francisco, has issued a letter to all the pastors of his diocese in which he requests that the women of the Catholic Church exercise their right of suffrage. The Archbishop bases his recommendation on the ground that to vote is a civic duty imposed upon them by the

The King of Saxony, Frederick August, is a Catholic. His brother, Prince Max, is a distinguished priest. The King occupies the somewhat unusual position of being a Catholic ruler over a Protestant land. Out of a population of about 3,000,000 only about 80,000 are Catholics.

Steps are now being taken for the beatification of Nano Nagle, the saintly foundress of the Order of Presentation Nuns. Her work has been attended with the most extraordinary success. In scores of places in Ireland, America, Asia and Australia Presentation Co

Right Rev. Bishop Maes, of Covington, Ky., was a prominent figure at the great International Eucharistic Congress held in Vienna, the Austrian capital, last week, beginning Tuesday and concluding with the procession in which the aged Emperor King, Francis Joseph rode as a testimony to his faith in the Mystery of the Altar.

At Le Puy, France, on the 22 ult., began the trial of forty Christian Brothers accused of living together in community as religious and occupying their former house purchased at Government auction by a lady who gave them re-possession of it. The lady also has been indicted and is on trial for this. trial for this.

At the close of the annual retreat of the Oblate Fathers in Winnipeg re-cently the Rev. Joseph McCarthy cele-brated the fifteenth anniversary of the taking of his solemn vows of the Oblate Order. He officiated at Solemn High Mass in St. Mary's Church of which he was the first pastor, and the sermon was preached by the Most Reverend Arch-bishop Langevin.

The narrow skirt has just been put under the ban by Cardinal Cavallari, patriarch of Venice and successor in that position to Pope Pius X. Along with the narrow skirt he has also decreed against practically every ex-pression of feminine fashion from the short sleeves down through the list of peek-a-boo waists, low-necked blouses, hobble skirts, mystic-maze stockings, and scanty attire in general.

Here is an extract from the Diocesan Statutes of Kansas City, Mo., of which the Right Rev. Thos. F. Lillis, D. D., is Bishop: "Both clergy and laity are urged to discourage by every means in their power the extravagance, vain display, and worldly spirit so common at funerals. Any funeral, that costs more than 20 per cent, of the annual revenue of the family, may fairly be called extravagant. Sometimes even the most inveterate

enemy pays tribute, albeit unwittingly, to the Catholic Church. The discussion which has arisen in Germany on the decline of the birth rate has brought strongly into evidence the different statistics of births in the Protestant and Catholic portions of the country. The Tagliche Rundschau, the organ of the Tagliche Rundschau, the organ of the Lutheran Evangelicals, remarks naively that it is an extraordinary fact that in the Catholic portions of the Fatherland the birth rate is normal, while it is in the Protestant parts that it has faller off very considerably.

A magnificent educational city of 2,000 dwellers will rise within the next two years says the Missionary, at Brookland, District of Columbia, the importance and influence of which will in time be more far-reaching than any single enterprise ever conceived by the Catholic Church in this country. One hundred buildings will be included in this little cloistered city, whose environs will cover fifty-seven acres. The purpose of these buildings will be to shelter and provide facilitie for educating a small army of earnest women seeking the highest training the women seeking the nignest training the age affords, and to carry back to their various communities a knowledge of the latest developments in science and teaching. The construction of this project will cost more than \$1,000,000; its benefits to the Church cannot be measured by Adlary and control to the con ured by dollars and cents.

MARY'S BROTHER

Sister Frances passed through the ward and into the tiny room opening off it, where for almost a year Mary had lived in the invalid's chair destined to

lived in the invalid's chair destined to be her home for iife. The girl looked up from a letter she was reading and smiled joyously.

"Oh, Sister," she cried, "my brother is coming to this country. He is on the ocean now. He'll be here, here in this room, a week from to-day. Think, Sister, I haven't seen him for five years, and he is all I have in the world."

Then suddenly her thin, timid little face clouded. A thought had occurred to her which cast a damper over her joy.

to her which cast a damper over her joy.

"But," she went on presently, "but what will he say when he knows that I am a Catholic? He will be furiously angry. I'm afraid to tell him—I can't tell him. O, Sister, what shall I do?"

"But, Mary, doesn't he know? It is at least a year and a half since you were received into the Church."

"I have never had courage to say a word about it to George. He is even more prejudiced against everything Catholic than I was when I came here, and you remember, Sister, how silly I was. I would never have applied for work in a Catholic hospital had I not been cold and half naked and almost starving. As for George, do you know I starving. As for George, do you know I feel certain that he would have starved had he been in my place, rather than have asked help in a 'Popish institution,' as he would call this."

Mary asid no more fee a few minutes.

tion,' as he would call this.'
Mary said no more for a few minutes.
Every trace of gladness had died in her heart, every trace of smile from her face. The kind old nun watched her pityingly, vainly trying to find something encouraging to say. She was thinking of her own brother, out of the Church during many years, for whom her life of privations was a perpetual holocaust. It was Mary who broke the stience at last by saying, low and tremulously:

saying, low and tremulously:
"I'm afraid he'll have nothing more

to do with me."

"On the contrary, if you are patient and gentle, you may be the means of bringing him into the Church, and you will then be closer to each other than

er before." The girl shook her head. don't know him, Sister. Not that he is disagreeable or ill-tempered about other things; he's the very opposator of lither he's as gay and bright an about other things; he's the very opposite of all that he's as gay and bright an attractive as I am stupid and insignificant; but we were taught as children that Catholicism is all that is narrow

that Catholicism is all that is narrow and all that is wicked, and the idea took deep root in his mind."

"Pray for him, Mary; pray unceasingly. This you can easily do."

"I do pray for him, S. ster, always to the Blessed Sacrament. It was the sweetness, the peace, the indescribable contenting about your chance which I sweetness, the peace, the indescribable something about your chapel which I had found nowhere else in the world, that first made me long to be a Cathol c and ever since I was baptized I have ved the Blessed Sacrament—oh, so uch! All the visits I made to the much! All the visits I made to the chapel when I could walk about, and every Holy Communion since my first has been offered for his conversion. And besides on that night nearly a year ago, when the fire broke out, and I swoke to find my room full of smoke, and remembered that, Father Schultz was away, the content of the membered that Father Schultz was away, remembered, too, that Sister Eulalie was ill and that I was taking her place as sacristan—oh, Sister, I was terrified! I felt that I could not let the flames touch Our Lord, helpless in the tabertouch Our Lord, helpless in the tabernacle, but I was afraid, so much afraid.
Then I thought of George—and I made
my way through the smoke to the chapel.
It wasn't very hard except that I could
not get my breath; and when at last
the wall fell, and I was pinned under it,

do all things."
"I know, Sister, but I can't help be-"I know, Sister, but I can't help being atraid. Pray, will you, that he won't turn from me, that he won't even feel badly about it. His letter is full of love; he is counting the days until he will reach here, he says. It will be so hard to tell him, so hard to hurt him. He hates Catholicism; and it's strange, for he loves everything else." for he loves everything else."

" I'll unite with you in praying to the Blessed Sacrament," Sister Frances said and she went her way with a heavy sigh. She felt sorry for the poor girl whose devotion to her brother every one in the

During the next few days Mary was somewhat radiantly happy, more often fearful; and as the appointed time drew nearer and nearer her unessiness grew

and jocosely now his sister could have dreaded his displeasure. He was pleas-ant, she decided, but not one likely to take anything much to heart. She did not know that laughter-loving natures, easy of access on slight acquaintance, sometimes hide limitless depths of tenderness and strength, and as often a

sometimes hide limites deprived and strength, and as often a strain of adamantine hardness.

A cry of loving welcome burst from Mary's lips when he appeared in her doorway, a cry which voiced the pentup longing and weary homesickness of five hard years; and in a moment the brother and sister were locked in each other's arms. Wiping her eyes, Sister Frances hurried away and left them alone together. But, as often happens when two people devoted to each other have been long separated, after their first emotion passed both felt shy and ill at ease. Mary asked one formal question after another about their old neighbors in Manchester, and her brother tion after authors to and her brother bors in Manchester, and her brother answered them laconically until reminded of a characteristic story about an

absent-minded man who had always been absent-minded man who had always been a source of amusement to them, he told it inimitably; they laughed together; and the ice was effectually broken. After this they chatted cosily for half an hour, and Mary forgot her trouble until there came a long pause, during which George glanced curiously about the spotless little room with a crucifix hanging over the bed and a statute of Our Lady on a bracket in the corner. When he spoke again it was with a certain constraint of voice and manner which sent a chill to her heart.

"Do you like being here? I can't imagine how you chanced to get into a place like this."

imagine how you chanced to get into a place like this."

"I—I had no position for a long time," Mary faltered. "I had walked the streets for days and weeks in search of one. I was hungry, almost starving and in desperation I asked here for work. They didn't need another girl, but they took me in and made a place for me. It was very kind of them; they have always been kind; and especially so since I was hurt the night of the fire. You remember, I told you that a wall struck me as it fell."

me as it fell."
"Yes, I know. Poor little girl!" he exclaimed. He opened his mouth to say se

thing, and closed it again, his sister watching him fearfully, for his face was serious and paler than was its wont. She knew that the dreaded moment was at hand, and shrank back into her in-

at hand, and shrank back into her in-valid's chair, breathing a prayer for strength. Still George was silent until Mary could stand it no longer. "Catholics are not at all as we used to imagine them," she ventured to say. George made no answer, and again there was a long, uncomfortable pause. Then, at last, he looked up, and with a recoveryident desire to change the subvery evident desire to change the sub-

" Why, Mary, what do you mean?"

for you, George 1"
George was quite as pale as she by
this time, and was trembling from head
to foot. When Mary found courage to
glance at him she cried agonizingly:
"Oh, brother, don't feel that way
about it. You do not understand. It is

all so sweet, so beautiful!" "You mean that you are a Catholic?" he gasped in answer.
She nodded. He next asked her a

She nodded. He next asked her a question which to her seemed strange and irrelevant:

"This happened a year ago, you say; can you tell me the exact date?"

"Yes. How could I forget. The fire broke out at 2 o'clock in the morning of the feast of Corpus Christi, which fell on the 28th of May last year."

George leaned forward and clasped his sister's hand in his.

"Listen, Mary!" he said soleunly.
"About 8 o'clock in the morning of that same day—there is six hours' difference in the time between here and Man-

in the time between here and Manchester, so just at the moment that you were doing this—I was caught in a terwere doing this—I was caught in a ter-rific storm on my way to the factory. I stepped inside a Catholic church to wait until its fury had spent itself. A priest was standing at the altar-rail talking to a band of children dressed in white. What he said went straight to not get my breath; and when at last the wall fell, and I was pinned under it, but with help so near that I knew that I twas safe—why, I was almost glad of the pain, because I could offer it for George. And because of him I've never been sorry that the hurt crippled me, except that it made me a care here, where every one is busy."

"Nonsense, Mary, you are one of our talking to a band of children dressed in white. What he said went straight to my heart, burned itself into my mind; and that evening I went to see him. I had to; and I—I've been a Catholic eight months. Mary, but I could not bear to tell you."

Mary took his now smiling face between her little hands and kissed it tenderly.

she was inmensely relieved.

"He isn't as prejudiced as the poor child imagined," she said to herself.—
Florence Gilmore in the Messenger of the Sacred Heart.

"THE CHURCH, THE MOTHER AND INSPIRATION OF ART"

BY VERY REV. THOMAS N. BURKE, O. P. (Pronounced on Sunday evening, March 10th, 1872, in the occasion of the completion of the Dominican Lurch of St. Vincent Ferrer, in Lexington Avenue. Gew York, of which Very Rev. M.A. Lilley, O, P.,

Dearly beloved brethren: This morning I told you that the Holy Cathfearful; and as the appointed time drew nearer and nearer her uneasiness grew prodigiously, until all the joy was crowded out of her heart.

George came at last, a tall, stalwart man, five years her senior, with a smiling face and a frequent hearty laugh. Sister Frances it was who led him through the long corridors to Mary's room, wondering as he chatted easily and jocosely how his sister could have dreaded his displeasure. He was pleasant, she decided, but not one likely to take anything much to heart. She did effable loveliness of the Church consists, above all, in this, that she holds enshrined in her tabernacles the Lord, the Redeemer of the world, as the Blessed Virgin Mary, His mother, held Him in her arms in Bethlehem, as the cross supported Him on Mount Calvary; that she nossesses His everlasting truth she possesses His everlasting truth which He left as her inheritance, and which it is her destiny not only to hold,

days, even to the consummation of the world." We see in these three wonderful features of the Church's interior beauty how she is truly "The city of the Living God," "The abode of grace and holiness;" and therefore, that all the majesty, all the beauty, all the majesty, all the beauty, all the majesty all the consummation of the material grandeur which it is in our power to invest her with, it becomes our duty to give to her, that she may thus appear before the eyes of men a fitting tabernacle for our Divine Lord Himself. We have seen, moreover, how the Church of God, acting upon the instincts of her divinely infused life and perpetual charity, has always endeavored to attest and to proclaim her faith by surrounding the object of that faith, her God, with all that earth helds as most preclous and most dear. I then told you (if you remember) this morning, that the subject for our evening's consideration would be the exterior beauty of the Holy Church of God—some other features that belong to her, distinct from, though not independent of, the three great singular graces of God's abiding presence, of God's infallible truth, and of the unceasing stream of sacramental grace that, through her, flows onward; those features of divine external beauty which we recognize upon the face of our Holy Mother, the Church. Therefore, dearly beloved, the things that are indicated by the exterior garb with which the prophet invested the spouse of Christ: "The queen stood on thy right hand in golden garb, surrounded with variety"—every choicest gem every celestial form of beauty embodered upon the heavenly clothing of Heaven's Queen, every rarest jewel let intertable serving of that golden garment. days, even to the consummation of the

gem every celestial form of beauty em-broidered upon the heavenly clothing of Heaven's Queen, every rarest jewel let into the setting of that golden garment, every brightest color shining forth upon her—what is this exterior beauty of the Church? I answer, that it con-gists in many things—in many infrances. "You never told me, Mary, just how it happened that you were injured in the fire."

Her face became a shade paler.
I—oh, George, I've been afraid to tell you!" she blurted out. "I know that you will be angry. Promise me that you won't."

of the Church? I answer, that it consists in many things—in many influences—in the many ways in which she has acted upon society. Ever faithful to the cause of God and to the cause of the diaments; ever faithful to the heavenly trust, after more than eighteen hundred years of busy life. een hundred years of busy life she stands to day before the world; and no msn can fix upon her virgin brow the "Why, Mary, what do you mean?"

"It—it happened a year ago, but I never dared to tell you the particulars. You see, the—the chapel caught fire in the night. I was filling the sacristan's place at the time, the chaplain was away, and so I—I saved the Blessed Sacrament. I was hurt as I reached the open air, but It—It was safe! And I did it for you. George!"

"It—it happened a year ago, but I shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can fix upon her virgin brow the shame of deception, the shame of truth. No man can put upon her the taint of dishonor, of a compromise with hell or with error, or with any power that is hostile to the sovereignty of God or to the interests of man. Many, indeed, are the ways in which the

God or to the interests of msn. Many, indeed, are the ways in which the Church of God has operated upon society. Of these many ways I have selected as ithe subject for our evening's illustration, the power existing in the Catholic Church and attested by undoubted historical evidence—the power which she exercised as the Mother and inspirer of the fine arts. And here let me first of the fine arts. And here let me first of all say, that besides the useful and all say, that besides the useful and necessary arts which occupy men in their daily life—the arts that consist in maintaining the essential necessaries and in providing the comforts of life—the arts that result in smoothing away all the difficulties that meet us in our path in life, as far as the hand of man can materially effect this—besides these useful and necessary arts—there are others which are not necessary for are others which are not necessary for are others which are not necessary for our existence, nor, perhaps, even for our comfort—but are necessary to meet the spiritual cravings and aspirations of the human soul, and that fling a grace around ourselves. There are arts and sciences which elevate the mind, scothe the heart, and captivate the understand ing and the imagination of man. These are called "The Fine Arts." For instance : it is not necessary for your life except that the hurt crippled me, where every one is busy."

"Nonsense, Mary, you are one of our own children!" the nun scolded kindly.

The girl said no more for a few mintes, and Sister Frances busied herself bout the room. After a time Mary bear in again softly and lovingly:

"To think that I am going to see him! I could not bear to tell you."

"On's worry, little one. God can all things."

