The Vespers of the Flowers When grain is reaped, and fruits are

gathered in, And lifeless leaves are whirled to rest away, nowflakes first their mazy flights

begin, I dozed before the fire, and went astray In dreams; December turning into May, walked in wonderment through scented

And seemed to hear The Vespers of the

forest old their great Cathedral

all o'erarched with branching

eenery. stured alcolytes, forsooth, they

To pour their thankful hearts in happy

And, "Jubilate Deo," sweet and clear, The Roses sang, deep bosomed, all aglow, "Be glad to live and bloom, nor fade in

We see a world of beauty round us grow, We feel the source of beauty through us flow; grace we give, the love we get re-

pays, sigh is breathed to bless, each blush is praise."

Coeli enarrant," sang the Violets,
The silver-footed stars God's glory Through all the skies; our leaves the

dewdrop wets
By singing brooks in many a shady dell;
And yet our hearts with kindred raptures swell;
And far as starlight shall our loving

hymn Rise to acceptance from the streamlet's

Cantata Domino," the Lilies cried,

voice,
The order of the world shall still abide : Let vex ed seas sink with contented

Let earth serenely smile; and ye, O skies, Look gladly down through all your radi-

ant eyes !"

Then, " Benedic anima mea," sang The jovial Vine, its own peculiar psaim,
So loud that all the glades in echo rang,
"The spring may cheer the beast; the
stream, the paim;
My clusters yield the wine, whose potent

Exhaling strength, makes glad the heart With that strange fire that through my

Then tree and flower, and fruit, began to sing,
"Telluris alme Conditor," and praise

bring
The rose's blush, the scent of peach, the

Of sunset, and the cedar's fragrant sprays,
Till all the woods was filled with melody, And the excess of joy awakened me!

I look around to find December here-The moaning wind, drear earth, and barren tree
That fit the season of the dying year;

And yet I smile; for thoughts remain Of faith, and germ-stored immortality,

the hours Wherein I dreamed The Vespers of the -JOSEPH O'CONNOR

MR. WATSON OF THE MAGAZINE

SEVERE ARRAIGMENT BY AN ICONOCLAST

Thomas E. Watson, editor of Watson's Magazine, has attacked the Catholic Church as the enemy of Liberty and Civilization. In his indictment of the Church, Watson has appealed to prejudice, invented history, reveled in slander and went to any length to inflame hatred and arouse bigotry among his readers.

series of articles, replied to Mr. Watson. Believing in religious liberty, he could not remain silent and see the rights of Catholics assailed. As a champion of truth he could not let Watson's brutal lies pass unchallenged.

Watson's brutal lies pass unchallenged.

Mr Windle's reply, consisting of six chapters, has been printed in pamphlet form. His arguments are fatal to bigotry. This pamphlet will do more to remove unreasoning prejudice than anything ever published. Catholics should not only read it, but order a copy for their Protestant neighbors. Below we give a few excerpt from the Below we give a few excerpt from the discovery of the privileged few reveled in wealth, vice and infamy. Such was the state of Pagan civilization when the Catholic Church entered upon its work of humanitization. It was second chapter which will give a fair idea of the entire work:
"In the first chapter of my reply to Mr. Watson's charge that the "Roman

Mr. Watson's charge that the "Roman Catholic Hierarchy is the deadliest menace to our liberties and our civilization," I exposed the weakness of his position by establishing an indisput-able fact that in centralized wealth, not Catholicism, our republic finds its grest-

est and most deadly menace.

What was true of Mr. Watson's initial charged was likewise true of his effort to prove that the Catholic Hieris the deadliest menace to our

Every previous controversy of this nature has been conducted by partisans whose excess of zeal invariably drove

them to utmost extremes in defense of their views. They frequently obscured, or ignored certain palpable facts for

It is almost impossible for a Protes

It is almost impossible for a Protestant to examine the claims of Catholicism without prejudice, and vice versa. The infidel fighting both systems is subject to the same weakness.

I am neither Protestant nor Catholic, and I am not an infidel. I have my own personal belief. My right to differ with all other men is based upon their right to disagree with me. I fight for my own faith by defending the rights of others. For this reason I could not others. For this reason I could not stand idly by and permit Watson's sessults upon Catholicism to pass un-

challenged.

It is only when we grant liberty to others that we insure freedom to the

free.
Would Mr. Watson have people believe that "our civilization" is not the common heritage of all citizens of the republic without regard to religious belief?

What does he mean by "our civiliza The word "civilization," like "char-

The word "civilization," like "charity," covers a multitude of sins.

The ancient Egyptians, Greeks,
Romans and Assyrians each had a civilization of their own, but these types
of civilization, though marked by great

of civilization, though marked by great mental development, could not survive the ignorance which gave them birth. Civilizations not bottomed upon scientific traths are doomed to perish. Institutions based upon the supposed will of fictitious gods were seldom wise and nearly always brutal.

Every lie and every structure built upon falsehood must perish. This is the law of Progress—the degree of Omnipotence. Only such things in "our civilization" as are founded upon the eternal rock of scientific Truth can survive. The rest must and should perish.

perish.

As Mr. Watson failed to define what he meant by "our civilization," I shall take it for granted that he refers to what is comprehended in the term, "Ohristian Civilization," and not to a private brand of his own.

I shall also proceed, upon the theory that to civilize means the humanitization of men in society, and that "our time of the complex and th

tion of men in society, and that "our civilization" embraces not only every means of culture and progress, but all systems of moral, material and intellectual development by which the human raceis made stronger, wiser better and happier in this world.