I know, Sister, but I pleasure upon some beautiful painting lightened, the pleasure he enjoyed in-oreased and enhanced, when music, with its magic spell, fell upon his ear? It is not necessary for our lives that our eyes should be charmed with the sight of some grand, majestic

building; but who amongst us is there who has not felt the emotion of sadness swell within him as he looked upon the swell within him as he looked upon the green, ivy-clad ruin of some ancient church? Who is there amongst us that has not, at some time or other, felt the softening, refining, though saddening influences that creep over him

the sottening, refining, though saddening influences that creep over him when, on entering within some time honored ruin of an abbey, he beheld the old lance-shaped windows, through which came streams of sunshine like the "light of other days," and beheld the ancient tracery on that which stood behind the high altar, and had once been filled with legends of angels and saintabut now open to every breeze of heaven — when he looked upon the place as that in which his imagination pictured to him holy bishops and mitred abbots officiating there, and offering up the unbloody sacrifice, while the vaulted arches and long drawn aisles resounded with the loud hosannas of the long-lost monastic song? Who is there amongst us who has not felt, at times elevated, impressed, aye, filled with strong feelings of delight, as his eye roamed steadily and gradually up to the apex of some grand cathedral, resting upon niches of saints and angels, and gilding from beauty to beauty, until, at length, straining his vision, he beheld, high amongst the clouds of heaven, the saving sign of the Cross of Jesus Christ, upheld in triumph, and flinging its sacred shadow over the silent graves. It is thus these arts called the fiberal, or the Fine Arts, fill a great place, and accomplish a great work in the designs

and is their highest inspiration. What is it that forms the peculiar attraction—that creates the peculiar influence of of the nations were engaged in the war of the nations were engaged in the war between Northern barbarism and civil-ization and the land was one great battle field, overflowing with blood, the Church gathered into her arms all that she could lay her hands on, of ancient literature, of ancient science and art, and retired with them into her clois-ters. Examples, over the whole face is it that forms the peculiar attraction—that creates the peculiar influence of art upon the soul of man, through his senses? What is it that esptivates the eye? It is the ideal that speaks to him through art. In nature there are many beautiful things, and we contempiate them with joy, with delight. The faint blushes of the morning, as the rising sun climbs slowly over the eastern hills, filling the valleys with rosy light, and gladdening the face of nature—all this is grand, all this is beautiful. But in nature, because it is nature, the perthis is grand, all this is beautiful. But in nature, because it is nature, the perfectly beautiful is rarely or never found. Some one thing or other is wanting that would lend an additional feature of loveliness to the scene which we contemplate, or to the theme, the hearing of which delights us. Now, the aim of the Catholic soul of art is to take the beautiful wherever it is found, to absent it form all that might deform it.

monks of old had not taken them, and made the transcribing of them, and the multiplying copies of them, the business of their lives? And so, all that the world has of science, of art,—all that the world has of tradition — of music, of painting, of architecture—all that the world has of the arts of Greece

beautiful wherever it is found, to abstract it from all that might deform it, or to add all that might be wanting to its perfect beauty—to add to it every feature and every element that can fulfill the human idea of perfect loveliness, and to fling over all the still higher loveliness which is caught from heaven. This is called "the Ideal" in art. We rarely find it in nature. We seek if in highest art. We look upon a picture, and there we behold portrayed with supreme power all the giory of the light that the sun can lend from heaven—all the glory of material beauty chastened, refined, and idealized by the artist's inspiration, breathing purest soul, enforcing some idealized by the artist's inspiration, breathing purest soul, enforcing some high lesson, and persuading by the spiritual influence which pervades the whole work. Ameng the ancient nations—the great fountains of the ancient civilization—Egypt, Assyria, Greece, and finally, Rome—during the four theusand years that went before the coming of the Redeemer, these arts and sciences flourished. We have still the remains of the Coliseum, for instance, in Rome, combining vastness of proportion with perfect symmetry, and the mind is

with perfect symmetry, and the mind is oppressed at the immensity of size, whilst the eye is charmed with the beauty of But in the fourth and fifth centuries -after the foundation of the Church had been firmly laid, after the promul-gation of the Christian religion—when the Roman Empire had bowed down her imperial head before the glory of the Cross of Christ, it was in the designs of Cross of Christ, it was in the designs of God that all that ancient civilization, all these ancient arts and sciences, should be broken up and perish. From Egypt, Syria, and the far East they came, and their glory concentrated itself in Greece—later, the most of all, in Rome. All the wealth of the world was better a line Rome. All the glory of gathered into Rome. All the glory of earth was centralized in Rome. What-ever the world knew of painting, of culpture, of architecture, of music, wa found in Rome, in the highest perfection to which the ancient civilization had brought it. Then came the momen when the Church was to enter upo when the Church was to enter upon her second mission—that of creating a new world and a new civilization. Then came the moment when Rome and its ancient empire gravitated to a climax by its three hundred years of religious persecution of the Church of God, and her crimes were about to be expiated. Then came the time when God's designs. became apparent. Even as the storm cloud bursts forth and sweeps the earth in its resistless force, so, my dear friends, in these centuries of which I speak, from the fastness of the North came forth dreadful hordes of barbarians men without civilization—men withont religion—men without mercy—men without a written language—men without a single refining element of faith amongst them; and down they came, Goths and Visigoths, Huns and Vandals, onward sweep. goths, Huns and Vandais, obward sweeping in their resistless and almost countless thousands of warriors, carrying
slavery and destruction in their bands;
—and thus they swept over the Western slavery and destruction in their hands;
—and thus they swept over the Western world. Rome went down before them. All her glory departed; and so the civilization of Greece and Rome was completely destroyed. Society was overthrown, and reduced to the first chaotic elements of its being. Every art, every science, every most splendid monument of the ancient world was destroyed. monument of the ancient world was destroyed; and at the close of the fifth century, the work of the four thousand preceding years had to be done over again. Mankind was reduced to its primal elements of barbarism. Lanprimal elements of barbarism. Languages never before heard, barbaric voices, were lifted up in the halls of the ancient palaces of Italy and in the forum of Rome. All the splenders of the Roman Empire disappeared, and, with them, almost every vestige of the ancient arts and civilization of the pre-

ceding times. No power of earth was able to withstand the hordes of Attila.

No army was able to make front against them. All went down before them,

them. All went down before them, save and except one—one organization, one power in the wrid—one power founded by Christ and compacted by the very hand of God—founded upon an immovable foundation of knowledge and of truth—one power, for which, for divine purposes, was allowed a respite from 'persecution for a few years, in order that she might be able to present to the flood of barbarism that swept away the ancient civilization, a compact and well formed body, able to react upon them,—and that power was the Holy Church of God. She boldly met the assault; she stemmed the tide; she embraced and absorbed in herself nation after nation, million after million of those rude children of the Northern shores and forests. She took them, and of truth—one power, for which, for during those stormy and terrible times when she undertook the almost impossible task of humbling the proud, of purifying the unchaste, of civilizing the terrible, the fierce, and the bloodstained horde of barbarians that swept, but the registless millions over the in their resistless millions, over the n their resistess millions, over Roman empire.

The next great art the church cultivated in cloisters, and which, in was created by her as it exists t those rude children of the Northern shores and forests. She took them, rough and barbarous as they were, to her bosom: and, at the end of the fifth century, the Church of God began her exterior, heroic mission of civilizing exterior, heroic mission of civilizing the world, and laying the foundations of modern civilization and of modern of modern civilization and of modern society. So it went on until the day when the capitol of Rome was shrouded in flames, and the ancient monuments of her pride, of her glory, and of civilization, were ruined and fell, and almost The price of the nations; and, finally, that she holds in her hands the sacramental power and agencies by which souls are sanctified, purified, and saved. In these three features we saw the beauty of the Church of God; in these three we beheld how the mystery of the Incarnation is perpetuated in her; for Christ our Lord did not forever depart from earth, but, according to his own own, came back and remained. "I will not leave you on the shock and remained. "I will not leave you or phans," He said, "but I will come to you again, and I will remain with you all the propose for her the glory, that she has been in the leave the propose for which she ear the propose of and the line price, or ner glory, and of tell, and almost the power of faith, or to the divine. The mere appeal to the power of faith, or to the sacred shadow over the silent graves. It is thus these arts called the fiberal, agencies by which sonis are sanctified, agencies by which sonis are sanctified, and almost the control of the sacred shadow over the silent graves. It is thus these arts called the fiberal, and almost the count of the Church of the sacred shadow over the silent graves. It is thus these arts called the fiberal, and almost the count of the Church of painting; and the Ohynch of painting; and the Church is accompliant agreed. The Church of the call that the originality of his genius accomplish a great work in the designs of God, and in the history of God's the will be the originality of his genius accomplish a great work in the designs of God, and in the history of God's the will be church as accomplish a great work in the designs of God, and in the history of God's the will be church as accomplished. The mere divine, in the clurch of the Church as accomplished. The off the church is the originality of his genius accomplished. The off the Church divine.

The off the Church call in the Church of the church is accomplished. The off the Church divine.

The off the Church of the Church of the child the Church is destricted. The mere divine

and retired with them into her clois-ters. Everywhere, over the whole face of Europe, and in Africa and Asia— everywhere the monk was the one man of learning—the one man who brought everywhere the monk was the brought of learning—the one man who brought with him, into his cloister, the devotion to God that involved the sacrifice of his life—the devotion to man that con-siders a neighbor's good, and makes civsiders a neighbor's good, and makes civilization and refinement the purpose and study of his life! Where, to-day, would be the literature of ancient Greece and Rome, if the Church of God, the Catholic Cnurch, had not gathered their remnants into her cloisters? Where, to-day, would be (humanly speaking) the very Scriptures themselves, if these monks of old had not taken them, and made the transcriping of them, and the

and Rome, was treasured up for a thou-sand years in the cloisters of the Cath-olic Church i And now, her two-fold mission began. Whilst her preachers evangelized—whilst they followed the armies of the Vandal and the Goth, from field to field, Vandal and the Goth, from field to field, and back to their fastnesses of the North—whilst they converted those rude and terrible sons of the forest into meek, pure minded Christians, upon the one hand, on the other, the Church took and applied all the arts, all the sciences, all the human aggacies that sciences, all the human agencies she had—and they were powerful—to the civilizing and refining of these barthe civilizing and refining of these bar-barous men. Then it was that in the cloisters there sprang up, created and fostered by the Church of God, the fair and beautiful arts of painting, music, and architecture. I say "created" in the Church. There are many amongst you as well informed as I am in the history of our civilization, and I ask you to consider that amongst the debris of the rain of ancient Rome and of ancient Greece, aithough we possess ancient Greece, although we possess noble monuments of the ancient archinoble monuments of the ancient architecture, we have but the faintest tradition of their music or their paintings—scarcely anything. I have visited the ruined cities of Italy, I have stood with in the walls of Ostrum, at the mouth of the Tiber, when, after hundreds of years, for the first time the earth was removed and the ancient temples were revealed again. The painting is gone, and nothing but the faintest outline remains. Still less of the music of the ancients have we. We do not know what the music of ancient Greece or of ancient that the music of ancient Greece or of ancient that we have the music of ancient greece or of ancient that we have the state of an ancient that we have the state of the state of an ancient that we have the state of t Rome was. All we know is, that among the ancient Greeks there was a duli monotone, or chorus, struck into an alternating strain. Of their sculpture we have abundant remains; and, indeed, on this it may be said, that there has on this it may be said, that there has not been any modern art which has equalled, scarcely approached, the perfection of the ancient Grecian model. But the three sciences of architecture, painting, and music have all sprung from the cloisters of the Church. What is the source of all great modern song? When the voice of the singer was hushed everywhere else, it resounded in the Gregorian chant that pealed in loud hosannas through the long drawn aisles of the ancient Catholic mediæval

aisles of the ancient Catholic mediaval churches. It first came from the mind —it came from out the loving heart of the holy pope, Gregory, himself a relig-ious, and consecrated to God as a monk. Whence came the organ, the monk. Whence came the organ, the prince, the king of all instruments, the faithful type of Christianity—of the Christian congregation—so varied yet so harmonious; made up of a multitude the property of the christian confidence of the confidence of the confidence of the confidence of the christian confidence of the confidence of the christian confidence of the chri before this altar, and within these walls, do you blend into one united and har-monious act of faith of homage, and of praise before God. Whence came the praise before God. Whence came the king of instruments to you—so majestic in form, so grand in its volume—so symbolical of the worship which it bears aloft upon the wings of song. In the cloisters of the Benedictine monks the cloisters of the Benedictine monks do we hear it for the first time. When the tired Crusader came home from his Eastern wars, there did he sit down to refresh his soul with sacred song. There, during the solemn Mass of midnight, or at the Church's office at matins, while he heard the solemn, plaintive chant of the Church, whilst e heard the low-blended notes of the accompanying organ, skilfully touched by the Benedictine's hand—would his by the Benedictines and—would insurged heart be melted into sorrow and the humility of Christian forgiveness. And thus it is the most spiritualizing and highest of all the arts and sciences—this heaven-born art of music. Thus did the Church of God make her divine and cizilizing appeal, and thus her holy influence was brought out,

was the art of painting. Recall the cir-cumstances of the time. Printing was not yet invented. Yet the people had

not yet invented. Yet the people had to be instructed—and not only to be instructed but influenced; for mere instruction is not sufficient. The mere appeal to the power of faith, or to the intellect of man, is not sufficient. Therefore did the Church call in the beautiful art of mainting; and the help

coming down from heaven to salute Mary—then did all these greet the eye of the rude, unlettered man, and tell of the rude, unlettered man, and tell him, in language more elequent than words, how much Almighty God in heaven loved him. But it was necessary for this that the art of painting should be idealized to its very highest form. It was necessary to the painter's hand to fling around Mary's head a combined halo of virginity and of heavenly maternity. It was necessary that the angelic form that saluted her should have the transparency of heaven and of its own spiritual nature, floating, as it were, though him, in material color. It was necessary that the atmosphere which is breathed before the throne of the Most Higb. It was necessary that the man who looked before the throne of the Most High. It was necessary that the man who looked upon this should be lifted up from the thoughts of earth and engaged wholly in the contemplation of objects of heaven. Therefore, glimpses of beauty the most transcendent, aspirations of heaven, lifting up the soul from all earthliness—from worldliness—were necessary. To obtain this the monk was obliged to fast and pray while he painted. The monk was obliged to lift up his own thoughts, his own imagination, his own soul, in contemplation, and view, as it were, the scene which he was about to illustrate, with no earthly eye. The Church alone

with no earthly eye. The Church alone could do this, and the Church did it. could do this, and the Church did it.
She created the art of painting. There was no tradition in the pagan world to aid him; no beauty—the beauty of no fair forms in all the fulness of their majestic symmetry before his eye to inspire him. He must look altogether to heaven for his inspiration. And so heaven for his inspiration. And so faithfully did he look up to heaven' glories, and so clear was the vision that the painter-monk received of the beauties he depicted on earth, that in the thirteenth century there arose in Florence a Dominican monk, a member of our order, beatified by his virtues, and called by the single title of "The Angelic Painter." He illustrated the Holy Trinity. He put before the eyes of the people all the great mysteries of our faith. And now, after so many ages —after six hundred years have passed away, whenever a painter, or lover of art, stands before one of those wonder art, stands before one of those wonderful angels and saints, painted by the hand of the ancient monk, now in heaven, it seems to him as if the very angels of God had descended from on high and stood before the painter, while he fixed their glory in colored form as they appear to the eye of the beholder. It seems as if we gazed upon the blessed angelic hosts, and as if Gabriel, standing before Mary, mingled the blessed angelic hosts, and as if Gabriel, standing before Mary, mingled the joy of the meeting with the solemnity of the message which the painter represents him as announcing. It seems as if Mary is seen receiving the message of man's redemption from the angel, not as a woman of earth, but as if she was the very personification of the woman that the inspired Evangelist at Patmos saw, "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." the moon under her feet, and on her head a crown of twelve stars." Michael Angelo, the greatest of painters, gazed in wonder at the angels and saints that the Dominican monk had painted. Astonished, he knelt down, gave thanks to God, and said, "The man that could have painted these must have seen them in heaven!" The architecture of the ancient world, of Greece and of Rome, remained. It

The architecture of the ancient works, of Greece and of Rome, remained. It was inspired by a Pagan idea, and it never rose above the idea that inspired it. The temples of Athens and of Rome remain in all shattered glory, and in all the chaste beauty of their proportions. Very remarkable are they as archi-tectual studies for this: that they spread themselves out, and covered as much of the earth's space as possible; that the pillars were low and the arches low; and everything seemed to cling to and tend towards earth. For this was the idea, and the highest idea, of architectree that ever entered into the mind of the greatest of the men of ancient civili-zation. The monk in his cloister, de-signing to build a temple and a house for the living God, looking upon the models of ancient Greece and Rome saw in them a grovelling and an earthly architecture. His mind was heaven-ward in aspiration. His thoughts, his affections, were all purified by the life which he led. Out of that upward tend-ency of mind and heart sprang the creation of a new style of Christian architecture, which is called the Gothic; as little in it of earth as may architecture. His mind was heaven be—just sufficient to serve the purpose of a superstructure. The idea was to raise it as high towards heaven as posraise it as high towards heaven as possible—to raise a monument to Almighty God—a monument revealing in every detail of its architecture the divine idea, and the upward tendency of the regenerated heart of the Christian man. Now, therefore, let every arch be pointed; now, therefore, let every pillar spring up as leftily as a spire; now, let every niche be filled with angels and let every niche be filled with angels and let every niche be filled with angels and saints—some who were tried in love—others who maintained the faith—teaching the lesson of their sanctity—now pronouncing judgment, now proclaiming mercy. Now, therefore, let the high tower be uplifted on which swings the bell, consecrated by the blessing of the Church, to fling out upon the air around, which trembles as it receives its messwhich trembles as it receives its message, the notes of Christian joy and of Christian sorrow! And high above that tower, let the slender, pointed spire seek the clouds, and rear up, as spire seek the clouds, and rear up, as near to heaven as man can go, the symbol of the Cross on which Christ redeemed mankind! The people require instruction; put sermons in stones. Let the material edifice be an epic of faith and of praise to God. Let operathing that the are seen by armbal everything that the eye sees be symbolical of the divine.

"Shut then in the petals of the flowers. flowers.

pinion,
wise meaning or some thought

behold them in those ancient and quaint towns of Belgium and of France. We behold on their transepts, for instance, and look as if they were of molten sliver.

The air is pure, and the sky is the sky of Italy. Majestic cities dot the plains at his feet. But amongst them all, as the sun flings his Italian light upon the the sun flings his Italian light upon the scene—amongst them all, he beholds one thing that dazzles his eyes with its splendor. There, far away in the plains, within the gates of the vast city of Milan, he sees a palace of white marble rising up from the earth; ten thousand statues of saints around it; with count-less turrets, and a spire with a pinnacle rising towards heaven, as if in Christian joy. The san sparkles upon it as if it were covered with the rime of a hoar-frost, or as if it were made of molten silver. Possibly his steps are drawn thither, and it pleases him to enter the city. Never before—never, even with the eye of the mind—had the trav-

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eller seen so grand an idea of the sacred humanity of Jesus Christ! Here He reigns! Who can deny the historical facts which I have narrated? Who can deny that if, to day, our ear is charmed with the sound of music—our eye de-lichted with the contemplation of paid with the sound of music—our eye de-lighted with the contemplation of paint-ings—our hearts within us lifted up at the sight of some noble monument of architecture—who can deny, with such facts before him, that it was the Church that created these — that she is the mother of these—and that she brought them forth from out the chaos and the ruin that followed the destruction of the pagan civilization? But whilst she was their mother, she was also their highest inspiration. For, remember, that the zeal in art may be taken from earth, or drawn from heaven. Art may aspire to neither more nor less than "to hold the mirror up to nature." The hold the mirror up to nature." The painter, for instance, may inspire to nothing more than to render faithfully, as it is in nature, a herd of cattle, or a busy scene in the town. The musician may aspire to nothing more than the pleasure which his music will give to the sense of the voluptuous in man. The architect may aspire to will give to the sense of the voluptuous in man. The architect may aspire to nothing more than the creation, in a certain space, of a certain symmetry of proportion, and a certain usefulness in the work of his hands. They may "hold the mirror up to nature;" but this is not a perfect idealisation of art. The true ideal holds the mirror of its representation not only up to nature, to conve not a pericet localisation of art. Inc. true ideal holds the mirror of its representation not only up to nature, to copy that nature faithfully, but—higher still—to God, to catch one ray of divine inspiration, one ray of divine light, one ray of heavenly instruction, and to fling that pure, heavenly light over the earthly productions of his art. This pious inspiration is only to be found in the Catholic Church. It is found in her music—those strains of hers which we call the "Gregorian chant,"—which, without producing any very great excitement or pleasure, yet fall upon the ear, and through the ear, upon the soul, with a calming, solemn influence, and seem to speak to the affections in the very highest language of worship. very highest language of worship. Plaintively do they fall—yes, plaintively—because the Church of God has not et shone over the earth in the fullness of her glory—plaintively, because the object of her worship is mainly to make object of her worship is mainly to make reparation to an offended God for the negligence of the sinner—plaintively, because the words which this music breathes are the words of the penitent and the contrite of heart—plaintively, because, perhaps, my brethren, the highest privilege of the Christian here is a holy sadness, according to the is a holy sadness, according to the words of Him who said: "Blessed are they who mourn and weep, for they shall be comforted."

In the lapse of years, the Church again brought forth another method and gave us another school, which expresses to-day the pious exultation, the rict of joy, with which, on Christmas day, Palestrina sang before Pope Marcellus, in Rome. Who can say—who is there with trained, sympathetic ear who hears with trained, sympathetic ear who hears them, who cannot say—that the inspira-tion which is in them is altogether of heaven—heavenly; and that it lifts up the soul to the contemplation of heaven-ly themes, and to the triumph of Jesus Christ. The highest inspiration came through faith.

So long as this noble art was in the hands of the monk—the man of God—so long had we masterpieces of painting, such as have never been equalled by any that since came forth—masterpieces by men who fasted and prayed, and looked upon their task, as painters, to be a heavenly and a holy one. We read of the blessed Angelico, the Dominican painter, whose works are the glory of the world to-day—we read of him, that he never laid his brush to a painting of he never laid his brush to a painting of the Mother of God, or of our Lord, except on the day when he had been at Holy Communion. We read of him that he never painted the infant Jesus, or the Crucifixion, except on his knees. We read of him that whilst he brought out the divine sorrow in the Virgin Mother, for the Saviour on the cross—whilst he brought out the God-like tribulation of Him who suffered there—he was obliged to dash the tears from his eyes—the tears of love—the tears of Compassion—to voice on earth authorized or empore the control of the control of the certainty of faith which is in the Catholic Church. to dash the tears from his eyes—the tears of love—the tears of compassion—which produced the high inspiration of his genius. Nay, the history of this art of painting teaches us that all the great masters were eminent as religious men, and that when they separated from the Church, as we see, their inspiration left them. The finest works that Raphael ever painted were those which he ever painted were those which he painted in his youth, whilst his heart was yet pure, and before the admiration of the world had made him stain the inthe world nad made nim stain the in-tegrity of his soul by sin. The rugged, the almost omnipotent genius of Michael Angelo, was that of a man deeply im-pressed with faith, and most earnestly devoted to the practice of his religion. When, over the high altar of the Sisting Chapel, he brings out all the terrors of the Divine Judgment, which he puts there in a manner that makes the bethere in a manner that makes the beholder tremble to day—the Lord, in the attitude, not of blessing, but of sweeping denunciation over the heads of the wicked—he, took good care, by prayer, by frequenting the sacraments, by frequent confession and communion, and by the purity of his life, to avert the judgments that he painted from falling on his own head. The most glorious epoch in the history of architecture was precisely that in the thirteenth and four-teenth centuries, when there arose the teenth centuries, when there arose the ministers of York; of Westminster; of Notre Dame, in Paris; of Rouen; and all the wonderful old churches that, today, are the astonishment of the world, for the grandeur and majesty of their proportions, and the beauty of design they reveal. These churches sprung up at the very time that the Church alone held undisputed sway; when all the arts were in her hands, and when the architects who built them were nearly all consecrated sons of the cloister. It is worthy of remark, that we do not know the name of the architect that built Sr. Patrick's, or Christ Church, in Dublin. We do not know the name of the architect that built westminster the architect that built Westminster Abbey, nor any one of these great and mighty medieval churches throughout Europe. We know, indeed, the name of the architect who built St. Paul's, in London, and of him who built St. Peter's in Rome. They were laymen. The men who built the marvellous mediæval

churches were monks, and are now in the dust; and, in their humility, they



Pr. O. Gerdon Hewitt, Do-minion Entornologist, says, referring to the infantile death rate from intestinal diseases and diarrhea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of thousands of infants, as well as spreading the germs of typhold fever.

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brought the secret of their genius to the grave, and no names of theirs are em-blazoned on the annals of the world's

Thus we see the highest inspiration of the arts—music, painting, and architecture—came from the Catholic Church, and that the most attractive of them all were created in her cloisters. The greatest painters that ewer lived had come forth from her bosom, animated by her spirit. The greatest churches that ever were built were built and designed by her consecrated children. The grand strains of ecclesiastical music, expressing the highest ideas, resounded in her cathedral churches. The world had grown under her fostering care. Young republics had sprung up under the Church's hand and guidance. The Italian republic—the republics of Florence, of Pisa, of Venice, of Genoa—all gained their municipal rights and all gained their municipal rights and rights of citizenship (rights that were rights of citizenship (rights that were established for protection, and to insure equality of the law) under the Church's protection. Nay, more. The Church was ever willing and ready, both by legislation and by action, to curb the petty tyrants that oppressed the people; to oblige the rugged castellan to emancipate his slaves. The Church was ever ready to send her highest representatives, Archbishops and Cardinals, into the presence of kings, to demand the people's rights; and the very man who wrung the first principles of the British Constitution from an unwilling and tyrannical king, was the Catholic Archbishop of Canterbury—the only man who would dare to do it, for (and well the tyrant knew it) he could not touch the tyrant knew it) he could not touch the Archbishop, because the arm of the Church was outstretched for his protection. Society was formed under her eyes and under her care. Her work now seemed to be nearly completed, when the Almighty God, in His wisdom, let fall a calamity upon the world. And I think you will agree with me—even such amongst you (if there be any) who are not Catholics—that a calamity it was. A calamity fell upon the world in the sixteenth century, which not only divided the Church in faith, and separated nations from her, but which were destructive of the most sacred rights. I am not here this evening so much a preacher as a lecturer; I am no voice on earth authorized or empowered to proclaim the truth of God; that the voice that had proclaimed it for fifteen hundred years had told a lie; that the people were not to accept the teaching of the Catholic Church as an teaching of the Catholic Church as an authoritative and time-honored law, but that they were to go out and look for the faith for themselves—and in the worst way of all. Every man was to find a faith for himself; and when he had found it he had no satisfactory guarantee, no certainty, that he had the true interpretation of the truth. If this be emancipating the intellect—if this changing of certainty into uncertainty, dogma into opinion, faith into a search after faith, be emancipation of the intellect—then Christ must have told a lie when he said: "You shall know the truth and the truth shall make you

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truth and the truth shall make you free!" The knowledge of the truth he

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declared to be the highest freedom, and therefore, I hold, not as a priest, but simply as a philosopher, that the asser-tion is false which says that the work of Protestantism was the emancipation of the intellect. All the results of modern word, all the great things that have been done, are all laid down quietly at the feet of Protestantism as the effects of done, are all laid down quietly at the feet of Protestantism as the effects of this change of religion. In England nothing is more common than for good Protestants to say, that the reason why we are now in so civilized a condition is because Martin Luther set up the Protestant religion. Protestantism claims he electric telegraph. The Atlantic cable does not lie so much in a bed of sand as on a holy bed of Protestantism that stretches from shore to shore! They forget that there is a philosophical axiom which says: "One thing may come after another, and yet it may not be caused by the thing that went before." If one thing comes after another it does not follow that it is the effect of the other. It is true that all these things have sprung up in the world since Protestantism appeared. It is perfectly true that the many have learned to read since Protestantism gained ground. But why? Is it because the Catholic Church kept the people in ignorance? No; it was because of a single want. It was about the time Protestantism sprung up that the art of printing was invented. Of course the many were not able to read when they had no books. The Catholic Church, as history proved, was even far more zealous than the Protestant new-born zealous than the Protestant new-born sect in multiplying copies of Scripture, and in multiplying books for the people. One of the reproaches that is made to us to-day is, that we are too busy in the cause of education. Surely, if the Catholic Church is the mother of ignorance, that remeable apport her truly made. olic Church is the mother of ignorance, that reproach cannot be truly made. Now, Protestants are making a noise and saying that the Church in every country and on every side, is planning and claiming to educate! But all this is outside of my question. My question deals with the fine arts.

Now, mark the change that took place! Protestantism, undoubtedly, weakened the Church's influence upon society. Undoubtedly, it took out of the Church's hands a great deal of that power which

hands a great deal of that power which we have seen the Catholic Church exercise for more than a thousand years set up a rival claim, to foster the arts of music, of architecture, and of painting, so that these may no longer claim to receive their special inspiration from the Church, which was their mother and their creator, and through which they drew their heavenly genius. Well, the arts were thus divided in their allegiance, and thus deprived of their inspiration, by the institution of this new religion. I ask you to consider, historically, whether that inspiration of art, that high and glorious inspiration, that maghigh and glorious inspiration, that magnight and giorious inspiration, that inse-nificent ideal, was not destroyed the moment it was taken from under the guidance and inspiration of the Catholic Church? I say that it was destroyed; and I can prove it. Since the day that and I can prove it. Since the day that
Protestantism was founded, architecture
has decayed and fallen away. No great
cathedral has been built. No great
original has appeared. No new idea
has been expressed from the day that
Luther declared schism in the Church, and warred against legitimate authority.

No Protestant has ever originated a
noble model in modern architecture. It noble model in modern architecture. It has sunk down into a servile imitation of the ancient grovelling forms of Greece and Rome. Nay, whenever the ancient Gothic piles—majestic and inspiring Christian churches—fell into their hands, what did they do? They pulled them down in order to build up some vile Greelan imitation, or else they debased the ancient grandent and purity of the the ancient grandeur and purity of the Gothic cathedral, by mixing in a wretched imitation of some ancient eathen or pagan temple.

As to the art of painting: the painte

no longer looked up to heaven for his subject. The painter no longer con-sidered that his pious idea was to in-struct and elevate his fellow man. The painter no longer selected for his subjects the Mother of God, or the sacred humanity of our Lord, or the angels and saints of heaven. The halo of light that was shed upon the brush of the blessed Angelico—the halo of divine light that Angelico—the halo of divine light that surrounded the Virgin's face as it grew under the creative hand of the young Christian painter of Urbino, disappeared. The highest ambition of the painter now is to sketch a landscape true to nature. The highest excellence of art seems now to be to catch the colors that approach most faithfully to the flesh-tints of the human body. And it is a remarkable fact, my friends, that the art of snimal painting—painting cows and horses, and fact, my friends, that the art of animal painting—painting cows and horses, and all these things—began with Protestantism. One of the very first animal painters was Roos, a German Protestant, who came to Rome, and the repvoach of his fellow painters was, "There is the man that paints the cows and horses." Even sacred subjects were dealt with in this debased form—in this low and empty inspiration. Look, for instance. empty inspiration. Look, for instance, at the Magdalens, at the Madonnas of Rubens. Rubens, himself, was a pious Rubens. Rubens, himself, was a plous Catholic; yet his paintings displayed the very genius of Protestantism. If he wanted to paint the Blessed Virgin, he selected some corpulent and gross-looking woman, in whom he found some ray of mere sensual beauty that struck his eye, and he put her on the canvas, and held her up before men as the Virgin, whose prayer was to save, and whose power was above that of the angels. The artist who would truly represent her on canvas must have his pencils touched with the purity and grandeur of heaven.

Music. Music lost its imspiration when it fell from under the guidance of the Church. No longer were its strains the echoes of heaven. No longer is the burden of the hymn the heavenly aspira-tion of the human soul, tending towards its last and final beatitude. Oh, no! but its last and final beatitude. Ob, no! but every development that this high and heavenly science receives, is a simple degradation into the celebration of human passion; into the magnifying of human pride, into the illustration of all that is worst and vilest in man; and the highest theme of the musician to-day is not the "Dies Irae;" it is not the "Stabat Mater," the wailing voice of the Virgin's sorrow; it is not the "Alleluia," to proclaim to the world the glories of the risen God; no, the highest theme of

safed to take a human soul, a human bedy, human sensibilities, and, I will add, human genius—since that time, the base, and the vile, and the ephemeral, and degraded, may come; may debase art and artists may spoil the spirit of art for a time—but it cannot last very long. There is a native force, a nobleness in the soul of man that rises in revolt against it. And to-day, even to-day, the hour of revival seems to be coming—almost arrived—is already come. The three arts of painting, of music, and architecture, seem to be rising with their former inspiration, and seem to catch again a little of the departed light that was shed on them and flowed through them, from religion. the musicism, to-day, is to take up some story of the sensual, and merely human, love; to set that forth with all the charms and all the meretricious embel-lishments of art. Thus do we behold in lishments of art. Thus do we behold in our own experience of to-day, how the arts went down, and lost their inspiration, as soon as there were taken from them the genius and the inspiring influence of the Church that created them, and, through them, civilized the world, and brought to us whatever we have of civilization and refinement in this nineteenth century. Thank God, the reign of evil cannot last long upon this earth. It is one of the mysterious circumstances that the coming of our Lord developed. Before the Incarnation of the Son of God, an evil idea seemed to be in the nature of man. It propagated itself, it nature of man. It propagated itself, it found a home and an abiding dwelling amongst the children of men. But, since the Incarnation of the Son of God, since the Eternal Word of God vouch-

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in its wonderful beauty, that which promises to be, and is be of all the glories of this country, the most glorious—the great cathedral. Across the water you see, in the neighboring city of Brooklyn, the fair and magnificent proportion of that which will be, in a few years, the glory of that adjacent shore, when on this side and on that each tower, and spire, and pinnacle upholding an angel or saint the highest of all will uphold the Cross of Jesus Christ. Music is reviving again—catching again the pure spirit of the past. A taste for the serene, the pure, the most spiritual songs of the Church, is every day gaining ground, and taking hold of the imagination. Painting, thank God, is reviving again; and of this you have here abundant proof. Look around you. No gross, earthly figure stands out in the bare proportions of fiesh and blood. No vile exposure of the mere fiesh invites the eye of the voluptous to feast itself

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LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

s Coffey Sir.—Since coming to Canada I have solve paper. I have noted with satis My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and abilition that it is directed with intelligence and calling and above all, that it is imbused with a strong Catholic spirit. It strenuously defends Catholic grand and spirit, and stands firmly by the teaching and authority of the Church, at the same time granting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus.

Apostolic Delegate.

Ottawa, Canada, March 7th, 1900.

str. Thomas Coffey
Dear Sir: For some time past I have read you
satimable paper, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
Its matter and form are both good; and a trul
Catholic spirit pervades the whole. Therefore, wit
Pleasure, I can recommend it to the faithful. Bless
ing you and wishing you success, believe me to re
main.

TO. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, SEPTEMBER 7, 1912

AN OPPONENT OF HOME RULE

Mr. J. S. Willison is a journalist of great-one might say looking back upon his career of rather unusual—distinction. He is a particularly lucid and elegant writer, and in the matter of literary style is perhaps unexcelled on the Canadian press. His vivid pen has served many causes. It has been vigorously employed-and with apparent sincerity -both in attack and defence of the same cause, at different times of course. We do not know any important political programme which he has not both advocated and assailed. He has been friendly and hostile to most of our public men of note. He has edited the leading Liberal newspaper of Canada with abil ity and a show of fervor; he is now performing the same office with equal warmth for one of the principal Conser

vative newspapers.

A few years ago he strenuously advocated a low tariff for Canada; he now solemnly declares that a low tariff would bring irreparable disaster in its train. He has denounced protection as legalized robbery; he is now its boldest newspaper champion. In two volumes of biography, he lauded Sir Wilfrid Laurier to the skies; in many issues of the News the same Sir Wilfrid has since been held up to execration. The Globe in the days of his direction contained many articles in favor of Home Rule for Ireland; in the London Times and in the News, and in quarters where the light of reason burns less brightly, he passionately declares against Home Rule. In short, in regard to these public matters, there is nothing Mr. Willison has not been, and if he maintains the record there is nothing he may not yet These amazing changes of opinion and of position may furnish momentary excitement to a man of restless disposition and of a capricious nature, but they do not establish beyond cavil a claim to he considered a safe guide on questions of public policy.

Mr. Willison is understood to be the Canadian correspondent of the London Times: and his contributions to that great newspaper have the distinction of style which one expects to find in his work. The same distinction cannot be claimed for the matter. In a late issue of the Times"Our Canadian Correspondent' undertakes to interpret Canadian feeling on Home Rule for its English readers, and he does so in terms that invite challenge. He states, among other things, that it is doubtful that majority of the Canadian people are now in favor of Home Rule. That is a statement of fact, and it is contradicted by all the evidence, which is available. In 1903, by a resolution which passed, one hundred and two voting for it and fortyone against, the Canadian Commons placed itself on record as favorable to Home Rule, and the two most prominent supporters of the resolution were the present Premier, the Right Hon. R. L. Borden, and the late Premier, the Right Hon. Sir Wilfrid Laurier. There is no ground for supposing that if a Home Rule resolution were introduced in Parliament at its next session, it would not have the support of these eminent public men, with a majority of the members, and it is vain to contend that a measure upon which the Canadian Commons had set the seal of its approval so emphatically a few years ago cannot now command the approbation of

majority of the people of Canada. The Times' correspondent further states that the veto provisions of the Home Rule Bill are valueless. Because

in Canada the federal powers of disce have fallen into disuse, he argues that the Imperial veto would not be freely exercised for the reasonmark you-that its use might arouse the resentment of the Home Rule politicians. The fallacy of such reason ing is only too apparent. The veto power, he argues, will be useless be cause the Imperial authorities cannot withstand the resentment of the Irish politicians aroused by the exercise of the veto. No matter how keenly the great majority of the Irish people may local self-government; no matter how bitterly they may resent the long denial to them of their elementary rights as free-born subjects. this resentment the opponents of Home Rule may provoke, they may perpetrate it. If Irishmen should feel aggrieved because they are not permitted to govern themselves, it is their misfortune. So long as the minority can dominste the majority of the people of Ireland, the resentment of the latter is not to be feared. But what is to be feared is the resentment of the Home Rule politicians if the Imperial veto is

invoked ! One can well conceive a case where the wanton and unnecessary exercise of the veto power might arouse indignation, as one can conceive the remote contingency of legislation being passed by the Irish Parliament infringing the acknowledged rights of the Protestant minority. No reasonable person would exveto on the one hand, or the passage of unfair laws on the other. Nething is more highly improbable than the adoption of legislation in an Irish legislature, dealing unfairly with the Protestant minorty. Catholic Irishmen, wherever and whenever they have been invested with power, have used their power with fairness and justice. The Times' writer cannot point out an instance where they have failed in their duty in that regard. The converse case is not so difficult to

THE PRESS AND THE MARRIAGE LAWS

The following despatch from Sydney, N. S., has appeared in some of the news-

Sydney, Aug. 27 .- Sydney will shortly have another newspaper. It will be an independent Protestant weekly, and will be edited by Rev. E. H. Burgess, lately of White Horse, in the Yukon Territor: ne paper will take a stand on the re, school, and other questions, and Pemere, school, and other questions, and will have a number of able lay and clerical contributors. The paper is to be called "The Canadian Commonwealth" and the first issue will appear next

It may be premature to say very such about the programme which the Rev. E. H. Burgess is preparing, until his paper is launched; but the above cement conveys the intimation that the Ne Temere decree presents an inviting subject to him for a little agitation in the eastern city. When Mr. Burgess has some experience he will find that there is no room for the agitator in Cape Breton. Just what is colleagues. neant by an "independent Protestant weekly" is hard to understand. Independent of whom? Independent of what? And what does he mean by the school question? If Mr. Burgess and efforts amongst "independent Protestants" like themselves. If they endeavored as strenuously to improve the sad conditions of marital life in that quarter, instead of annoying their Catholic fellow-citizens, we should not have the newspapers filled with items like the following which appeared in

the New York Times of Aug. 23rd: Mrs. Emilie A. Emerson, who is the mother-in-law of Alfred Gwynne Vander-bilt, was married in Jersey City yester-day to Charles Hazeltine Basshor. The day to Charles Hazeltine Basshor. The marriage was performed by the Rev. Gottlieb Andreae, pastor of St. John's German Evangelical Lutheran Church, in the parsonage adjoining the church,

the parsonage adjoining the church, at 48 Fairview Avenue.