With this definition of "our civilization"

tion" clearly fixed in one's, mind, how lame, weak and absurd Mr. Watson'

charge appears!

He wasted a lot of white paper, slathers of printer's ink and much superheated energy in trying to galvan-ize the dead past, resurrect ghosts and goblins and fix responsibilities of the sixteenth century upon the shoulders of the living generation. In a subsequent chapter I shall also prove that Mr. Watson discorts the facts of history in Watson distorts the facts of history in order to place the Church in the worst possible light. He misrepresents Cathol cism, past, present and future. No man ever wrote on this subject with

less fairness or more prejudice.

If the Catholic Hierarchy is engaged in a conspiracy to dehumanize man in society, the fact ought to be susceptible of positive proof. Instead of proof Mr. Watson has given us a lot of bigoted rot born of prejudice and ignor

While I would not rob any man, rac ing forward the work of civilization or creed of their share of glory in carry Truth compels me to say that the Cath-olic Church was the first Christian organization to consecrate itself to the mission of reclaiming mankind from savagery. She planted the first banner of civilization upon the ramparts of Paganism, and single handed and alone sustained the battled for nearly fifteen hundred years prior to the birth of Protestantism. During the first centuries her marker projected by here. turies her martyrs perished by hundreds of thousands. For a long while it was a serious question whether the Church could survive. Her standard of civilization was not so high as to-day, but it was so much higher and grander than the Pagan standard then prevail-ing that it won over the greatest and best of mankind. The work was rough at times and many things were done that would not be approved to-day, but which, owning to the times and lack of light seemed good and proper. Fresh from the ranks of Paganism, some of the early converts to Christianity retained many of their cruel and savage traits of

character. Before one can understand the true value of Catholicism's contribution to value of Catholicism's contribution to civilization, it is necessary to know the conditions which prevailed throughout the world in the early stages of her struggle. The question must be examined as a whole.

upon its work of humanitization. It was a tremendous task. All the principalities and powers were arrayed against the new civilization. It stood for the brotherhood of man. Its attitude was an indictment of the whole Pagan world. Prisons were filled, fagots flamed and the earth ran red with the blood of martyrs. The cross finally triumphed, but the decisive battle between the new and old civilizations was not won until the seventeenth century, when until the seventeenth century, when John Sobieski, the Catholic King of Poland, defeated the invading hordes of

heathenism at the siege of Vienna.

The philosophy of the ancients, ev among the greatest, was inhuman.

Marcus Aurelius held that it was

According to Seneca, "mercy is a vice of the heart," and that "the true

sage is devoid of pity."

Cicero held that "no one is compassionate unless he is foolish or thought-

At Rome single individuals frequently owned from 1,000 to 20,000 slaves. Many of her wealthy citizens made it a business to raise wild beasts for the

Staughtering of men in the arena.

Even Trajan, one of the wisest and best of the Roman emperors, in celebrating his victory over the Daclans, gave to the flames 10,000 gladiators and 11,000 wild beasts. The bloody festivities leaded 123 days. vities lasted 123 days.

Millions of men were drowned or killed in mock sea battles held to satisfy

the patrician thirst for human blood.

The rights of childhood were never thought of, and as for women they were

ractically all slaves.

The fraternity of nations had no place in Greek or Roman civilization.

dreamed only of subjugation and tribute.

The divorce evil threatened the very existence of the family, while virtue and honor in "high life" were practically makeum. nnknown.

Society was a moral cesspool. Mercy,
Love, Justice, Honor and Truth had been
crucified and entombed. The multitudes cried for bread and blood. Right

and Reason were fugitives. Liberty bled at every pore.

People who deny the historicity of Jesus Christ—who look upon the story of His birth as a myth—cannot deny the history of Catholicism from Justin Mar-tyr to Pope Pius X. If perfectly honest they must admit that Catholicism has

been a powerful factor in the humani-tization of man in society.

The doctrine of the Fatherhood of The doctrine of the Fatherhood of God and the universal brotherhood of man as proclaimed by the early Church was a terrible indictment of the age of the Cæsars. If all men were brothers, then slavery is wrong. If Christ died to save all men—the poor and the rich—the great and the small—then class distinctions and discriminations in the matter of human rights must be abolished. The Catholicity of the religion of Jesus, so far as the equality of human rights are concerned, placed all men upon equal footing under one flag.

The new ideas, backed by convictions for which men were ready to die, made progress inevitable. At first the advance was slow and painful. Mistakes

vance was slow and painful. Mistaker were made. Frequent departures from the Christ ideals led to the abuse of the Christ ideals led to the abuse of power and other wrongs, but the fundamental dootrines which the Church accepted held the rank and file true and repeatedly brought back those among the leaders who strayed away.

As the means of culture and education multiplied the world became more civilized. No man, it matters not to what race he belongs can accept the

what race he belongs, can accept the Golden Rule as his standard of life and remain a savage. He who accepts in good faith the universal brotherhood of man must recognize in practice the equality of human rights. This is real civilization.

But in the best of men there may be

found, if proved deeply, a few drops of savage blood. This fact is shown by the actions of mobs when aroused by some horrible crime. It will require countless centuries to entirely eliminate this virus from human blood.

The high of Protestantism devaloned

The birth of Protestantism developed a lot of innate savages in both Catholics and Protestants, which could not be eliminated until revealed. Blood flowed The base passions were aroused. Hat-red ran riot. Thousands died before the original doctrine of the Church on the question of universal brotherhood prevailed over these passions. In a subsequent chapter I shall deal with these persecutions and place before our readers the naked facts.

readers the naked facts.

While it is not my intention to discuss technical theology, truth compels me to say that Protestantism accepts practically all of the essentials of Catholicism. Protestantism grew out of the clesh of ideas on non-essentials. The things that all Christians accept as fundamental truths of their religion constitute the essence of Catholicism. The doctrines about which they dis-

From whom do Protestant theology.

From whom do Protestants get their story concerning the miraculous conception of Christ, His Divinity, virginal

tion of Christ, His Divinity, virginal birth, cruel death on the cross and.

True, Socialists propose a new civilization, under whose shining banner there is to be no poverty, strife, rents, profits, wage slavery or any kind of exploitation of man, where each shall receive the full product of his labor.

At present this is only a dream. In my opinion the effort to make it real will prove to be a horrible nightmare, ending in a revolutionary hell whose very flames will scorch the stars. I hope that I am mistaken, but I know a little about human nature and having studied the philosophy of monopoly and the logic of Socialism, I am entitled to my opinion. I have no word of abuse my opinion. I have no word of abuse for Socialism. They are victims of monopoly. It is far better for them to hope and dream than surrender to despair.

In the inevitable battle against pri-

at the inevitatic battle against private monopoly—in the great struggle to preserve the republic of Jefferson and Lincoln—in the mighty contest to defend personal liberty and uphold the rights of private property—" our liberties and civilization" will find in Catholicism not a deadly menace, but a refuge; not an enemy, but a true friend and loval defender."

Nearly, all our temptations arise from Nearly, all our tempositions arise from our own self-love and carelessness. Many other temptations are God's provings and perfectings of our spiritual mettle.—Ernest Oldmeadow.

For our joy and our healing, Jesus Christ visits us in a poor man's apparel, pursues us ever, and looks on us in their likeness, and that with lovely cheer.—William Langland.

A WITNESS FROM INSIDE

A minister of twenty years standing opens his heart to the public, in an article in the World's Work. He talls of opens his heart to the public, in an ar-ticle in the World's Work. He tells of ouragements, humiliations, false ons, and sordid sims, and in the bitions, and soroid aims, and in the ter-ing shows the fallacy of a popular idea that anything under Protestant aus-pices succeeds. The social awakening so frequently lauded by press and pul-pit is viewed from an entirely different point by this man of twenty years ex-

point by this man of twenty years ex-perience. He asserts:

We ministers may talk and write about the church just "waking up to its mission," that "the opportunity of the church was never greater," that "the spiritual power of the church was never so strong," and the "call to the church to be the moral leader never so loud and insistent:" we may assure church to be the moral leader never so loud and insistent:" we may assure ourselves and one another that we are the most needed workers in the divine vineyard." Yet we can not get away from the wretched, discouraging feeling that the world—and not the worst part of the world, either—has repudiated us and the institution we are trying to hold together. We may fool ourselves a part of the time but we can not fool ourselves all the time. And I cannot see how any minister can escape being extremely pessimistic as to the worth of his work when he feels it necessary, as he often does, to advertise conspicuously that the "service to-night will be entirely musical," with perhaps something smaller than a sermonette thrown in; or when he must give up something smaller than a sermonette thrown in; or when he must give up preaching on a Sunday evening, and have, instead, an "at home" function in the church, serving refreshments and adding zest to the occasion by something approaching theatricals. There must come into the minister's heart a deep sense of hopelessness when he feels driven to "moving pictures" to get the people to church, or to have a Sunday evening smoker to get the men together under the sacred roof. A preacher positively can not feel inspired, or even happy in his work, when driven by the consciousness that the people are getting away from him, and spired, or even happy in his work, when driven by the consciousness that the people are getting away from him, and therefore he must resort to the heartaching, the back-aching job of organization "men's clubs," "young people's societies," "institutional churches "—all of them perhaps good things, but which surely get nowhere. The departments for "social welfare" which some of the denominations have recently organized and the setting up of a "labor temple" in the metropolis reflect not so much upon and the setting up of a "lator temple" in the metropolis reflect not so much upon the church's passion for social service as the desperate situation in which the church finds itself. The so-called "social awakening" of the church is not a sign of hopefulness but at bottom a desperate attempt to revisity an instisign of noperuness but at bottom a desperate attempt to revivify an insti-tution that seems to be decaying at both ends of the age line. It may seem strange that it should be so, yet so it is. The church's entrance into "social work" adds to the hope ministerial profession. For the minis-ter soon discovers that all these de-vices do not lead to the prosperity and a not produce the results work" adds to the hopelessness of the vices do not lead to the prosperity and success, do not produce the results which every man worth his salt wishes to achieve. Through it all a man may carry a bright face and be bright of

speech, but deep down is the wish that he could escape from it all." COMPETITION AMONG CHURCHES

When a spectacular features and ocial functions do not fill the pews, the minister is forced to take part in what this writer calls "the deceitful, the low-motived, the despicable, the under-handed forms of competition among the churches." Continuing his recital he says:

"If the Church ever was a soul-say ing institution it certainly is not that now. It is busy body-shatching. All but the climax came a short time ago, the churches care for is numbers, numbers, and more numbers. Ministers will (shall I say must go to any length of climax came a short time ago, when it became noised abroad that the foreigners had twenty young Chinese the churches care for is numbers, num-bers, and more numbers. Ministers will (shall I say must) go to any length of (shall I say must) go to any length of perfidy and dishonesty to secure members. They will urgently, persistently press into the membership of their churches persons who publicly deny the doctrines and openly flout every provision of the Caurch's discipline, provided, of course, such persons are socially and financially desirable. Let a new family of some standing move into a community and there is at once a grand scramble among the clergy to "get" the newcomer. Each is airaid each tries to win by methods which. morally and spiritually considered— which even from a straight busines standpoint-areabject and disgraceful.