The Rev. Mr. Andreae is one of Jersey City's marrying parsons. Last year he celebrated his one thousandth marriage. He united Mrs. Emerson and Mr. Basshor at 4 o'clock in the afternoon. The witnesses to the wedding were Mrs.
Emerson's daughter, Mrs. James
McVickar of 145 East Thirty-fifth Street, Mevickar of 145 hast Infry-fith Street, New York City, and Mr. Mevickar. Mrs. McVickar was the daughter of Mrs. Emerson by her first husband, named Dunn, whom she divorced. Mrs. McVickar herself divorced her own first husband, J. Mitchell Horner of Atlanta,

Ga.
Mrs. Emerson was divorced from Capt. Isaac E. Emerson, the wealthy manufacturer, in 1911, in Baltimore. Mrs. Emerson married Capt. Emerson in 1879 at Baltimore. Her daughter, Margaret, now the wife of Alfred Gwynn Vanderbilt, divorced Dr. Smith Hollins McKim, her first husband, and married Vander bilt more than a year ago at are; try office in England.

Mr. Basshor got the marriage 1 e.ce Mr. Basshor got the marriage 1 c.ce on Thursday at the Jersey City Hall from the Registrar of Vital Statistics. He then tried to make arrangements with the Rev. A. J. Meyer, a famous marrying parson, and pastor of the First Dutch Reformed Church, to perform the ceremony. But the Rev. Mr. Meyer was not at home, and as Mr. Basshor had to hasten to catch a train Basshor had to hasten to catch a back to Baltimore he made ar ments with the Rev. Mr. Andreae. de arrange

to tell who's who. Wives and discarded husbands, husbands and ex-wives, are so frequently tied, untied and retied, that the confusion perplexes common intelligence. These choice people are of the "independent Protestant" sort. Were they living in Canada, no doubt they

In that delectable circle it is difficult

regard their Catholic fellow-citizens as re-actionary and unprogressive. It is not the Catholic Church that has made marriage a screaming farce or the marriage relation a mere temporary con venience; and thoughtful Protestant are beginning to see that the Catholic Church is the greatest influence in the

would take a stand on the "Ne Temere

school and other questions," and would

THE COLONEL AGAIN

country in favor of clean family life and

the Christian home.

That Col. Sam Hughes should be member of the present Dominion Cabinet or of any responsible body, is " one of the things which no fellow can under stand." He has given ample proof both before and since he became a minister, that he is a man for whose public utterances no sensible leader will care to assume responsibility. For example, the language which he used in the House of Commons on April 9th, 1907, mark him down as one whose very name must be distantaful to every Catholic in Canada whether he be Conservative or Liberal in his party politics. On page 6150 of the House of Commons Debates for that year the following will be found :

Mr. W. Roche.-What profession of employment did the French-speaking immigrants follow?

Mr. A. Lavergne.- I think most of them were farm lahorers. Mr. Sam Hughes .- Were any of them

expelled clergymen? Mr. A. Lavergne.-No, but I hope good many of them will come to Canada, Mr. Sam. Hughes .- Clergymen who were driven out of France by order of

he French Government. Mr. A. Lavergne.-I hope we will get nore of them, because they are the very est class of immigrants we can have in this country.

Mr. Sam Hughes .- A curse to the ountry.

Later on-on April 15th, 1907-the delectable Sam offered a lame and incoherent explanation of his insulting remarks. But when he was brought down to the point, he said : " I have no retraction to make and no apology to

It is not the policy of this paper to discuss matters of a mere party character. Our paper is non-partisan, and we eschew the discussion of questions of a party nature. We feel, however, that we are expressing the sentiments of our Catholic readers of both sides of politics, when we declare that Mr. Borden's government would be better constituted without the Colonel than with him. His presence in the government will prove a source of great weakness and embarrassment to his reputable leader and

BISHOP LEBLANC

The new bishop of St. John, N. B, is the first French Acadian to be appointed those who like him are worried over to the episcopal office, and the high the marriage regulations of the Catho- honor which has come to him is a source lic Church are pining for a field in of great gratification to his people. which to improve the marriage relations, His Lordship was born at Weymouth, S on Angue just completed his fortieth year. He received his classical education at St. Joseph's College, N. B., and St. Anne's College, N. S., and made his theological course with the famous Eudist order. He was ordained by the late Archbishop O'Brien on June 19th, 1898, and had pastoral charges at Meteghan, Caledonia, Salmon River and St. Bernard's N. S., and in each parish he endeared himself to his people by his great piety. zeal and ability. An indefatigable and enthusiastic worker, with good abilities. there is little doubt that in the higher position to which he has been called he will achieve the same success which distinguished his work as a parish priest. To that end he will have the best wishes and prayers of his numerous friends in the Lower Provinces.

> "The present Pope, I understand, is not so highly appreciated amongst you as were some of his predecessors, but let as were some of his predecessors, but let me speak one good word for him, namely that more than any of his predecessors he has sought to uphold the Bible, and in America at least he has urged upon the people Bible study. I am sure that he is right in this and that the greater proceded we have of the true teachknowledge we have of the true teachings of the Bible the greater will be our blessing and joy, both individually and nationally."

THE ABOVE is from one of Pastor Russell's sermons delivered in Paris, France We reproduce it for the benefit of the clergymen of the sects who persist in saying that Catholics are not permitted to read the Holy Book. Pastor Russell has peculiar views about the Scriptures and has in consequence brought upon himself very severe criticism from our ministerial brethren. They forget, however, that he is but following out the principle of private interpretation -a principle to which they themselves have ever pinned their faith.

EPISCOPALIAN WEAKNESS

The New York Independent, one of the most influential Protestant publications of the day, asks the question:

"It would be worth while to study the question why so many of the clergy of the Protestant Episcopal Church have gone over to the Church of Rome. Three students in the General Theo-logical Seminary in this city have lately thus joined the Catholic Church. announcing these last conversions the Catholic journals mention thirty-three aduates of the same semina e become Catholics, and twent two of its non-graduates. Fifty-fiv from one seminary is a very large to pay to a Church against which rotest, and the majority of them be ne Catholic priests."

It is also worthy of mention that over thirty thousand people who rank amongst the best citzens of the United States came over to the old Church in 1911. There is a record kept of the names and residences of these converts and from time to time this information is given the public. "They are coming constantly and from every sect," says the Providence Journal, "because the appeal of the Church is universal and pecause her claims to be the one true Church of Christ, when studied earnestly and with a humble seeking after God's grace, usually result in that which astonishes the Independent and other self-appointed judges who view the

The reason why so many Enisconslian clergymen come back to the Mother Church is obvious. It has retained many of her characteristics which have been entirely abandoned by the minor sects-Many a good soul, moved by the beautiful devotions of the old Church, thirst for greater light. Some go as far as the threshold of Christ's divine institution and boldly enter; others, faint-hearted, permit the material to outweigh the spiritual, and, with a heavy conscience, turn away again. Yes, the Episcopal Church contains remnants of Catholicity. In a Church Kalendar we find "All Saints' Day," "All Souls' Day," "Annunciation of the Blessed Virgin Mary," " Rowing towards the Altar." " Canon of the Mass," " Churching, Office of," Communion of Saints," " Confession and Absolution." Corpus Christi. Cross, Sign of," " Dead, Prayers for the." In regard to the latter the Kal-

"In the eucharistic offices of the Ancient Church (it will be remembered that the Episcopalians claim to be the Ancient Church) it is provided that prayers should be offered not only for all orders and degrees of men in the church militant on earth but that there should be also a particular commemora-tion of all those who had departed in the faith, with prayers for their the latth, with prayers for their con-tinued rest, happiness and peace in the Lord. This practise was of very great antiquity and prevailed throughout the Church as is evident from the writings of the Fathers and the concurrent test of all the ancient liturgies quotations from these sources in proof of this universal custom we might easily fill several pages were it consistent with the object of this work."

Then follows information in regard to 'Holy Cross Day," "Incense," "Palm Sunday," "Passion Sunday," "Purification of Virgin Mary,' etc., etc. Under the heading of confession and absolution we have this pronouncement :

"Our Church teaches that repentance and confession of sin to God and firm the crazy materialism of the age. Or he says to her children you may confess ganize to put a ban on the vellow to a Priest-not you must. 'In our Church, confession is purely voluntary.' confession it would be a perfect neglect of the law of that Church. Our Church does urge private confession to a priest upon her members. In the Order for the Visitation of the Sick she directs that the sick person be moved to make a special confession of his sins, if he feels special confession of his sins, if he feels his conscience troubled with any weighty matter.' In ordination the Church teaches that her priests have the authority and power to absolve. She ordains them saying, 'Receive thou the Holy Ghost for the office and work of a subject in the Church of God work or and the contraction. priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost for-give they are forgiven, etc. And in the Order for morning and evening prayer, she declares that God hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the absolution and re-mission of their sins.' In the form of Absolution in the order for the Visita tion of the Sick, the Church declares that our Lord Christ 'hath left power to His Church to absolve all sinners, who truly repent and believe in Him.' And in the Homily on Common Prayer and Sacraments, 'Absolution hath the promise of forgiveness of sins.' If we should suppose the case of persons truly repentant, and to have confessed their sins to God in private and then in the public confession of the Church to have again thought of and confessed their sins to God, we believe that the absolution pronounced in Church by the priest applies to them, and that they may believe they have the assurance of God's forgivenes

Herein we have a striking illustra ion of the weakness of the position of our Episcopalian brethren. There is about their Church altogether too much of the you may - the you must is farely used. No wonder, then, that so man good souls brought up in that commun ion turn their faces towards Rome where alone certitude of faith is to be found and where the mind is set at rest. We pity and will pray for our Episcopalian brethren. "They are so near and yet so far."

" NO ENGLISH NEED APPLY." He is expected to be " passing rich on Mr. H. J. Garratt of Thamesford Ont. fifty pounds a year." Even with the writes a letter to the London Free Press most rigid economy he may never hope complaining of the manner in which Engto strike a balance in his favor when he lish emigrants are treated in Canada By some," he says, "the Englishman makes up his personal account. Far better would it be for the average young is treated worse than the lowest out cast foreigner." He declares that " he man with a good education to ambition place in the commercial life of the has noticed a certain amount of preju Dominion. This will give him an oppordice against the Englishman." tunity, with the exercise of common form of this prejudice," he continues ense, with a laudable ambition and with " seen almost every day, and which has rectitude of character, and ever carryprompted me to write this letter, is the ing about with him industry and per frequent advertisements for help apseverance, to chisel out a niche for him pearing in the daily papers, and which self amongst the biggest and best men contain the clause 'No Englishmen need apply." We are one with Mr. in the country. Garratt in condemning this procedure in regard to people coming from England.

All who intend to settle in this country,

it matters not whether they be from

England, Ireland, Scotland or else-

where, should be treated with even

handed justice. If the English' emi-

grant has faults he is not alone. Other

nationalities contribute their quota of

criminals, drunkards and idlers. We

should take every man as we find him.

For ourselves we freely say that we have had to do with many of the Eng-

lish emigrants, and we found them, with

few exceptions, reliable, industrious,

honest fellows, who will become a val-

not Mr. Garratt aware that a large class

of English immigrants have themselves

been guilty of that for which he desired

to reprimand Canadians. They have

come voluntarily enrolled in the so

ciety called the "Sons of England."

This organization seems to be an annex

to the Orange association. Both are

perpetuating the prejudices of the old

land. While Mr. Garratt complains

that " no Englishmen need apply." is in

of England have tacked on the doors of

their meeting places "No Catholic need

apply." In the constitution of the Sons

of England Benevolent Society, page 8,

we find "This society shall be com-

posed of Eaglishmen and their descend

ants who must be Protestants," and

further on, "The wives of all mem-

bers and candidates must be Protes

tants, no matter what their nationality.'

We have known some of the very best

type of men from England, loval, hon-

est, industrious and intelligent, who

happen to be Catholics, and yet on

account of this they are debarred from

membership in a society styling itself

"The Sons of England." The non-Cath-

olic Englishman cannot consistently

complain about unfair treatment in this

country when he himself has become

identified with an association which

prohibits fellow countrymen from mem-

bership because they hold fast to the

ancient faith which made their country

During July there was in Greater

New York one murder a day. This is a terrible record for the chief city in the

United States. It indicates a low state

of morals and a disregard of the sanctity of human life. It calls for reform. The

responsibility for a majority of these homicides cannot be put on the foreign-born population. Most of these crimes

were committed by natives. What can be done to train the children of Ameri-ca to be good?—Catholic Columbian.

PUT CHRISTIANITY in the schools

Let all good citizens work to diminish

are paid for at so much per line by

AS TO BANK CLERKS

of the banking institutions make a rul

performed in the dead of night by a min-

ister of the gospel or a Justice of the

Peace. Whichever it was we doubt

not there was some understanding as to

the matter being considered confidential.

We are here furnished with another il-

lustration of the wisdom of the issuance

of the Ne Temere decree. But apart

from this, the question comes up, what

right has a bank to make such a regu-

lation? Were the authorities of the

Catholic Church to establish a banking

institution and were they to make a

rule of this kind, would it not be con-

sidered an infringement upon our civil

liberties? We have often wondered

why it was that our banking institutions

offered young men such a small mone

tary consideration upon entering their

service. It may be that some young

men make a choice of this profession be-

canse it is supposed to carry with it a

social grade above the ordinary. The

truly " Merrie England."

the minds of some Canadians, the

FOR LONG the press of Ontario ha been giving considerable space to a disagreement between the Ecclesiastics authorities and the priests of Monnoin College, St. John, Quebec. The little ruffle in ecclesiastical circles was magnified a hundred fold. It was given t the world with sensational head-lines and clapping of hands. We are now in formed by the Montreal Star that all the priests in the institution named have made due submission to the church authorities. The daily press of Ontario, so far as we have seen, have made no note of this. It was a bit of uable asset to the Dominion. But is inwelcome news to some at least.

AN ARMY OF FOURTEEN The Toronto Globe is having rare

fun with the Orangemen of that city. It seems a movement has been set on foot to form what they are pleased to call "The Irish Rifle Club." Before proceeding further we solemnly protest against their making use of the word Irish." They have no claim to it. The King William Rifle Club," "The Ballykillbeg Rifle Club," "The Ogle R Gowan Rifle Club," "The Sproule Rifle Club," "The Sam Hughes Rifle Club," or some such designation would be more appropriate. Hon. Dr. Pyne, the Hon. Mr. Crawford and Mr. Fred Dane are honorary members. The Globe tells us the club has ordered fourteen rifles and forty thousand rounds of ammunition, the purpose being to invade Ireland, exterminate the Papists, put to rout the British army and hoist the Orange flag upon all the public buildings of the Emerald Isle. We may be told that the fourteen enlisted members and the three honorary members form only a beginning. Indeed, it has been stated that one hundred thousand Orangemen may be had for active service in Ulster Superheated members of the society may believe this, but sober-minded people look upon it as merely theoretical. Playing party tunes offensive to Catholics on stated occasions, beating the big drum calisthenically, and bringing notes from the little fife which contain less music than the peanut whistle, is one thing; invading Ireland in all the panoply of war is quite a different proposition. The largest Orange army that Canada could muster would easily be put to rout by the Home Rulers of the County Tipperary alone. When will our Orange fellow-citizens act like sensible people? If they read more and talked less-if they studied the history of the politico-religious society which has made tools of them-they would become better citizens and more respected by their neighbors both papers which disseminate little else but Catholic and Protestant. At present crime and whose editorial utterances they are not unlike the small boys who read dime novels, procure revolvers and men who have no conscience. Let go West to shoot the Indians. Very there be a purification of the ballot similar to these books are the Orange box by disqualifying the bribers and dime novels which may be procured at the bribed. This would make a good the office of Toronto's John Kensit. They are purchased and read with avidity, the seller making a handsome profit out of the business, and the consequence Following the defalcations of a couple is that the rank and file of the Orange of bank clerks in Toronto a discussion association assume a very hostile attitude towards their Catholic neighbors is now going on in some of the papers as and believe it to be their bounden duty to the status of the bank clerk. Some to curse the Pope and all his belongthat their employees shall not get marings. This is shameful work. But what are we to think of members of Parliaried until they are in receipt of a cerment, even Ministers of the Crown, tain salary. It seems that, in defiance who give it countenance and encourage of this rule, one of the young men it. Truly a politician's ambition will charged with defrauding the bank had been married for several months previoftentimes force him into unenviable one to his arrest. We may take it that attitudes. the marriage was a secret one ; perhaps

AN IRISH CURIOSITY Orange papers frequently quote Mr. F. Hugh O'Donnell, "an Irish Catholic," as witness to a supposed unsatisfactor condition of things in Catholic Ireland This evidence may have some weight with those who know not who this Mr. O'Donnell is. Well, first of all, he is a graduate of the defunct Queen's College of Galway when it was under Protestant suspices. That explains the situation. We need not wonder. A white child abducted and brought up by Indians will have the ways of the wig-wam. Mr. O'Donnell appears to be a compound of Orange and Green with the Orange predominating. He would like to see an entire change in the system of Church government in Ireland. Mr. O'Donnell has no right to pose as an Irish Catholic. We do not know what they call him in Ireland but on this side of the ocean he would be labelled a "crank," monthly wage cheque, however, is not of lusty, vigorous, aggressively confident, such proportions as will enable a young

ly fond of the limelight. Every country has its cranks; even Canada is no exception. Ireland will always have an F. Hugh O'Donnell. The case in court is The Catholic People of Ireland vs. F. Hugh O'Donnell." The Irish Rosary likens him to Monsieur Rigaud (in Little Dorrit") who was wont to say "It is part of my character to be ex-When relieving himself of sundry declarations in regard to Irish affairs we fancy he resembles Monsieur Rigaud in another attitude : "his moustache goes up and his nose comes down." Whenever anti-Irish papers quote F. Hugh O'Donnell we would ask our readers not to be uneasy. He is a man of no weight in Ireland-merely a freakish person who likes to be talked about. His Alma Mater is responsible for the twist in his brain. He is neither Protestant nor Catholic, neither fish, fowl or good red herring.