METHODS OF CHURCH DRUMMERS "You will come to our church if you "You will come to our church if you wish to be taken up by the best society," says one. "The most intellectual people in the city go to our church," is another's ground of approach. If the newcomer happens to have a preference it is often brushed aside by these clerical drummers with "O, you don't want to go there, I'm sure. Nobody worth considering ever thinks of going to that place. You belong with us." "Our church is the oldest in the place. Al is the leading families belong to it. It is the leading families belong to it. It is interesting, it gives a certain dignity to belong to such an Institution," is the talking-point of another. "O yes, I know we have a creed. But no one has to believe it unless he wants to. To tell the truth, I don't believe it myself any more than you do. When I repeat more than you do. When I repeat the creed on Sunday I just put my own interpretation on it. You can do the same. You know I am some-thing of a liberal myself and avoid all

ENTICING THE CHILDREN mpetition for the children seems to be even more keen than in the case of adults. All the lures that are spread to

snare poor Catholic children are tried evidently on the children of the sects: "And what could not be said of the And what could not be said of the devices used to get children away from one Sunday school to another? What min-ister does not hate being forced to try to outde other Sunday-schools in giving to outde other Sunday-schools in giving Christmas.trees, Christmas gifts, picnics, parties, and other schemes which appeal to the cupidity, the pride, the thought-lessness of children in order to keep the children from being enticed elsewhere? What minister has not in the secret of What minister has not in the secret of his heart become disgusted with the whole business when he finds himself obliged to give first place to social fads instead of moral instruction—and all for the purpose of keeping his young folk from being lured away by competing church societies? All this is unbearably offensive to the man who believes that the churches should stand for religious values. Such cut-throat competition values. Such cut-throat competition makes the whole heart sick. A decent,

values. Such cut-throat competition makes the whole heart sick. A decent, self,-respecting minister becomes ashamed to look himself in the face."

The children and young people who fall away on account of the superior social functions of another church are not the only back-sliding members. That they are caught by "glittering gew-gaws can be passably endured."

"But that adults should leave the church of their faith in the lurch on purely social grounds is, to say the least, disgusting. I have known parents with growing daughters to leave a small church and go to a larger one of quite different faith because they believed it to be the social and martia! advantage of their daughters. I have known also persons of standing, of repute, I have of their daughters. I have known also persons of standing, of repute, I have persons of standing, of repute, I have thought, men and women of whom one would expect better things, to leave the church in which they had been brought up and go to another of the same faith, and only a few short blocks distant, for the simple and soul reason that the church they have moved into is the home of a more fashionable and exclusive set in which they wish to move.

lates of what a ministry of twenty years has meant to him. There is no ray of light, nothing to denote that the service was of use either to this minister himself or to the people he was supposed to guide spiritually. One is conscious all the time of the sordid human aspect, of the lack of divine inspiration and con-solation. Compare all this turnoilland commercial barter and worldly aspira-tion in the Protestant churches with the calm, the unity, the divine peace of the one true Church that through the ages has held the fealty and love of her children!

"BIG FEET" PROCESSION THE PROTESTANT MINISTERS'

We extract the following from a etter of Rev. P. Grobel, a French nissionary in China:

SCHEME WAS A FAILURE

aries chose as the side of their new mission a very steep hillside in Jen-Sheu the natives thought them mad. This opinion was strengthened as they saw them excavating the mountain side saw them excavating the mountain side blasting rocks, leveling the ground and disturbing the tombs of their dead. girls at their mission, who were being put through a thorough process of "Americanizing," and would soon de-"American zing," and would soon ag-monstrate to their Chinese brethren that the time had come to throw aside all the cherished customs of the past,

in favor of the modern-up-to-date man-ners in vogue in America and Europe. "On a certain day the new mission-aries went from inn to inn, (where, by the way, tea was served at their expense) announcing that on the morrow all were invited to witness a procession of twenty of their country-women, who had been persuaded to modern ideas of progress.

CROWD WITNESS PROCESSION

"At last the great day of the demon stration arrives. Then men leave their ploughs and buffaloes; the women for-sake their cooking stoves and farm yards. An enormous crowd comes pour-ing into the town. The streets are impassable; rich men in silken robes of loudest colors, beggars whose rags scarcely cover their famished bodies. Suddenly all becomes quiet; the tam-tam is heard; policemen armed with bamboo sticks shout, 'Make room, make room.' From the mountain side, an im posing procession is making its way to the town. The missionaries open the procession, and behind them come twenty young Chinese women dressed in American style—collars, ties, shirt

waists and skirts.

"The rear is brought up by the desconesses. All are singing a psalm translated into Chinese. The spectators are thunderstruck. They feast their eyes upon their blushing country

Americans, however, stick to it man-fully, and fluish their demonstration. Both missionaries and deaconesses must have had pleasant dreams after such a

EFFECT ON NATIVES "But what of the natives? Indignant at this procession of 'big feet,' the old women on their homeward journey burned a profusion of joss-stick under the noses of the old stone Buddas at

the noses of the old stone Buddas at every street corner, while in the town, great quantities of incense were burnt before the tablets of ancestors.