PREACHERS FROM BELFAST

Occasionally there come to Canada to lecture or preach in Toronto (Canada's Belfast) clergymen who might be better employed. Their deliverances usually have the effect of but adding to the causeless hatred of the Catholic Church which already possesses altogether too many of our separated brethren. Bearing on this question the following from the Church Progress of St. Louis, Mo., will be read with interest:

"The Orangemen of Belfast, remarks the Catholic Times, talk and shout a great deal about Protestantism, and has been no lack of preachers amongst them to preach Christianity according to Protestant standards. Our foreign contemporary thus cites a fact that is as well known in this country as it is in

Then it pertinently adds: What has been the practical result of the preach-ing? Judging the tree by its fruit, what can be said for the Protestant ministers; can be said for the Protestant ministers?
Have they, instead of teaching and
preaching Christian ethics, given themselves up to political propagandism, and
acted as faithful servants of the lords
and lawyers who have found it to their
interest to keep up the spirit of fanaticism in Belfast?

cism in Belfast? The questions are both timely and interesting from several angles. Numerous answers suggest themselves to those in this country who are more or less familiar with conclusions on these points of our con-temporary, which declares it refuses to believe that if the ministers had settled lowa earnestly to the work of civilizing the Orangemen they could not have rooted out the savage habits which are regarded by so many Protestants outside Ulster as a disgrace to Protestant-

Here we have the unmistakable evidence that even Protestantism is grow-ing weary of the ways of Orangemen, both laymen and preachers, but more particularly the latter. And in support of this opinion the Times refers to Mr. Henry Williams, a Protestant residing read of the doings of the Orangemen in Belfast, and who asks in a letter to the Where is our supposed Christianity? Where are the spiritual guides of those blind offenders?

Very aptly and very opportunely does the Times suggest that these are questions in which all Protestants over there, who desire that discredit should not be brought on their creeds, ought to feel a deep concern. It were well if the questions were seriously pressed in all directions. It were better if the preachers were made to realize their real importance. If this were to become a fact we might see the Orangemen separated from their savage habits the near future, and their civilization an accomplished fact.

WE HAVE received from the publishers, Messrs. Herbert and Daniel, a copy of the most recent biography of St. Teresa, that "taken from the French of Carmelite Nun," by Lady Lovat, with an informing preface by Father Robert Hugh Benson. We shall have occasion to review this at some length within a short time, but for the present must content ourselves with saving that to the very considerable body of literature in the English language, treating of the great Spanish mystic, this is an important and timely contribution. St. Teresa ranks among the very greatest of Christian women. Her sanctity was eminent and unmistakable. At the same time she was a woman of strong human sympathies, with a profound understanding of the weaknesses and trials of ordinary mortals, and a Christlike disposition to aid and encourage them. United to her Divine Sponse in a manner so intimate as to transcend the understanding of all but the elect few, she yet lived a life close to the hearts of her less favored fellows, and by her strong womanly common sense, was able to counsel and advise those who had to battle with the enemy of their souls on a level im measurably lower. Though a gentle and delicate woman. Saint Teresa is eminently a man's saint, and not only during her lifetime here below, but in her place on the right hand of her Father in Heaven, she has through the intervening centuries been the consoler and guide of many men in various walks of life. This is a side of her character which we propose to develop when we have occasion to again refer to this nost interesting book.

THE PUTUMAYO ATROCITIES

Canon Hensley Henson, of the Established Church, is, if we may judge by his language to suit the temper of his congregation. In Westminster Abbey ne recently preached a sermon denouncing the English directors of that trading company, whose agents had been guilty of crimes against the rubber gatherers which has startled humanity. Very interesting is the following synopsis of the Canon's discourse taken from the New York Sun of August 18:

London, Aug. 5 .- There have bee London, Aug. 5.—There have been sermons of all sorts preached in Westminster Abbey, some good, many mediocre, but until yesterday there has never been a sermon on a "blue book."

To a congregation composed chiefly of American tourists and visitors from the

atrocities. It is a long time since such plain words were heard from the most famous and in some ways the most dis-creet pulpit in England, and the worshippers were clearly a little startled by the impact.

It was a courageous utterance and, ooken in the "central shrine" of English speaking Christendom, the indict-ment should make a deep and wholesome impression. The text was the famous Blue Book—"this black record of painful and violent crize," the preacher called it—and his hearers were led by way of a historical sketch of the methods of scription of what has happened on the Putumayo. Canon Henson drove the responsibility home with a fulness of detail, a particularizing of names rarely

heard nowadays in churches.

He boidly demanded that the employers of the malefactors ("They are," he said, "here among us") should be arrested and brought to trial. This he called the irreducible demand of justice. He pleaded for immediate action if the last remnants of the decimated tribes last remnants of the decimated tribes are to be saved. He thinks there should be a large extension of the plan of appointing officials to act as protectors of the native races on the fringes of European civilization and that the great Powers, "the executives of civilization," should agree by some humane international agreement to take them out of their desperate situation.

He also suggested some change of

mercial law to make it impossible for those who profit from oppression to escape by throwing the blame upon their agents. Finally in a characteris-tic passage he asked church people to tic passage he asked church people to help in the only way open to them by sending contributions to the fund started by the Duke of Norfolk for es-tablishing a Roman Catholic mission on tablishing a koman Catholic mission of the Putumayo. He gave us the interest-ing news that the mission is to be en-trusted to English Franciscans. "When Indians are perishing," he cried scornfully, "is that a time to be

debating the merits of churches ?" The sermon was remarkable not so much for its generous rhetoric as for the patient and lawyerlike marshalling of the facts, and perhaps the strangest hearing for the Abbey pews was the

quotation from the prospectus of the Peruvian Amazon Company and the de-nouncing of the English directors by name which followed. A fine phrase lingers in the memory. of the report that it will form

part of that literature "in which perplexed and undone races confess their mysterious and inscrutable anguish."

ARCHBISHOP McNEIL

We take from the St. John Globe, edited by the highly respected Senator Ellis, the following graceful tribute to the new Archbishop of Toronto :

With the deep note of regret over the izes all references to Archbishop Mc Neil is intermingled an appreciation and a satisfaction of the recognition of his worth by his appointment to the most This appreciation is not confined alone attempt to impose Episco This appreciation is not commet anone to the members of his congregation but is expressed by many citizens in Vancouver, among whom His Grace, as a citizen of a growing community, was actively interested in the development of various enterprises that tended to the commentary and the commentary of the commentary and the commentary of t ward the upbuilding of British Columbia During the two years of his residence in Vancouver he has undertaken and accomplished much in the religious, educational and practical life of his Endowed with enthusiasm and energy, his work has never been theoretical. Where he found but three churches, he leaves seven; the schools have been increased from one to three with a fourth nearly ready for comple tion; at his instigation the Sacred Heart Dames went to Vancouver and he was endeavoring to secure the Order of Benedictines for educational purposes, a work now left to be carried forward by his successor, Archbishop Casey, as also is the work at the Catholic Colony for Farmers. Deeply interested in ature and in the present welfare of the Catholic immigrants, Archbishop Mc-Neil secured the services of a priest t ttend to the needs of the incomer ; he be utilized exclusively as a Catholic farming colony. Here he intended to erect a church as well as schools. He was also greatly interested in the subof suitable provision for helpless and neglected children. The Aid so ciety, devoted to this especial form of charitable work, he recognized on a broad basis. All this has been quietly accomplished, and will form, says a recent issue of the B. C. Western Catholic, "an enduring memorial of two years of spade work."

One of the fundamental principles of religion is growth. Our devotion is not very warm if increased love and strictness do not keep pace with it.

As the earth can not bring forth fruit or flower without wind, though it

NOTES AND COMMENTS

A clique of Toronto Orangemen have organized what, with singular audacity, they call an 'Irish Rifle Club." Apparently the impression desired to be made upon the public mind is that the traitorous and incendiary spirit of Belfast Unionism finds sympathy and support in this country, and that these valiants constitute but the vanguard of a host of heroes who are ready to do and die in defence of its treasonable and benighted principles.

As To the valor of this Toronto con tingent it is perhaps better not to say much. We have a strong suspicion, born of some familiarity with Irish history, that a handful of pike-boys entrenched behind a hillock would put them in the running for an Olympic Marathon-but let that pass. What is more to the point is that in the event of disturbance in Ireland (in the possibility of which we place no credence) the Government of Canada would have something to say as to the movements of this "Irish Rife Club." Canada has some responsibility in the matter of international law.

NEITHER DO WE believe that the sentiments of this Toronto contingent are shared by any considerable body of Canadians. The authorities, therefore, can afford to indulge their tin-pot patriotism, and, with a view to headirg off the introduction into Canada of the more belligerent phase of English Suffragism, even put the "Irish Rifle Club" into training to match them in a trial of skill at stone-throwing or window-smashing. Belfast Orangement long enjoyed pre-eminence in either pastime—that is when they had to deal with a mere handful of inoffensive and law-abiding Catholics, or with women and children. And that was not so long

AN INTERESTING passage in Ward's recently published "Life of Cardinal Newman" relates to the great Oratorian's feeling for Ireland, and his realization of and resentment toward the age-long policy of England towards her This is embodied in two letters to his nephew, Mr. J. R. Mozley, at the very eight of the coere on policy of the Gladstone government in 1881. The Cardinal did not favor Home Rule under the aspect the struggle took at that time, which he seemed to think would, if brought about, strike a blow at England's international prestige, "serious as it is retributive." But he had, nevertheless, the fullest sympathy with Ireland's aspirations to self-government, which, as stated in the same letter, he "had long thought was bound to come in some shape." And he fully grasped the essential truth, brought home to him during his residence in Ireland as Rector of the Catholic University, twenty years before, that "the question between the countries is not one of land or property, but of

owards the sister kingdom been more tersely expressed by an Englishman than in the letters we have referred to. "Our rule," he says, "has been marked by a persistent forcing on them of Eaglish ways. Why has not England acted towards Ireland as it has treated Scotland? Scotland had its own religion, and after a short time the nacy on it was given up, and so indulgent has been England to Scotland, that even the Queen, the head of the Anglican Church, goes to kirk and listens to Presbyterian preachers. On the contrary, not only great sums have been poured through the centuries into Ireland from England by the State and by the people, to force Protestantism on the Irish, but there were persecuting laws of which I say nothing, because the question you have asked is one of prop-

SELDOM HAS the crux of Irish feeling

THE CARDINAL then goes on to contrast with England's policy in some other countries, the persistent bleeding of Ireland for the benefit of the English church-establishment in Ireland. "The Irish people consider," he says, "the sums which the Anglo-Irish Establishment took year by year from the Irish population, as the property of their own Church, which Church was proscribed by English law. In asking back [for educational purposes] a small portion of these confiscations (I think one or two of the Anglican Irish Archbishops in my day left behind them towards £500,000 apiece, on their death) they have surely not acted unreasonably. The sums given for Protestant education were as prodigious as those for religion."

EVER MINDFUL of his own nationality as an Englishman, the Cardinal places his finger upon the very source of Ireland's distrust. And while depreciating the bitterness which undoubtedly fruit or flower without wind, though it has rain and dew, so it is impossible for the Christian to bring forth fruit, though he receive the dew and rain of sound dootrise, unless he receive the breathing of the Holy Spirit.—St.

Chrysostom.

ne goes far to appraise its true character as patriotic, not revolutionary. "Cromwell and others have, by their conduc to the Irish, burned into the national heart a deep hatred of England, and, if the population perseveres, the sentiment of patriotism and the latent sense of

historical wrongs will hinder even the more rational and calm judging, the most friendly to England, from separating themselves from their countrymen.' He adds: "They are abundantly warmhearted and friendly to individual Englishmen; of that I have clear experience in my own case, but what I believe, though I have no large experience to appeal to is, that there is not one Anglophobist in the nation. . . . I knew, when in Ireland, one of the leaders of the Smith O'Brien movement in 1848: his boast was, that from Henry

II's time the people had never condoned

the English occupation. They had by a

succession of risings, from then till now,

protested against it."

remarks) it will; be observed that as

against the majority of his countrymen

OF THE numerous addresses tendered to the Cardinal on his elevation, the first in point of time and, to his own mind, not the least in significance, was that of the Irish members of Parliament. In his reply, made without preparations he referred to his own connection with Ireland as founder and first rector of the Dublin Catholic University. No country, he said, could have treated him more graciously. From the hierarchy, from the clergy, secular and regular, and from the laity he had received nothing but kindness, and those who worked with him had given him, throughout the seven years of his rectorship, the most loyal and loving support. He hailed them as representatives of an ancient and faithful Catholic people for whom he, on his part, had a deep and lasting affection. And the memory of this, their loyal and generous tribute, would, with God's blessing, remain forever a cherished possession of the English Oratory. The whole reply but re-echoed his after expressed desire that "the cruel injustices which had been inflicted on the Irish people should be utterly removed." In the sequence of events, then, it was singularly fitting that when it was sought to fasten upon Newman some sort of responsibility for the errors of Modernism, his most effective defence should have come from an Irish Bishop in the person of the saintly and learned Dr. O'Dwyer of Limerick, who spoke, it may be added, with the sympathy and author-

decay, it is consoling to reflect that a considerable body of its adherents, in creasing inclination to come back to the in the changed attitude of many to the Blessed Mother of God. But a few years ago, the mere idea of reverence towards her august person and office was a thing not to be thought of. This was strange and unnatural, and where faith in her Divine Son existed, could not last. Devotion to the Mother is so bound up to devotion to the Son, that as the two were so united in their earthly life, so they cannot long remain apart in the heart of the true believer.

THESE THOUGHTS occur to us on reading some remarks in a Lutheran journal of Christiania, Norway, a translation of which we find in an English exchange. To emphasize the affirmation we have just made it is sufficient to reproduce this here. It is in itself the best proof of what has been said, and is at the same time a touching instance of the power exercised by the Blessed Virgin in overcoming her foes by her sweetness, and as Cardinal Newman expresses it, of revenging herself upon them by interceding for their conversion :

"We believe that the Virgin was a pure woman, but perhaps we do not render her all the honour which is her iue as the Mother of Jesus. "The early Christians honoured her much more than we do. Do not many

Christians feel disdain in their hearts when they hear the Virgin Mary spoken of? And still she was bailed full of of? And still she was halled full of grace among women. Never will any other woman be born that can be com-pared to her. No other woman will ever be favoured with so many blessings. ever be favoured with so many blessings. She occupies a unique position in Christendom. . . She herself predicted that all generations would call her blessed. We should, therefore, do our part in giving her homsge. It stands in the Bible. In her mankind received a new birth. It is through her that Redemption came into the world. We must not forget that between her and the Son of God there existed a union

The stayer wiss whether the weapons be brawn or brains. The best work is done by hard work.—Archbishop Spald-

Wealth can not purchase pleasures of the highest sort. It is the heart, taste and judgment which determine the happiness of men and restore him to the highest form of being. Money can not buy health, life, love or a happy here-after. A great fortune is not necessary for the attainment of faith, hope or charity; and he who has these can not be unhappy.

ST. THOMAS OF CANTERBURY

ERMON PREACHED IN THE CHURCH OF ST. THOMAS, CAN. TERRURY, ENGLAND, BY RIGHT REV. JOHN S. VAUGHAN, D. D., BISHOP OF SEBASTOPOLIS

God has established two kingdoms and two sovereignities upon earth, each dis-tinct from the other and independent of the other and He has made each perfect the other and He has made each perfect and complete within its own sphere. There is, in the first place, the "kingdom of this world." end then there is "the kingdom of Jesus Christ." It was of this last that our Lord spoke when He said: "My kingdom is not of this world." In short, there is the civil power and the spiritual power, to each of which we owe certain duties, as was clearly laid down by Jesus Christ Himself when He said, "Render to Cæsar the things that are Cæsar's, and to God self when He said, "Render to Casar the things that are Casar's, and to God the things that are God's." Now, the great difficulty has always

Now, the great difficulty has always been to keep these two powers within their respective boundaries. The king and the governing powers of a country are seldom satisfied to restrict themsel-ves to what by right belongs to them. but are always striving to extend their dominion and to encroach upon the pre-rogatives of the Church. Hence there ever impatient of the jurisdiction an assert herself and to defend her rights against every antagonist. Why? Well, against every antagonist. Why? Well, because she has received her commission from God Himself. She is His witness in this world, His duly accredited am baseador, so that to hand over her authority to another would be to betray her trust and to fail altogether in her sublime mission. In all spiritual matters the Church is supreme. She is resopnsi-ble to God, and to God alone. Within the spiritual sphere kings and emperors and the mightiest ones of this world are her subjects and her children, and must bey her and kneel before her for abso lution and acknowledge her authority. It matters nothing how exalted their position may be, nor how great and powerful in the eyes of men. If they wish for heaven, if they desire to escape hell and save their souls, they must hearken to the voice of the Church of God, for "who despiseth her, despiseth God Himself." In her spirituality she is supreme ruler over kings. Isaias foretold centuries ago that "kings should minister to her" (lx., 10), and that should minister to ner (ix., 10), and that "kings should walk in the brightness of her rising" (ix., 3). And, again, "kings and queens shall bow down before her, with their face towards the earth, and shall have the Gentiles for her inheritance, and the uttermost parts of the earth for her possession;" and, flually, the inspired writer declares that in this Church of the Messias "the Lord God would set up a kingdom, which shall never be destroyed," and "against which

the gates of hell shall never prevail."