"And while the good missionaries were dreaming of the success of this 'New Gospel,' certain pagans, great wags, perpetrated a joke which fairly convulsed the town with laughter. When next morning the inmates of the new mission house arose, the deaconnew mission house arose, the deacon-esses were horrified to discover that their protegees had been robbed of all their clothes—hats, boots, skirts, etc.; everything had disappeared, and notwithstanding the most diligent search nothing has been seen of these articles

RELIGION IN EDUCATION

ESTIMONY OF A BAPTIST CLERGYMAN

Many serious minded men in Protestantism still imbued with the teachings of Christianity are very noticeably drifting towards the position occupied by the Catholic Church with regard to the perils to Christian faith abounding the perils to Christian faith abounding in schools from which God and the Saviour are banished. In this connection a recent article in the Baptist Chronicle of Alexandria, La, from the pen of a Baptist minister, Dr. A. H. Stone, is worthy of observation. Dr. Stone writes: "The true mental attitude is the product of Christianity, and therefore only a Christian education can therefore only a Christian education quarantee an optimistic result. I re-gard it assufficient justification of Chris-tian colleges that they alone sufficiently develop the sense of individuality, the sense of community, and the sense of divinity in their students."

In support of this assertion Dr. Stone an support of this assertion Dr. Stone compares the doctrine of determinism, which teaches that man is not a free agent, but is controlled by forces over which he has no control, with the Christian view of free will. We are told that Christian colleges "teach that man has free will; that he is not the mere victim of heredity and service." free will; that he is not the mere vic tim of heredity and environment; that he is capable of obeying the law of his being; that he is responsible and con-demnable when he transgresses that law and does wrong. They teach a proper ethics—the law of love and love as a law; the organic unity of humanity. They teach that our being and the being of all men are rooted in God; that nature and history are methods of His manifestation history are methods of His manifestation that the universe of time and space is a rational universe. The education of the Christian college is the only true education, becauses it alone utilizes all the

"A right education knows no limit to breadth—it takes in the infinite as well as the finite, in fact, it recognizes no finite thing can be understood, except as it is taken in connection with the infinite. infinite. And since Christ is God revealed, Deity brought down to our finite comprehension and engaged in the work of salvation, it holds that Christ holds in His girdle the key to all the secrets of the universe, and that no education can be thorough without the knowledge

We have here presented to us by a non Catholic writer the Catholic vie itself to all Christians who yield more than a lip-loyalty to the great truths taught by Christianity. The agnostic or the materialist will not accept it. He would not be an agnostic or materialist if he did. But, thank God, we are not yet a nation of agnostics and materialists. Christianity still is the professed faith of the overwhelming majority of the American people. The anti-Christian teachings of certain universities and colleges, and the ignoring of God and of all religion in our public schools, have not yet undermined faith in the eternal verities that constitute Christianity.—Catholic Bulletin.

AN UNHOLY ALLIANCE There is evidence that an effort is

being made in more than one quarter to excite an active warfare against the Catholic Church in this country. Auti-Catholic publications are springing up, particularly in the South; anti-Catholic lecturers are again abroad in the land, and all the discredited myths of A. P. A. days are again being dragged out to scare and frighten ignorant commun-ities where the Catholic Church is little known. The daily papers contain reports of hysterical utterances against the Church spoken in so-called church conventions. In this campaign the bigots are allied with the enemies of all religion. One of the most virulent of the anti-Catholic sheets thatwe occasionally receive copies the methods and even the type and general make-up of the notorious Socialist publication at Girard, Kan. Its methods of circulathe creed on Sunday I just put my own interpretation on it. You can do the same. You know I am some thing of a liberal myself and avoid all controversial matters. I believe in letting everybody believe just as little or just as much as he likes." That is the scheme of another fellow-minister who on the same day, called on another who on the same day, called on another who on the same day, called on another bossible "prize" and who, having scented the theological aroma, deemed it prudent to emphasize the necessity of believing the creed in all its literalness. It is "good-God" or "good-devil" as seems most likely to catch. This competition obtains not only between the petition obtains not only between the clergy of different denominations but tors are thunderstruck. They feast their eyes upon their biushing country forms, who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their biushing country who have abandoned the pearl their eyes upon their dust have reasoned the feat of supposed minister, circulated by and appeals to church members, while the other some supposed minister, circulated by and appeals to church members, while the other some supposed minister, circulated by and appeals to church members will enter the same nanagement control of the same management control of the same the fill of all are the high, tan-colored botts. The supposed minist

CATHOLIC NOTES

The Rev. George Waring, United States Army chaplain, received this year from Villanova College, Philadel-phia, the degree of Ph. D.

Catholic activity in Italy is growing daily. A great convention of Italian Catholics was beld in Milan on the 17th The convention dealt with the school

question and social subjects. The Knights of Columbus of Austin, Tex., are assisting the zealous Paulist Fathers there to erect on land adjacent to the State University a chapel and hall for Catholic students to cost \$25,000,

The Right Rev. John Joseph McCort, Catholic Vicar-General of Philadelphia, was appointed titular Bishop of Azoto and auxilisry Bishop of Philadel-phia. Azoto is in Western Asia. The Bishop will remain in Philadelphia.

An unknown frequent visitor to the great Sacred Heart Basilics on the Montmatre, Paris, gave \$100,000 to finish its central Mosaic enabling the magnifect church to be consecrated. She nificent church to be consecrated. was a woman simply dressed.