If we have any knowledge of men, we shall have no difficulty in realizing that WHILE PROTESTANTISM as a religion shows every sign of disintegration and decay, it is consoling to reflect that a He came to bring "not peace, but the sword." This enmity has existed from various denominations, exhibit an init will continue to the end. beliefs and devotions of their Catholic that the Church can never be really forefathers. This is particularly seen overcome in this contest, because Christ has promised to protect her at all times has promised to protect her at all times and against every adversary. She may be attacked and wounded and injured, yes, but she can no more be destroyed than God Himself can be destroyed, since He has guaranteed to defend it to the very end of the world. It is, of course, a most unequal con-

It is, of course, a most unequal con-test, for while the world is armed with material weapons, the Church has nothing to oppose to them but patience and long suffering and an idomitable will. She may be tyrannized over, and persecuted, and robbed and insulted, and driven from one country to another, but her very sufferings make her more powerful and stronger, while the blood

very seed of the Church.
One of the marks of the true Church is her complete independence of the -her freedom from State control. Where the civil power usurps the authority of the Church, that Church is not, and cannot be, the Church of God. Look, for example, at the Church God. Look, for example, at the Church of England. As its very name indicates, it is purely local, a national Church; in short, "the Church of a single country—of England." And, like all national churches, it is a creature of the State. It is not in its nature to be Catholic. "National" and "Catholic" are contradictory terms. nature to be Catholic. "National" and "Catholic" are contradictory terms. It can never claim for itself the promise which we find fulfilled in the Catholic Church alone, viz.: "I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." It is separated from the unity of the body, an isolated fraction in a corner of the earth," as St. Ang. "in a corner of the earth," as St. Aug-nstine said of the Donatists. It has left the Commonwealth of God, and therefore it must needs fall back on the Commonwealth of Cæsar. It has de-Commonweath of Casar. It has certed the tiara, and must in consequence take up with the crown. "We have no king but Casar," is its constant cry. It has rejected the keys, so that if it is to live at all, it must be

grafted on the sceptre. It is not, in the proper sense of the word, a Church at all; it is an establishment. For it has lost its liberty. It is ruled by the State. It is under the dominion of the State, and it has no

king but Cresar.

Its prayer book is an act of Parliament of two or three centuries ago, and its head is the sovereign, whose ever he or she may be. Hence we are not surprised to hear that Queen Eliza-beth boasted that she "tuned the pulof this Establishment ; that King Charles, in his time, forbade discussions on predestination, that King George forbade discussions on the Trinity; that Queen Victoria permitted different opinions to be held regarding the necessity of holy baptism, and that our present King, George V., by the voice of his Ministers, undertook only a few weeks ago to determine on what conditions the Anglican communion is to be given to

members of the Established Church. Though its Bishops admit that to marry a deceased wife's sister is forbidden, and recent decree (Banister vs. Thompson) of the State makes it positively unlawful for a clergyman to refuse communion to those who have contracted such unions. Though many dislike such a condition of things, and protest against it, yet the

Let us travel back in thought to those far-off days when the first of the Plantagnets, Henry II., was on the throne of England. The entire population was England. The entire population was then less than the present population of London alone. And though they were all Catholics and acknowledged the supreme authority of the Pope in spiritual matters, yet the King and the barons often found the spiritual authority in the page of the present with ity irksome, since it interfered with and hampered their freedom. So, at

and hampered their freedom. So, at times, when they were made to feel the restraining power of the Church, they were apt to forget what was due to God and what werethe limitations of the civil power, and would break out into open We have an instance of this in the

case of King Henry and St. Thomas Just as Henry VIII. began his reign by showing the greatest affection for Blessed Thomas More, and then, grow ing angry, proceeded to encompass his death, so his namesake, Henry II., began by manifesting the greatest con-sideration and regard for Thomas, whom he treated as a bosom friend until, being resisted in a matter of conscience, he, too, forgot all his former affection knights.

Thomas was a man of God. He realized his responsibilities and what he owed to God. He was placed in the most prominent position in the Church of this land, and he felt that many eyes were fixed upon him and that he was obliged to give a good example. Things went on well enough for a

began to burst with disastrous fury.

The King was so furious at the Archbishop refusing to obey him in certain purely spiritual matters, such as the removing of an excommunication and the trial of ecclesiastics, that he determined to bring the whole matter to a head by drawing up a list of observations, known as the "Constitutions of Clarendon" and "the royal customs," and commanding that Thomas and the Bishops should take an oath to observe them. Here we have a deliberate attempt on the part of the world to usury the prerogaives of the Church. The said constitutions were contrary to the free exercise of the Church's liberty. In conscience the Bishops could not take such an oath. What was the result? If they refused, they would seem disloyal. If they accepted, it would mean that they handed with the such that they handed the such that they have the such that the such that they have the such that the such th all the rights of the Church to the King The council sat till late disputing. Then they gave the only answer that true Catholic Bishops could have given. They declared that they would observe these customs, but only "saving their order." That is to say, only in so far as it might be lawful. In dead silence, white with anger. Henry rose and left white with anger, Henry rose and left

It would take too long to parrate the various ways in which the King sought to avenge himself on the unfortunate Archbishop. Again and again they crossed swords, but neither would yield. The Archbishop on one occasion wrote and reminded the King of the oath he liberties of the Church. he writes, "that at Westminster, where our predecessor gave to you unction an on the altar a written oath to maintain ecclesiastical liberties." But the only effect was to infuriate the King yet more, till he grew sick at the very mention of the name of him whom once he

ad so loved.

After this Thomas went into exile, as his life was not considered safe in this country. But after allowing time for the King's anger to abate, he finally came back and took up his abode with the monks who served the great Cathedral of Canterbury.

Though he received several warnings to seek safety in flight, as his life was being plotted against, yet he remained at his post, fortifying himself by prayer and penance for the martyrdom which he feit sure he would sooner or later be called upon to suffer. Nor was this feeling unreasonable. In fact, while Thomas watched and prayed in Canter-Thomas watched and prayed in Canter-bury five men were already arranging his death at Saltwood Castle, a few miles away. They were all King's men and knights. The King broke forth into one of those terrible paroxysms of anger that were wont to overtake him anger that were wont to overtake him when he was crossed or in any way thwarted, and he exclaimed with much vehemence: "Ah! what sluggish knaves are these of my kingdom! What! Is there not one that will rid

me of this troublesome priest?'
The four knights were not slow to take the hint. Already tney are on their way to the Cathedral, and messengers who had seen them, and the armed band that accompanied them, arrive in haste to tell the Archbishop of his danger, for they knew that their presence meant mischief.

Presently a servant rushes in. " My lord, they are arming!" "What mat-ter?" says Thomas. "Let them arm." He advances into the church, and as the Archbishop, still facing the door, draws back a step there bursts in the four-knights, followed by soldiers and armed

"Where is Thomas Becket?" cries a furious voice.

furious voice. "Where is the traitor to the King?"

"I am here," Thomas answers; "the Archbishop, but no traitor."

One of the soldiers, seemingly more humane than the others, strikes him with the flat of his sword across the shoulders, crying, at the same time: "Flee! Flee for your life, or you are a deed man!"

cannot dislodge him. They strike him with their axes and swords just where he stands. As the blood courses down from head and shoulder he is heard to "Into Thy hands, O Lord, I my spirit." Then as he sinks commend my spirit." Then as he sinks slowly forward on his face before St. Benedict's alter, his faithful friend, Grim, hears him say: "For the name of Jesus and the defense of the Church I am ready to die."

Then his indomitable soul went to Cad Whee he had served so faithfully.

Then his indomitable soul went to God, Whom he had served so faithfully and so well. The earthly king, who can destroy the body, had done his worst and had shed innocent blood, but the infinite King of Kings, Who can cast both body and soul into hell, had become more than ever his friend and had drawn his faithful servant into His own bright and eternal home, where he now bright and eternal home, where he now rejoices and will rejoice for ever more.

CATHOLIC IMMIGRATION

The Hon. James A. Flaharty, Supreme Knight of the order of Knights of Columbus will shortly tour the councils of Western Canada, and will visit Winnipeg on the special invitation of State Deputy Deegan. The Winnipeg knights are making elaborate preparations for the reception of their distin-guished guest, and it is probable they sion in the laying of the foundation stone which will shortly be built at an estimated cost of \$150,000 for the use of the Catholics of the city of Winnipeg.

The Brandon Council, Knights of Columbus have announced tion to join in the work of the western councils in connection with Catholic Immigration, and have appointed Mr. F. E. Carey as chairman of a special committee of local knights. Other committees covering the sections of Jaw, Lethbridge, Saskatoon, and Prince Albert are in course of formation.

The Catholic Information Bureau in Winnipegiwill soon be an actual reality. All prominent Catholics in the city have announced themselves in favor of it. The matter of financing the scheme will not be difficult. The pre onderance of opinion in the location of he bureau appears to be in favor of the Industrial City Bureau recently estab

The Catholic Immigration Association of Canada have received the con-gratulations and blessing of the Aposto lic Delegate at Ottawa. He highly ic Delegate at Ottawa. He highly approves of the work being done. His Eminence Cardinal Bourne. The Bishop of Hesham & Newcastle, Bishop Legal, Bishop Matthieu, Archbishop Langevin. The Archbishop of Quebec, and the auxiliary Bishop of Quebec are warmly in accord with the good work that her been done with the first that has been done with the first edition of the new Catholic Immigration Map of Western Canada which is nov ctically exhausted. A second edition very much more improved form will be eady by the early spring.

INTERVIEW WITH HIS HOLINESS

The following is a translation of an authoritive notice which appeared in the Osservatore Romano, Rome, August 8th, 1912, and repeated in European PRECIOUS PAINTING SHOWN TO THE

HOLY FATHER PIUS X

This was the original portrait of Sir This was the original portrait of Sir Thomas More, Lord High Chancellor under Henry the Eighth, which was painted by the celebrated German master Albert Dürer, and which has been conveyed from Quebec in Canada to Rome by the well-known English to Rome by the well-known Eughan artist, Mr. J. Purves Carter, special artist, Mr. J. Gellery and Artistic expert to the Gallery and Collection of the University of Laval estimable artistic work in English art galleries, as of those of the United States and Canada.

The portrait has recently been discovered in Canada in the possession of an old English family to whom it belonged for more than three centuries, and who had brought it with them to Canada, when establishing themselves The Holy Father received Mr. Carter, who was accompanied by Mr. J. F.

Canada, in the most parental manner.

Both gentlemen were presented
by the Vice - Rector of the
Canadian College in Reme. His Holiness was much interested in the precious portrait.

ous portrait.

Subsequently, His Eminence Cardinal
Merry del Val, Secretary of State, was
shown the painting, and manifested an
equal degree of admiration for the very
precious discovery of Mr. Carter, which is intended to be taken and exposed in Paris, Berlin, and London.

FRENCH PROTESTANT CHURCHES

SUFFER FROM ANTI-RELIGIOUS LAWS-SEEK RELIEF

The troubles of the Catholic Church in France are well known, but now come the French Protestants with griev-

Before the Separation law the Protestant churches, excepting those that were free, received a share of the pub-Like the Catholics, they have now lost this income. It is estimated there are nearly 500,000 Protestants in France, 50,000 of whom are in Paris. These churches are very poor. The French law does not recognize the right of church corporations to demand legacies and funds that are left to them by will, and it is only when the heirs are willing to turn money over to them that they benefit by wills.

The Evangelical Lutherans now ask for a law permitting the churches to refor a law permitting the churches to re-ceive legacies that have first been authorized by the French Cabinet. The Evangelical Reformed Church goes further in asking the exemption of state authorization in case of a gift or legacy for current expenses.

It is doubtful if the relief asked for will be granted, as French infidels see a bugaboo even in these reasonable requests, the fact being that the French church war is really a war against re-ligion, not against Catholicity, as pre-

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FIVE-MINUTE SERMON

FIFTEENTH SUNDAY AFTER PENTECOST

HOW TO HELP OTHERS

At first sight, my brethen, this may appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought, that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would seemingly make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, and that his command is a much applicaand that his command is as much applic-

and that his command is as much applicable in our time as it was in his.

We who are Catholics profess, in words at least, to be fulfilling the law of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself, Never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go under. Such is the way the world acts, under. Such is the way the world acts, and we but too often follow it, and the fruits of it can be seen in the countless burdens that men have to bear to day, and that their neighbors allow them to and that their neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake Christian spirit, and do not undertake in the right way, the way pointed out by the Apostle, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunates whom the world despises, but who are the true friends of Jesus Christ?

But it was not see much of the hunders.

friends of Jesus Christ?

But it was not so much of the burdens of this life that the Apostle was speaking. He had in mind, as is evident from the context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of sin. "Bear ye one another's burden's." How can we help others to bear their burdens of sin? How can we lighten it or free them from it altogether? bear their burdens of sin? How can we lighten it or free them from it altogether? My brethren, it is easy enough. Have you never, in a time of great sorrow, felt the consolation that came to you from the loving words of some friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and, even as he spoke, the weight seemed lifted from you. He had helped you bear your burden, and his words of consolation had lightened, and, perhaps, entered the service of the your burden, and his words of the tion had lightened, and, perhaps, ention had lightened, and, perhaps, en-

tirely taken away your sorrow.

Thus might we help others bear their burden of sin by kind, cheering words, by words of encouragement and hope. Who can tell how much good we hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery misstep of a young man became known at home, the father had only spoken to him words of sympathy and hopefulness instead of words of bitter reproach, had instead of words of bitter reproach, had only helped him bear his burden of horror and remorse and have led him to repentance! Instead of this, parents and others drive sinners to worne things by violent language and by coldness aud uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than in that of severity.

So, I say, each one of us can help others, more or less, to bear their burdens. It may be some one who has been burdened with sin for years. He longs to be freed from it, but he is afraid; he has become a coward; and the word that would help him on, that would give him courage and hope, is the word of kindness that any one of his friends may aspeak. So, I say, each one of us can help

speak. But you may say, "I never have a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so; but why is it? Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to come to us. when we hear that our neighbor has fallen, do we not make it a matter of gossip, and perhaps puff ourselves up, as did the Pharisee of old, and thank God that we are see of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and cheered the despairing, who have won by their words of kindness and hope souls that otherwise would have been lost for ever.

TEMPERANCE

TEMPERANCE TEACHING IN THE PARISH SCHOOL

By The Very Rev. M. A. Lambing

The Church rightly insists on the establishment of parish schools wherever possible, to secure for Catholic children possible, to secure for Castallic that religious instruction which those that religious instruction will not provide in control of the State will not provide nor permit in our Public schools, and also insists that the parish school shall be, grade for grade, up to the standard of the Public school in the secular branches, though it may not place the same importance on some of them.

There is one subject to which the par-ish school might well give more atten-tion than it does: that of the physical and mental effects of alcohol, both in beverages and in medicine, and also of beverages and in medicine, and also of its social and economic effects. The moral aspect of the subject is not neg-lected, it could not be, in the parish school; for self-denial is of the very essence of Christianity. There can be no Christianity without it. "If any man will come after Me, let him deny himself," says Christ. Not only is drunkenness a sin excluding from heaven, but the intemperate use of drink is sindrunkenness a sin excluding from heaven, but the intemperate use of drink is sinful. As a form of self-indulgence contrary to that self-denial so rigorously required by Christ in His followers, and as self-indulgence which opens the way to more and greater temptations than does any other, pupils of the parish school are warned of the danger attending the use of drink. But it is a danger, a vice, to which boys, and even girls, but not to the same extent, are so exposed that too much care cannot be

given to safeguarding them against it. The reformation of anyone addicted to drink is so very rare that no chances should be taken in the education of children in the parish school. Not only is the reformation of the intemperate next to impossible, but the fall of those who begin to deith it is the fall of those who to impossible, but the fall of those who begin to driuk is almost certain. Wine is a mocker, going in pleasantly, but in the end spreading abroad poison like a basilisk. He that contemneth small things shall fall by little and little, and he that loveth danger shall perish in it. If, then, the Ethiopian can change his skin or the leopard his spots, he who has learned to drink may reform.

As nothing is a greater bar than drink to the action of the Holy Ghost on the hearts of men, to use the words of the

hearts of men, to use the words of the great Cardinal Manning — so nothing offers a greater bar to a young man's success in this world. The authorities controlling each of these schools recognize the controlling to the second nize these grave truths and act accordingly. But the affirmation of Christ, that the children of this world are wiser in their generation than the children of light, may be appropriately quoted. For they neglect no means to attain their purpose. The parish school strives to prepare its pupils for success in this life as well as in the life to come; but it does not use all the means the six at the life to come; but it is the means the six at the second that the seco does not use all the means at its dispos does not use all the means acts disposal. The Public school, to prepare its pupils for stocess in life, teaches them the baneful effects of alcohol. The parish school should also use the same means of safeguarding its pupils.

The two states having the largest population and also the largest number of Catholics, New York and Pennsylvania, Catholics, New York and Pennsylvania, have laws requiring their schools to teach the physical, mental, economic and social effects of alcohol. What these laws require of the state schools might be added with profit to what is already taught on the subject of temperance in the parish school.—Pittsburg Observer.

REGULATING THE LIQUOR BUSI-

The Catholic Universe rec The Catholic Universe recommends to its readers the amendment to the Ohio State Constitution, affecting the liquor business for while it is by no means so drastic as the Universe would wish, yet it is considerably more than half a loaf of proper and stringent regulation as compared with the present liquor law. First of all the proposed amendment does away with the brewery-owned saloon which, in the words of our esteemed contemporary, "is the vilest and the most rapacious, the last word in

and the most rapacious, the last word in saloons." Secondly, the proposal pro-vides for the automatic revocation of a license whenever a sal bonist has violated the law. "The punishment may seem drastic," ramarks the Universe, "but it is both just and necessary and its pro-vision is another point in favor of the law."

Thirdly, it limits the number saloons to one for every 500 inhabitants.
What the proviso for the elimination of brewery-owned salons does not do, to wipe out the predatory saloon, this pro-viso will accomplish. It will automati-cally reduce the number of saloons in Cleveland by half. "And then there will be enough," comments the Universe.
Five hundred people, goodness knows, are too few to be taxed with the support are too few to be taxed with the support of a saloon. We would rather the figure had been put at a thousand or two thousand people, but it will help some. There will be no more corners with from six to eight saloons clustered about them. There will be no procession of brewery saloons lining the whole side of a block. A saloon will be nearly as block. A saloon will be nearly as rare among legitimate places of business as it ought to be, and that is about one in every fifty."

Fourthly, it prohibits the granting of licenses to aliens. Of this provision the Universe says: "The saloon business is a delicate one in that it is the harde is a delicate one in that it is the hardest one, known to the law, in which a man may engage who at the same time wishes to preserve his law-abiding habits and his personal morals. Certainly there are enough citizens of this country willing to engage in the busine fill the requirements of the public thirst, and every alien in it is by that much one too many saloon-keepers."

The adoption of this amendment to

Onlo's State Constitution will be up to the voters at the polls in September. Only two classes of the votes will, in the opinion of the Universe, be opposed to it: The one will be those who favor unregulated license for this dangerous business and who stand with the breweries against the public welfare. The
other class is composed of those who
favor statewide prohibition and who
will refuse to vote for any other sort of regulation

TEMPERANCE IN TIPPERARY Deploring the appalling drink bill of Ireland—£13 546 472 last year, an increase of £236,000 over the preceding year—the Nationalist (Clonmel, Tipperary) remarks that the millions so spent are a blot on the fair fame of the country and a memora to its results. try and a menace to its progress and happiness. And it adds: "If only half

happiness. And it adds: "If only half the money were diverted to more useful purposes what a blessing and advantage it would be to the community at large and particularly the working classes whose homes are so often blighted by the curse of intemperance."

Continuing, the Nationalist says: "It has been said, and truly, that Ireland would be free from all crime but for drink. In other words, the little crime we have in the country is tracable not to any inherent criminality on the part of the people, but to brutalizing, demoralizing over-indulgence in alcoholic liquors. Our local court records bear this out."

this out." Recording the many agencies working for an increase of temperance all over

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.,

75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Meredith, Chief Justice.
Sir Geo. W. Ross, ex-Premier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto.
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Dr. McTaggart's vegetable remidies for the liquor and tobacco habits are healthful. safe, inexpensive home treatments. No hypodermic injections, no publicity no loss of time from business, and a certain cure.

Ireland, our Clonmel contemporary says:
"Tipperary is specially interested in
the movement by reason of the fact that the movement by reason of the fact that our great county mas, Father Mathew, the Apostle of Temperance, laid the foundation of the movement now being revived with such promise of further good results. There is a regular net-work of temperance associations through-out Tipperary doing splendid work, and we hope to see them multiply and flour-ish."

THE CHURCH THE MOTHER AND INSPIRATION OF ART

CONTINUED FROM PAGE THREE Florence six hundred years ago. Thanks be to God it is so! Thanks be to God it is so! Thanks be to God that when I lift up my eyes I may see so much of the purity of the face down which flow the last tears of blood! When I lift up mine eyes here it seems to me as if I stood bodily in the holy society of these men. It seems to seems to me as if I stood bodily in the holy society of these men. It seems to me that I see in the face of John the expression of the highest manly sympathy that comforted and consoled the dying eyes of the Saviour. It seems to me that I behold the Blessed Virgin, whose maternal heart consented in that hour of agony to be broken for the sing whose maternal heart consented in that hour of agony to be broken for the sins of men. It seems to me that I behold the Magdalen, as she clings to the Croas, and receives upon that hair with which she wiped His feet, the drops of His blood. It seems to me that I behold that heart, humbled in penance and inflamed with love—the heart of the woman who had loved much, and for whom He had prayed. It seems to me that I travel step by step to Calvary, and learn, as they unite in Him, every lesson of suffering, of peace, of hope, of joy, and of divine love!

Thank God, it is fitting in a Dominican church that this should be so! It is fitting in a temple of my order that when I look upon the image of my Holy Father over that entrance, in imagination, and without an effort, I travel back to the spot where I had the happiness to live in hour of agony to be broken for the sine

without an effort, I travel back to the spot where I had the happiness to live in my student's days, and where in the very cell in which I dwelt, I beheld from Angelico's own hand a glorious specimen of his art. These are the gladness of our eyes, the joy of our hearts. They give us reason to rejoice with him who said: "I have loved, oh Lord, the beauty of Thy house, and the place where Thy glory dwelleth." They give us reason to rejoice, because they are not only fair and beautiful in themselves, but they are also the guarantee. selves, but they are also the guarantee and the promise that the traditions of ecclesiastical painting, sculpture, archi-tecture and music, in this new country, will yet come out and rival all the glories of the nations that for centuries glories of the nations that for centuries and centuries have upheld the Cross. They are a cause of gladness to us, for, when we shall have passed away, our children and our children's children shall come here, and in reviewing these pictures, will learn to feel the love of Jesus Christ. Amongst the traditions of one of the old cities of Belgium, there of one of the old cities of Beiglum, there is one of a little boy who grew up, visiting every day the cathedral of the city.

One day he stood with wondering and child-like eyes before a beautiful painting of the Infant Jesus. According as time went on, and reason grew upon him, his love for the picture became greater and greater; and when he became a man, his love for it was so great that he spent his days in the cathedral as organizations. spent his days in the cathedral as organ-ist, pealing forth the praises of the Son of God. His manhood went down into the vale of years, but his love for the picture was still the one child-love—the young love and passion of his heart. And so he lived, a child of art, and died in the odor of sanctity of God. And that art had fulfilled its highest mission, for it had sanctified the soul of a man.

Oh, may these pictures that we lock

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upon with so much pleasure—may they teach to you, and to your children after teach to you, and to your children after you, the lesson they are intended to teach, of the love, of the charity, of the mercy of Jesus; that loving Him and loving the beauty of His house, and catching every gleam that faith reveals of her higher beauty, and everything that speaks of Him forever, you may come to behold Him as He shines in the uncreated light and majesty of His glory!

HOLY HOPE

Some natures seem to be so constituted that naturally, and almost unconsciously to themselves, they "look upon the dark side" as we say. They are apprehensive, timorous, full of fears. The future, for them contains gloomy pitfalls of ominous depths; and they forsee, or think that they foresee sickness, want, old age, bereavement, loss of friends, awaiting them, very near at hand. Such natures as these are indeed to be pitied; and if possible, they should be brought to see and realize the advantages of holy hope. Gently and kindly let us lead them to put all their trust in God, and to hope in His tender, constant, unfailing love.

constant, unfailing love.

How other in Holy Scripture do we find exhortations to the practise of this beautiful virtue; promises in its regard, examples of the happiness granted to those who cultivate it. The Psalmist

In peace the selfsame I will sleep, and I will rest: For Thou, O Lord, singularly hast settled me in hope.

Let all them be glad that hope in Thee: they shall rejoice forever, and Thou shalt dwell in them.

The king hopeth in the Lord; and through the mercy of the Most High he shall not be moved.

shall not be moved.

I have hoped in the Lord: I will be

glad and rejoice in Thy mercy. For Thou hast regarded my humility, Thou hast saved my soul out of distresses.

O how great is the multitude of Thy sweetness, O Lord, which Thou hast wrought for them that hope in Thee, in the sight of the sons of men. Thou shall hide them in the secret of Thy face, from this disturbance of men.

Do ye manfully, and let your heart be strengthened, all ye that hope in the

Lord.

Why art thou so sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to Him the saluation of my countenance, and my God.

Thou art my patience, O Lord, my hope, O Lord, from my youth. Cast me not off in the time of old age: when my strength shall fail, do not Thou, for sake

strength shall fail, do not Thou forsake Tay arm to all the generation that is to come. It is good for me to adhere to my God

to put my hope in the Lord God.

The Lord taketh pleasure in the that hope in His mercy.

Let us make to ourselves a rosary of these enlightening, encouraging, in-

MEDRU:CO REBY ROSE

spired words of Holy Writ. Let us say spired words of Holy Writ. Let us say them often, when gloomy forebodings arise, darkening our horizon and blotting out the sunshine of our days. Will the God Who has led us thus far on life's journey forsake us at its end? Is He not the strong God, holy, eternal, keeping covenant with His people unto death, yes, and beyond death, throughout eternity? Let us school ourselves to look on the bright side of things, the hopeful side. Let us learn to rejoice in the Lord and to hope continually in His mercy.

DOMINION SUSPENDER CO. NIAGARA FALLS

the Lord and to hope continually in His mercy.

Moreover, have we not often found that things which we greatly dreaded did not happen after all; or, if they did, we received strength to bear them and did bear them? Let us suppose also that our all-wise God should will to test us, and we really should be called to pass through singular trials and intense suffering for a while, can not we still hope in Him, still love Him, and declare to Him, that even though He should kill us, we still will trust Him?

Life is but a little while, at the longest, compared with eternal life Throughout earth's little life let us practice ourselves courageously, joyously, inc.

tice ourselves courageously, joyously, in holy hope. If the devout men of the days before Christ came trusted so manfully in God, shall we do less, among whom He dwells in our tabernacles, the incarnate God Who took our nature on Him and Who is our Brother and our unfailing Friend? — Sacred Heart Re-

THE COMFORT OF MORNING MASS

Catholics on vacation would render their period of rest all the more helpful to themselves mentally and physically as well as spiritually, if they tried to hear Mass every morning. Hilaire Belloc, in his "Paths to Rome," the story of a walking pilgrimage made by him to the Eternal City, has a beautiful passage showing why attendance at passage showing why attendance at Mass is restful to the mind. Although Mass is restill to the minu. Atthough of coarse the supernatural benefit accruing from devout attendance at the the Hoty Sacrifice is above and beyond all other considerations, Mr. Belloc ascribes its mental and consequent physical refreshment to the following causes:

1. That for half an hour just at the opening of the day year.

opening of the day you are silent and recollected, and have put off cares, in-terests, and passions in the repetition of a familiar action. This must certainly be a great benefit to the body and give

be a great benefit to the body and give it tone.

2. That the Mass is a careful and rapid ritual. Now it is the function of all ritual (as we see in games, social arrangements and so forth) to relieve the mind by so much of responsibility and initiative and to catch you up (as it were) into itself, leading your life for you during the time it lasts. In this way you experience a singular repose, way you experience a singular repose, after which fallowness I am sure one is fitter for action and judgment.

3. That the surroundings incline you to good and reasonable thoughts, and for the moment deaden the rasp and jar of that busy wickedness which both work-ing in one's self and received from others is the true source of all human miseries. Thus the time spent in Mass is like a short repose in a deep and well-built library, into which no sounds come and

where you feel yourself secure against the outer world.

4. And the most important cause of

this feeling of satisfaction is that you are doing what the human race has done for thousands of years.

In one village at which Mr. Belloc arrived during his pilgrimage, he felt quite annoyed to find himself too late to hear Mass, and he remarks: "What is a pilgrimage in which a man can be the product of a pilgrimage in which a man can not hear Mass every morning?"—Sacred Heart Review.

Any coward can fight when he is sure of winning, but give me the man who has plack to fight when he's sure of losing.—George Eliot.

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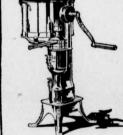
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CHATS WITH YOUNG MEN

THE EXPERT This is the day of the expert. The an without skill has to take a poor job, if he gets any at all. The specialist is the one who has the best chance to prosper. The thorough knowledge of any useful business, attention to it, persistence, and enthusiasm to push it to the limit, greatly help to achieve success. WHEN A JOB IS MORE THAN A

JOB

"Oh, I can get another job any old time," said a bright active young fellow, who could do good work, but who was determined not to let his job interfere with his "good times," and who thought that it was not necessary to spend much time in learning the details and methods

"Well, he did get jobs for a while, but he scon found that in order to hold a position he must be thoroughly fitted for it. The present-day methods are very far-reaching in the perfection of the spirit of organization and system.

Perhaps the most recent step in the Pernaps the most recent step in the teaching of efficiency is the establishment of training schools by the great retail establishments. The day has passed when the modern store is content merely to fill the building with a sufficient number of sales people to wait on customers. Competent instructors, on customers. Competent instructors, a corps of demonstrators, and a staff of skilled sales-people assist in the instruction. A miniature store is used for the setting, and the details of making sales, showing merchandise, answering questions, and so on, are demonstrated. The instructor explains the different details involved, and points out the faults and good points of the trans-

"Our reward for this free instruc-tion," says one large firm, "is that we secure competent sales people who are familiar with store methods, and who begin their work at a point which it would ordinarily take months to reach." They do not say that it enables them to out those who are unwilling to apply themselves to learn the methods, but it is a fact, nevertheless.

There are great advantages, too, for those who take this course. It enables them to take a sound, serious view of their work, instead of considering it merely as a "job"; it comes to be considered something in which it is worth while to strive to excel. It enables young people to learn a business that has almost unlimited possibilities, and

they are qualified to enter into positions of more advanced standing.

Not only in salesmanship, but in many forms of mechanical arts, railroad occupations, mill work, and other kinds of business, this same thorough training for efficiency is taking the place of "job" work, and the boys— and girls too—of to-day must recognize this condition and be ready to meet it if they wish to make any progress toward success in any kind of business.—J. Mervin Hall.

RESPECT FOR OUR WORK Self-respect should include respect for our work. It may not be a great work, but if it is honest and useful, the task that has come to our hand, the best that has come to our mand, the best that at present is possible for us, we should put both energy and interest into it; we ought to make it, so far as lies in our power, the best of its kind. Whoever pays our weekly wage, we really work for. One who does not count it beneath Him to make a little flower of the field as perfect as a world.

EDUCATION AND CRIME

There can be no true and upright manhood in a nation where education is divorced from religion and morality. Education of the head without education of the heart will never make a people distinguished from their godiiness. Laws, courts and policemen may seek to supplement such training, but so long as the element of religion is lack-ing, all three will be given plenty to do.

American society will never be free from the shocking crimes of the present until sound moral principles are instilled into its youth at school; it will never be characterized by purity of morals until its members are made to know what is right and to do it always be-cause it is right. We want men in pub-lic office who will be guided by a correct lic office who will be guided by a correct sense of justice not by fear of detection we want officers in our banks who will handle the money of others with a full realization of the trust confided in them; we want in the home members who will act always according to their knowledge of the sacred obligations imposed upon

them.

In every walk of life we want men with a sound moral sense and stability and strength to follow its dictates. We will not have them until the school doors open to receive back again the teachings of religion and morality. The crime problem will never be solved by superficial and coercive methods.—The Pilot.

ALL RIGHT LIVES NEEDED

All sorts of right lives are worth while. The world needs them all. It needs the upright, kind, uneducated men just as much as it needs the upright, kind, educated one. It needs the brave invalid as much as the brave soldier. Wherever a man is, his life, if lived rightly, counts, and will have it asserted.

SUBDUING PASSIONS

"In vain," said the great educator, Horace Mann, "do they talk of happi-ness who never subdued an impulse a obedience to a principle. He who obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors." The selfish, the grasping, the careless, are not on the road to happiness that are wardening in muddy by piness, but are wandering in muddy by

THE THREE FOLLOWERS The wily old Hessan sat in his door when three young men passed eagerly

"Are you following any one, my sons?" "I follow after Pleasure," replied the

"And I after Riches," said the econd. "Pleasure is only to be found second. "Ple

" And you, my little one?" he asked of the third. "I follow after Daty," he replied

modestly.

And each went his way.

The aged Hessan in his journey came upon the three men.
"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure? Didst thou

overtake her?' " No, father. Pleasure is but a phan-

tom that flies as one approaches."
"Thou didst not follow the right way, my son."
" How didst thou fare?" he asked of

the second.
"Pleasure is not with Riches," he "And thou?" continued the Hessan,

addressing the youngest.
"As I walked with Duty," he replied "Pleasure walked ever by my side."
"It is always thus," replied the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make

Duty their companion have also the companionship of Pleasure."—Selected. They Have Won Their Place Would White Swan Yeast Cakes have such an enormous sale in Canada if they did not make the best bread? Your grooer sells White Swan Yeast Cakes for 6-5c. Free sample from White Swan

Spices & Cereals Limited, Toronto, Ont. If you are anxious to cure a friend of irritability, don't try " the like curing like" principle; but on the contrary apply the soothing cintment of human kindness and watch the curative effect.

TOASTED

OUR BOYS AND GIRLS REMARKABLE CONVERSION A TRUE STORY " I was born in Germany, in that part

known as the Black Forest. I was a mischievous lad, and disliked very much to go to school. However, I succeeded to go to sensol. However, I succeeded in getting a fairly good knowledge of my religion. At the age of thirteen I received my First Communion, and the following year I left home for America. My parents were very much opposed to it, but I was determined to see what the new world had in store for me. My good mother made me promise that I would be faithful to my religious duties.

"Landing in this country without money or friends, ignorant of the langu-age, and with but little education, I had a hard struggle for existence. Many times did I wish I was back in Germany. times did I wish I was back in Germany. Thrown among all sorts of men, sometimes fity miles from the nearest Catholic Church, I soon began to neglect my religion, and in many things became as careless and reckless as the rest. Would you believe it, for the period of eighteen years, I attended Mass only once, and that was more out of human respect than out of devotion. However I managed to say my prayers pretty

I managed to say my prayers pretty well, and occasionally to think of my re-ligion. When war broke out I joined the army, and was in some rather fierce engagements. I was taken prisoner once and suffered untold hardships. After the war I enlisted in the quartermaster department, under General Porter, who was engaged in building forts through out Texas, which was at that time in fested by Indians. We pitched camp about noon one day at Mountain Pass The males were turned out to graze in the valley, and it was my turn to herd them I saw that they were eating quietly, and were not likely to give me any trouble, so I tethered the mule I had been riding and scaled a nearby moun tain. When I reached the summit merely out of fancy, I cut off two smal trees with my large sailor's knife, and by means of buckskin thougs made a cross, which I planted on the highest

thousand inhabitants. I sought the priest, and told him I wanted to settle my spiritual account. It was only when making my confession of a lifetime spent in deadly sin that I realized in what an awful state my soul had been. After many years extrangement from God. I peak.

"Then my thoughts turned towards
God. I sang "Holy God" in German,
and all the other songs I knew. In the
distance I saw something that looked
like an Indian camp. I noticed also that awful state my soul had been. After many years estrangement from God, I sgain experienced the great joy of receiving my loving Saviour into my heart. I was now a real Catholic, and a friend of God. Thereafter I made it a point to live near the church, and endeavored to make up for my neat life. The mach is a second of the some of the mules were at least three miles down the valley. So I hurried down, but it took me much longer to go down than it had taken me to come up.
Before very long I had the nules in
camp, but there was one large gray
missing for which I received a severe
reprimend from Brown, the wagonmaster who scored me for neglecting my work. Six men, including the wagon-master and myself, were sent out to recover the mule. When we came within a mile of the camp I had sighted from the moun-tain, we saw about twenty-five Comanche Indians, and there also was the mule. Some of us were for charging on them, for we had fine carbines and I am sure for we had fine carbines and I am sure we would have routed them. The In-dians saw us likewise, and the two parties stood facing each other for a moment. Brown who was trembling from head to foot, shouted "They're Indians. Ride for your lives," and turning about, put spurs to his mule and fied. The Indians, seeing us retreat, set up a wild whoop, and pursued us. set up a wild whoop, and pursued us.