The mesdames of Sacred Heart convent have commissioned Theophile Papin to go to Rome to present the testimony to certain members of old families in St. Louis, Mo., before the commission of Mother Duchesne, founder of the Sacred Heart in America.

The late Sir Francis Cruise bequeathed his collection of books relative to the life and work of Thomas a Kempis to members of the Society of Jesus, to be kept in the library of their house at Upper Gardiner street, Dublin, or in some other library belonging to the

In Liverpool, England, recently a Protestant young man, while dying, requested that he be carried on a litter into St. Francis Xavier's Church, in into St. Francis Xavier's Church, in order there to make his profession of Catholic faith. This was done; he made his profession and received in the Church the last sacraments.

The new Bishops of Pelotas and Santa Maria, Brazil, have already taken possession of their diocese. Both are young men, and recognize that a good Catholic paper is necessary for the regeneration of their respective districts. Both of them have gained a reputation either as papers.

Denmark has now about 9,000 Danish Catholics and 11,000 Polish Catholics, 20,000 Catholics in all. There are 8 orders of men, with 124 members; 8 orders of women, with 450 members and 20 secular priests. There are 36 stations, with 32 resident priests; 12 hospitals, 1 gymnasium, 2 homes for the aged, etc. The conversions number 200

In the Church of St. Francis de Sales Chicago, on May 26, a Chinaman, Henry Francis Xavier Der Lung, was baptized. The neophyte had for some time, by his ardent and zealous attendance as divine services, been a source of edification to the congregation. His countryman, Francis Xavier Leo Yie, the first China-man converted to the faith in Chicago, acted as sponsor.

The Church is gaining ground in Oregon. At Eugene, the Sisters of Mercy recently purchased the Eugene General hospital, one of the best equipped institutions of its kind on the coast. At Canby, the Catholics have bought the Methodist Church, which will be remodelled, while at Cowallis Archbishop Christe lately dedicated a nandsome new church, which is entirely

It is not given to many converts to achieve the record of Miss Olga Maria Davin, who, born a Russian Lutheran, has since her conversion ten years ago been instrumental, according to the Ave Maria, "in bringing no fewer than seventy others into the fold and has been responsible for their instruction. Miss Davin has many titles to distinction as artist and literateur, but her work for the Church will surely transcend any other claim she may have to fame.

The Knights of Columbus in some places are commencing a noble work, and one that must commend itself to every right-thinking person. Committees are appointed to look after the colored people in the cities. In Buffalo, for expeople in the chies. In Buffalo, for example, this special committee found over a hundred colored Catholics. They are organizing those into a parish and soon expect to have a church for them. We hope the good work will spread. Christ said: preach the gospel to every creature.

One hundred and ten children made their first Communion at St. Ignatius' church, Baltimore, Sunday morning of last week. In the afternoon the sacrament of confirmation was administered by Cardinal Gibbons. Ameng the two hundred and fifty who received the sacrament was Rear Admiral Franklin H. Drake, U. S. A. (retired.) Admiral Drake became a convert several months ago, just before the death of his wife, who was a Catholic and a member of St. Ignatius' church. He was baptized the week hefore Easter and made his first Communion on the first Friday of May. One hundred and ten children made

A young Bavarian girl, Fraeulein Katerina Wilhelm, of a Kafserslautern, has just returned from a pilgrimage to Loudes, where the Bureau des Constations her case has been adjudged a mir-aculous cure. See went to the famous shrine with the Strasbourg pilgrimage, baving lost her voice three years ago.
During her stay at the Grotto her
voice returned and now she is perfectly restored to the use of speech. As she had been under several forms of special treatment, therapeutic and electric, without success, her case has aroused much interest in the neighborhood of her home, and she is visited by many persons of all beliefs, to all of whom she recounts enthusiastically the wonders of Lourdes.

THE STRIFE INVISIBLE

"Go in peace, and God bless you," said Father Barry, as he closed the slide of the confessional and turned to open the one on the other side. A woman was kneeling there, her face marked by lines of care, but revealing at the same time a refinement that could only have sprung from nobility of soul. An old black rosary was twined about her toilworn fingers and her lips were moving. Simply she made her confession, a trite tale of little failings that never gave a hint of the tragedy that hung over her life. At its close she sighed half unconsciously and heavier than she realized.

"Is there anything else that is trou-bling you?' the priest asked.

She hesitated.
"If I can help you in any way," he added, "do not be afraid to teil me; that is what I am here for, you know," and a quiet smile lit up his face. "But it would take your time from

other penitets," she ventured timidly.
With one hand the priest pushed the curtain of the confessional aside and looked out. In the fast-growing darkness he could distinguish a few kneeling figures acattered here and there about the church some ware at the alternation. the church. Some were at the altar rail, but at the moment no one was in front of his confessional.

front of his confessional.

"Be at peace; you are taking no one's time," he said. "Now, what is the

Touched by his fatherly manner, tears Touched by his fatherly manner, tears sprang to the eyes of the kneeling woman. "I had not meant ever to tell a soul," she faltered, "for he is a good man when he is not in his cups." As she spoke a picture of her husband as he was on the moraing of their marriage flashed before her; then the contrast, the state heart and discount of the state heart and the state hear as he was now, his face bloated and disfigured, his whole self changed. But it must not be her finger that would point

must not be her finger that would point him as an object of scorn to the priest. "Father, I cannot tell it," she said. "Pray for me," and she arose to go. The priest's voice stopped her. "Listen to me," he said gravely. "Do not fear that what you would tell me would be disloyal. What you say here goes no farther, and will not only relieve your heart but nephage may mean the lifting farther, and will not only relieve your heart, but perhaps may mean the lifting of this curse from your life. Now, let me tell your story for you," he went on gently, as she knelt down once more. rour nusband drinks and starvation, or perhaps worse, faces you. But your real sorrow lies even deeper. You are thinking of his soul, for he has neglected the sacraments for years, and you are thinking of your little son. Am I sight 3.

right?"
The woman's eyes grew wide. "But
Father, how did you know?" she asked

in amazement.