My mule had a trick of trying to throw
me whenever I wanted him to run, so taking the bit in his teeth he bucked and jerked the reins from my hand. I then clutched his mane with my left hand and got my right arm around his neck. In so doing I dropped my rifle. Hanging on in this manner I gave him the spur without mercy. He plunged forward at a terrific rate, up and down hills, over rocks, through underbush. It was all I could do to keep from being thrown off as we dashed through the tangled thickets. My arms and legs were terribly torn and slashed. The Indians had almost overtaken me before I got well started, and they kept in hot pursuit. It was indeed a race for life. Bullets whizzed within an inch of my Twice the mule, an adept at ag a lasso, dashed through the You can imagine how I felt with doughing a loss, and the second of the secon does in such extreme danger. When I think of it now, I realize that someone you will soon know who it was—must have been interceding for me before the throne of God. On and on we sped, at length my mule flew rather than ran down a steep hill at the edge of our camp. The Indians dared not venture farther, and beat a hasty retreat, taking with them some of the mules that had thrown their riders and were easily captured. All of us reached camp, but some who had been thrown and had been hiding in the underbrush, did not reurn until two hours later. I was near turn until two hours later. I was near collapsing. My nerves were unstrung, and I suffered severe pains all over my body. My faithful mule also was foaming and exhausted. I did not want any supper, but stole off to my bunk in the wagon. Being nervous, I did not sleep well. So what happened might have been a dream, or it might have been a staten. I will tell you just what did

vision. I will tell you just what did occur.

"All at once I was conscious that my mother, who had died several years before, was standing beside me. She was dressed in black, just as I used to see

her at home.
"Why, mother, how did you get here?" exclaimed, although without fear. "You are dead."

"No, I'm not dead, mother. The In-"No, I'm not dead, mother. The Indians did not kill me."
"But your soul is dead. You did not keep your promise. I have been praying for you or you'd now be dead, bedy and soul. I was praying for you this afternoon, or you would have been killed. I will send your little brother to you."
"And sure enough, my little brother, who had died at the age of eleven, before left Germany, was standing beside me.

who had died at the age of eleven, before I left Germany, was standing beside me, looking just as he did when we used to play together. He put something—I cannot say what it was—into my mouth. "Mother I will do whatever you wish," I said, fully resolved.

"Go at once to Austin and make your peace with Gcd, and henceforth be faithful to religious duties."

PERFUMED LY



By degrees, to the astonishment of all, I revived, and after a little medical atten-

tion was myself again. The events of

the previous night came back to me, and I felt an inward force impelling me to keep my promise. I told the quartermaster that I wanted to resign. He tried to persuade me to remain, so I toldhim the whole story. Seeing I was determined to get a serious control to a serious control to the serious co

toldnim the whole story. Seeing I was determined to go at any cost, he at length gave me an honorable discharge and my pay to date. I bought a pony and saddle, and after a short prepara-tion set out alone through the wild

prairie, a distance of three hundred miles, to Austin, Texas. I reached

Austin without any serious mishap, after

several days of wearisome travelling. At this time it was a town of about two

make up for my past life. The peace I have enjoyed since repays me for all I ever suffered. God has been very good

to me, and I trust I have at least in part made amends for my past life."—Inter-mountain Catholic.

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"I promised, and immediately both disappeared. I cannot express how I felt the remainder of the night, but the When the great oak of the forest falls the misery of its decay is soon hidden beneath a covering of soft, green moss. It is the charity of nature and may well be imitated.—Rev. F. C. Kelley. next morning the men found me in a trance, and all gave me up for dead. For several hours I remained in this state, conscious of everything that was going on, but unable to move a muscle.

INTERESTING DISCOVERY

TOMBS OF FOUR ABBOTS FOUND IN RUINS OF SCOTCH ABBEY

Dundreenan Abbey, near Kirkcud-bright, Scotland, has suddenly leaped into fame. In removing the turf of the Chapter Heuse floor, for the Abbey is now in ruins, some workmen discovered the tombs of four abbots dating from the twelfth century. The names of each abbot and order of succession each abbot and order of succession appear in Lombardic characters on each stone, but not the date. This however has been discovered from records of the Abbey. Abbots William, Egidius, Brian and Glies seem to all have been tall men for the stone slabs which cover them are only in one instance short of six feet in length. The tomb of Abbot

Giles is in particular remarkable for its beauty, six feet two inches in length and twenty-three inches broad, it is heavily ornamented and bears many craven blossoms, an Abbot's staff and a Maltese cross. Many antiquarians are visiting the spot.

"Let us become strong, for the great evil of this day is weakness." — Lacor-





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MEY-OXFORD

"My GURNEY

OXFORD

jumped right in and helped with

my housekeeping

Dear Edith,

In a general way I have wished you all the good things I know of, so now I am going to descend to the practical and give you some sound advice from the store I have accumulated since I started housekeeping.

Housekeeping naturally suggests the kitchen first-its equipment and management, or in other words, THE RANGE

My range, as you know, is a Gurney-Oxford. I never enjoyed much of a reputation as a cook in my younger days, so when I thought of being responsible for three meals a day my heart sank. I imagined myself battling all day with a sulky range, trying to coax it into a good humour, and covered with mortification because of late or spoiled meals. But my dear, my Gurney-Oxford seemed to sympathize with my inexperience. From the day it came it jumped right in and helped. It has become my good right hand, and I go my way confident that my Gurney-Oxford will not disappoint me.

It has the cleverest arrangement for regulating the drafts, well named the Gurney Economizer. One small lever put up or down does everything. The fire will stay in all day, hardly burning any coal at all—then, presto! It is burning brightly, ready to bake or reast. An arrangement of flues keeps the oven always properly heated, so that the biscuits or bread come out light and crisp and brown. Yes, Edith, as Bob says, I have developed into "some cook," and I often tell him he must give at least half the credit to our Gurney-Oxford.

You will understand my enthusiasm better after you have had your Gurney-Oxford a month or so.

Sincerely Yours,

MARY HOUSEWIFE.

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HOMEWARD TREND AMONG

We purpose from time to time, under the above caption, says The Lamp, to give various instances and happenings that seem to point toward a hastening of the time, when our Catholic-minded brethren in the Eitablished Church of England shall have broken the bonds England shall have broken the bonds forged by Henry VIII. and riveted by Elizabeth and found their true home, like their forefathers, in the House of

We think our readers will in this connection be interested in the New Anglican Society of SS. Peter and Paul, of which a detailed announcement

Auglican Society of SS. Peter and Paul, of which a detailed annaouncement and advertisement is given in the current issue of Pax, the organ of the Caldey Benedictines (Anglican). From Pax we quote the following:

This society, which was founded in 1910 with the object of publishing Liturgical Works for the English Church in a manner worthy of their high purpose, has already met with a warm reception from many priests and influential laymen. Besides its own publications, the society has been entrusted with the task of producing special Liturgical Works for private subscriptions, and it is always ready to consider the question of further publications for which the clergy or laity feel in need. The officers of the society are honorary, and all the profits are devoted to the furtherance of its objects, and to increasing the value of its publications by the employment of the finest and best workmanship.

Then follows price list of Altar Cards, Manner of Serving Low Mass, Server's Cards, Office of Master of Ceremonies at High Mass, the Little Office of the Blassad Virgin Mary. Calor Woodcarts.

at High Mass, the Little Office of the Blessed Virgin Mary, Color Woodcuts, etc. A letter of appreciation from Lord Halifax has a prominent place. The following pregnant notice of one of the society's publications appears in the review pages of Pax:

The Society of SS. Peter and Paul

The Society of SS. Peter and Paul has recently come into existence for the publication of English Liturgical Works. It professes to cater to "those old-fashioned Churchmen who lift up their eyes to the Seven Hills for inspiration and guidance." The early ritualation and guidance." The early ritualists of the Catholic Movement looked for guidance to the living Use of the living Western Church. They saw the defeats of the Book of Common Prayer, and like many priests in the reign of Edward VI. and Elizabeth, they intervaled the Canon of the Western Mass polated the Canon of the Western Mass saying the Anglican Communion office. Some of them looked on the Prayer Book simply as a paroissien, giving in the vulgar tongue what was sufficient to enable the people to follow the service intelligently and devoutly. The mere fact that it is hotly debated even at the present day whether or not the Reformers abolished the Mass and substituted a Communion shows how weak the English book is on the sacri-ficial side. It is true that we have what is called the Prayer of Oblation, but that only speaks of "a sacrifice of praise and thanksgiving," and of an offering of

"ourselves, our souls, and bodies."

Moreover the prayer itself is appointed for use in a storm at sea without any connection with the Mass. "This our connection with the Mass. "This our sacrifice" may refer to the Host and Chalice, but a good deal of stress must be laid on the "this." And it must be remembered that the Holy Body and Blood may have been all consumed when this prayer is said. There is nothing in the Communion Office like the Roman Supra Quae or the Supplies Te Rogamus. . . The early ritualists of the Catholic Movement also realized that during the previous three hundred years the Western Church had gone on with the process of ceremonial evolution while the Church of England had been more or less moribund, and had almost lost sight of ceremonial altogether. Having, in fact, taken over the Western Mass which, except in small details was the same as the Old English rite, they took over with it the Western ceremonial with what modifications were necessary. Since then the Catho-lic camp in the Church of England has been divided by the introduction of a and savoring too much of the antiquary. And some of the new schools have taken to speaking of the Prayer Book as though it were perfect, and have even revived the phrase, which we had thought forever dead, "our incomparable

To such this little book will not appeal. But to the men of the old school, which after all includes a very fair proportion of the younger men, it will be found very useful.

Some of our readers may not be aware that the Caldey community of Church of England Benediction have discarded the English Prayer Book communion office in favor of the Latin missal and o recite the Divine Office entirely in

Death of a Religious

On the 20th of August there died at Traverse City, Mich., a nun of the Order of St. Dominic, Sister Terencia, in the thirty-eighth year of her age. She was the daughter of the late Mr. M. Finn of Grand Rapids, Mich., and niece of Senator Coffey, Pablisher of the CATHOLIC RECORD. At an early age, together with her cousin, Sister Loyola, she made choice of the religious state and her time was entirely devoted to teaching. It were unbecoming to speak in laudatory terms of those who have devoted their lives to the service of God. For this reason we will merely say that Sister Terencia had a true vocation for the religious life and in all the years she labored for the advancement of Christ's kingdom she was true to the vows which sne took when she bade adieux to the world. As the Mother House of the Order is in Grand Rapids, Mich., the body was brought there for interment. Before leaving Traverse City the pastor, Rev. Father Bauer sang a Requiem High Mass for the repose of the soul of the deceased. On Thursday, the 22ad, a Solema Requiem High Mass was sung at St. Alphoneus church, Rev. Father Brand, C. SS. B. was calchyang Bey. Lung. Golden, deacon; and Rev. Father Eberts sub-deacon. Many other priests were present in the sanctuary. The sermon was preached by Rev. Father Golden who paid a beautiful tribute to the Sister who had a new goren to who had now gone to her reward.

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About one hundred Sisters attended the funeral. May the soul of this boly nun. a faithful child of St. Dominic, be granted eternal rest.

Poetry and Art of the Church

We have received from the Mac-Millan Company of Canada, Toronto, a very valuable work entitled "The Sacred Shrine," a study of the art and poetry of the Catholic Church, written by Yrjo Hirn, Prof. of Aesthetic and Modern Literature at the University of Finland, Helsingfors, author of the "Origins of Art." The subject treated is connected with the theory of art. Other methods, too, have been used than those of purely aesthetic inquiry. To those who take interest in the study We have received from the Mac-To those who take interest in the study of poetry and art as connected with the Church the work will be of absorbing interest. It deserves a place in every Catholic library. Price \$4.00.

Inquirer.—The name of the Catholic hospital in Rechester is St. Mary's hospital, an institution that takes very high rank amongstall classes of people.

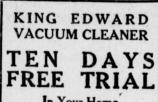
READER. — We are sorry we have not at hand the information which you require but it can easily be procured where you reside. Call upon the Cath-olic Truth Society, 407 Bergen St., Brooklyn.

New Book

New Book

"The Decision," from the French of Leon de Tinseau, translated by Frank A. Dearborn, has been published by the firm of G. W. Dillingham & Co. New York. This novel has justly received flattering notices from the Catholic Press of the United States. It is of intense interest and will prove to be a valuable addition to Catholic libraries. Our contemporary America, the leading Catholic paper of New York, speaks of it as follows:
"No reader of the book will be surprised to learn that Mons. de Tinseau's works have been crowned by the French Academy. A plot of intense varied interest is willed in with a sureness and delicacy of touch that reveals the master, and the teachings, direct and indirect are as healthy and doctrinally sound as the literary workmanship is exquisite.

There are aithousand niceties of description, characterization and allusion that makes every page a





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We are pleased to publish the following exceptionally brilliant results of the departmental examinations at the Ursu-Entrance to Faculties of Education, Part II.—Miss thel Sullivan, honors: Miss Dorothy McCann, Part I.—Misses Emilie Lebout, Josephine Doyle, Honor matriculation,—Miss Frazel Boucher, Engmatriculation,—Miss Frazel Boucher, (Eng toiy, French, honors.) matriculation,—Misses Blanche Taylor

ish, History, French, honors.)
Pass matriculation, —Misses Blanche Taylor.
Pais matriculation, —Misses Blanche Taylor.
Daisy Conroy.
Middle school entrance to Normal,—Miss Elma Drake, honors, Miss Mae Farrell, honors; Miss Marjorie Guinan, honors, Misses Bessie Patten, Regina Lachance, Blanche Taylor, Kathleen Payne.
Lower school entrance to Normal,—Misses Mary McDonald, Bernadette Nagle, Rhoda eyers, Fay McDougall, Anna Cherry.
Entrance to High schools,—Catherine Bermingham, honors, (second highest in city), Margaret Halford, honors; Alma Yott, honors: Helen Moore; honors; Stella Askin, honors: Phyllis Waddell.
The success of the students of the Ursuline school of music at the June examinations, conducted by the Toronto Conservatory of Music, was no less signal, eliciting from the director of the latter institution, Dr. Edward Fisher, the following appreciative remarks:

Dr. Edward risher, the following appreciative re-marks:

"I beg to congratulate your institution on the excellent results in music shown at the recent exam-inations. Our examiner, Mr. Harrison, spoke in the highest terms of the quality of work done by the convent candidates. This gratifying result can only be ascribed to the intelligent, conscientious, and artistic instruction which your students are now receiving.

The following are the results of the music examin

The following are the results of the music examintions:

The following are the results of the music examintions:

Plano.—Intermediate grade—honors.—Eileen Gienn;
Dorothy Cameron; Blanche Dawson. Pass.—Mary
Dowling; Lettic Kelly, Lillian McCorvie. *

Iunior grade.—First-class honors—Thelma Cameron. Honors—Ella Welsh, Helen Husband. Pass—
Margatet Davis.

Primary grade.—First class honors—Stella Peltier,
Honors—Margaret Page; Stella Genest, Pass—
Alleen McGrath, Florence Rensch, Edna Schmidt
Fennel Johnston.

Elementary grade.—Beverley Park,
Singing.—Intermediate grade.—Lucy Cherry,
Junior Grade.—honors—Marie Crawford,
Primary grade.—First-class honors—Aileen McGrath. Honors—Blanche Taylor. Pass—Grace
Fenech, Gladys Jeffs, Florence Rensch.
Theory.—intermediate grade.—Form—First-class
honors — Margaret Stringer, Fay McDougall;
Elleen Glenn, Ena Pleasance.
Junior grade.—Harmony, counterpoint, history—
First-class honors—Marie Wilson Blacke DischerFirst-class honors—Sarie Wilson Blacke DischerFirst-class honors—Sarie Wilson Blacke DischerFirst-class honors—Marie Eileen Glenn. Ena Pleasance.

Junior grade.—Harmony, counterpoint, history—First-class houois— Marie Wilson, Blanche Dawson, Honors—Mary McDonald, Mary Dowling, Lavarre Brown, Dorothy Cameron, Lettie Kelly.

Primary grade.—Harmony rudiments—First-class honors—Helen Husband, Gladys Merritt, Ella Welsh, Alma King, Thelma Cameron, Margaret Davis, Vera McNerney. Honors—Madge Carter. Pass—Irene Schaffer, Harmony only—Pass—Minnie Jackson, Rudiments only—First class honors—Mary Dowling, Miriam Adams, Marie Crawford.

ravors Received

A subscriber returns thanks for a temporal favor after prayers to the Infant Jesus of Prague and promise to publish. A reader wishes to return thanks for favors re-ceived through prayers to the Sacred Heart, and the Blessed Virgin, and promise to publish in the CATH-OLIC RECORD.

TEACHERS WANTED MANTED A CATHOLIC TEACHER FOR S. S. S. No. 6, Dilkie. Must teach French and English. Salary offered 8200 per annum. Apply to Rev. J. L. Bastien, P. P., sec. Pinewood, Ontario. 1766.3

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Sec., St. Raphaels West, Ont. 1766-3

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WANTED A QUALIFIED TEACHER FOR Public school section No. 1, Brougham. Duties to commence September 1st. 1912. Salary \$500. Apply to John J. Carter, Sec. Treas., Mt. St. Patrick. P. O.

WANTED, TEACHER FOR S. S. S. No. 7. State salary and experience. Apply to Alex. Cahoon Woodford, Ont. EXPERIENCED CATHOLIC TEACHER class certificate to teach in Public schools. Male or female. Salary \$550 per annum. Duties to begin sts September next. Apply to P.R. de Lamorandere Killarney, Ont.

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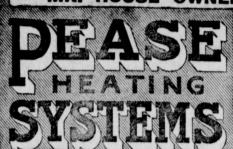
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Mason & Risch Company, Toronto, in walnut case, with plain polished panels, etc. This instrument is small in size, but has an excellent tone, and is in the very best of order. Sale Price \$210 EMPRESS .- Cabinet grand upright piano, in rich mahogany case, with full-length panels and music desk; has Boston fallboard, ivory and ebeny keys, three pedals, etc. This piano

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