Father Barry was silent. How could be tell her that her husband's wrong-doing was the talk of the parish, or that her own familiar black-clad figure bener own familiar black-clad figure be-fore the shrine of Our Lady of Pity told its too evident story of destitution? "It is true, Father," she went on, after a pause, "and only God knows how it will end."

"Now, you must not grow discour-aged," the priest said, and his voice was full of compassion. "We will begin a novena to-day in honor of our Biessed Go to her in your need. She is a mother and understands, as no one save God Himself can, the sorrows of a mother." He raised his hand in blessing, and with a new peace in her soul Mrs. Rathway left the confessional.

Mrs. Rathway left the confessional.

The late afternoon dusk was deepening and the silence that shrouded the trone of the King was only broken by the scarcely perceptible click of the confessional slide, the gentle sound telling of many a prodigat's return to the arms of a loylog Father. A spect posses in of a loving Father. A sweet peace, in-dicating the near presence of God, emanated from the golden tabernacle and filled the poor wife's soul with a consolation so great that instinctively The fire died out of Fatner Barry's she felt it to be the forunner of a cross. If when the cross comes into our life we could see our Lord behind it, and realize with what love He lays it on our browledge, how joronaly we would bear you. In God's name try it? shoulders, how joyously we would bear it. But when it comes hidden under the ugly guise of sin in one we love, we forget the sweeter thought in our pain.

Aud yet, before Our Lady's shrin Mrs. Rathway began her novena, pleading her cause at the feet of that Mother to whom no one has ever had recourse in vain. With more than usual fervor she repeated the beautiful prayer to St. Bernard, and then with a lightened wended her way home in the

But the grim reality soon dispelled

But the grim reality soon dispelled her happy moments. She found her home cold and cheerless, her little son sobbing piteously, and her husband in a drunken stupor by the bare fireside. All the hope and consolation that had so lately flooded her heart was swept away. The future looked so dark, was it possible there could ever come a rift in the clouds? Her loathing for the man at her feet grew so atrong that it man at her feet grew so strong that it seemed almost beyond her strength even to pray for him. What a coward's part was his, to fall at the first wind of rsity, without even an effort to help the one who had given her all for him!

And then she looked up over the kitchen mantel, where only a few days before she had hung a picture of the Sacred Heart, and a soft impulse crept over her. Christ would listen to His over her. Christ would listen to His Mother's intercession—He who had never refused her anything she asked for the souls he so tenderly loved. With little Michael hushed now in her arms she made her sacrifice. From that moment she would forget self and offer all her trials and heartaches for her hus-

nd's conversion. The days of the novena were passing slowly, but with sweet, womanly courage she kept her resolve and crushed many bitter thoughts under a smiling exterior. of the morning of the ninth day she knelt with child-like confidence at Our Lady's feet. As she looked up at the pure face bent so pityingly above her there was absolute certainty in her heart that her prayer would be heard. It seemed as though a great stone had been rolled from her heart, filling with sunshine where all had been shadow be-fore. She had thought her love for her husband dead, but from its sepulchre God called it forth and it pulsed as of old through her being. The same, and yet not the same, for mingled with it was a pity and yearning more skin to

mother love than wifely affection. As on that dreary afternoon nine long days ago, her heart was filled with consolation, but now without apprehension for the future.

A few days later Father Barry had a A lew days later Father Barry had a visitor. He was reading his breviary in the little bare room that served both as reception room and study when the door opened softly to admit a man whose haggard face and bloodshot eyes told haggard face and bloodshot eyes total plainly the story of a dissipated life. His clothing was ragged and not over clean, and he fumbled nervously with his hat as he hesitated in the doorway.

The priest recognized him at once and arose with a word of kindly greet

"Well, Michael, what can I do for you?" he asked as he motioned him toward a chair.

Rathway sat down stiffly. Speech seldom came easily to him, and now, in an embarrasing situation, he was completely at a loss.

an embarrasing situation, he was completely at a loss.

"It's the drink, Father," he blurted out at last. "I want to stop it."

The priest's grave eyes lightened with a sudden gleam. "You have done well to come to me," he said, "I will help you."

The poor drunkard unbent a little, and for the first time raised his eyes, in a sort of shifting comradeship to the priest.

Father Barry closed his breviary and literally took the bull by the horns. "Come over to the confessional with me," he said. "We will talk business later."

later."
The man started a little, but ashamed to seem to hesitate after the assertion of the previous moment, followed the priest to the church. It was not a regular confession day and few scattered here and there wondered at the time the two were closeted together. But the curtains parted at last and Rathway, whose whole manner gether. But the curtains parted at last, and Rathway, whose whole manuer was incredibly changed, came out and went to kneel before the altar. A moment later the priest, too, left the box and began to pace slowly up and down the aisle. He closed his breviary when Rathway arose, and went forward to meet him again. A whispered word, a slight pressure on the shoulder and the two left the church together.

Again in his room, the priest drew his chair closer to the table and seated

with a kindly smile at the man opposite him.
"Well. Michael, we are ready for bus-

"Well, Michael, we are ready for business now," he resumed.

Rathway nodded. "I am ready for almost anything now," he said, with rather a shame faced laugh.
"I am not going to urge the pledge,"
Father Barry continued, "for I have in mind a greater cure than that, if you will follow it." will follow it."

Rathway was silent. He knew that the keen eyes of the priest were searching him, as though he would read his

soul.
What Father Barry saw there evidently satisfied him, for his manner changed as he continued gently:
"Michael, your cure is God Himself.

"Michael, your cure is God Himself. Come every morning and receive Him in Communion at the altar rall; then, strengthened by His presence, and bearing Him in your heart, go to your daily work. If through frailty or long force of habit you should fail, come to me at once, and after confession, start anew. But——" and something of a divine fire seemed to blaze in his eje—"if you dare, with the spirit of a scoffer, to pour down liquor on that heart where He has rested, God's punishment will fail upon you."

The priest's voice was vibrant with

all upon you."

The priest's voice was vibrant with eeling, and he lifted one hand in warn-

ing as he spoke.

Rathway raised his head, a strange mixture of fear and admiration in his

"Father," he said huskily, "I am not The fire died out of Father Barry's

As he spoke, a new li

the victim's eyes. "I will, Father." he said firmly.

"May God give you strength, then!" Father Barry answered, as he put out his hand. Rathway wrung it earnest-

ly.
"I will keep my word," he said.
And he did. Every morning saw him
at the altar rail. It was a bitter fight; only God knows how bitter. For the old comrades and the lights of the old comrades and the lights of the tavern were never so alluring as now. Many a day as he worked in the ditch, his throat parched, his head whirling, he longed for the old familiar bar, and only the memory of God in his heart kept him at his post. The victory was kept him at his post. The victory was not won in a day, nor in many days, but like a soldier bearing the standard of the king and glorifying in his wounds, he pressed on bravely, despite the suffering, and his endurance won in

the suffering, and his endurance won in the end.

The first year of the trial had passed, and looking in at the cozy little home, one would scarcely believe it to be the same as that which faced the heartbroken wife on the first day of her novena. Poor it was still, but spotless. A cherry fire was burning on the hearth, the table was spread for the evening meal, and a bright little kettle was boiling merrily on the hob, as if singing a song to itself.

a song to itself.

Over the mattel hung the same picture of the Sacred Heart, and husband and wife were standing before it. Rathway's arm was passed around her shoul-ders, and, undemonstrative as she knew ders, and, undemonstrative as she knew him to be, the little gesture meant much. Baby Michael left his play and toddled to his father's side.

A wed by their silence, he raised his big brown eyes to the picture.

"Is it time to say good night, sweet Leave "The white provided in the picture."

Jesus?" he whispered.
The mother smiled through her tears and folded the little hands in her

own.
"Yes, my baby," she answered, gently.

"Yes, my baby," she answered, gently.
"Kneel down by my side."
The child obeyed and the sweet words
of his good-night prayers fell softly
from his iips. "And bless mother and
father. Amen," he added. Then continued in his serious baby voice: "And
thank you, dear Jesus, for making us so
happy."
Husband and wife looked at each
other, and the same thought sprang

they re-echoed the words of their little child.—Mary Adelaide Garnett, in the Canadian Messenger of the Sacred

A FRENCH STUDY OF THE CULTURKAMPE

HOW BISMARCK CONDUCTED THE ANTI-CATHOLIC CAM-PAIGN

By Max Turmann, Corresponding Member of "L'Academie des Sciences Morales et Politiques" of Paris.

In the course of his remarkable In the course of his remarkable studies on the religious question in Germany, M. Georges Goyau has re-cently published two volumes on Bis-marck and the Church, which deserve attention, for their perusal will not only interest Catholics as dealing with an exciting episode in Church history, but will also serve to encourage them and to provide useful matter for thought. M. Goyau, author of some score volumes, translated for the most part into differtranslated for the most part into different tongues and crowned by the Academy, needs no introduction to Catholics. All educated people know him, at least by name, and may have read one or other of his books, of which large portions have appeared in the Revue des Deux Mondes. More detailed praise would only affront the genuine modesty of Brunetiere's old pupil, whose pen is al-ways at the service of Truth and Justice. ways at the service of Truth and Justice, for we must never forget that M. Goyau is, above all and in every sense of the phrase, a convinced Catholic, a devoted son of the Church. Formerly, on his quitting the Ecole Normale Superieure, he was sent by the French Government to the Ecole de Rome, where he became the docile and energetic disciple of Leo XIII, through whose inspiration was aroused in the young savant a zealous attachment to the larger religious interests. At the present day his talents, terests. At the present day his talents, his wide and detailed learning and the uprightness of his private life make him a credit to Catholicism and one of her most efficient forces, so that one feels it one's duty to share in the spreading of one's duty to share in the spreading of his influence. Our adversaries are never backward in praising, often with slight justification, those of their number who seem above the average; why should we, through excess of modesty, be silent about those of our friends whose lofty intellectual attainments, scientific or literary, are beyond dispute? To take one example, the public does not know, because we have not told does not know, because we have not told them emphatically enough, that the inthem emphatically enough, that the inventor of wireless telegraphy is a professor of the Paris Institat Catholique—a fact which, though not immediately connected with faith, shows at least that science is not, as certain sciolists suppose, incompatible with Christian belief.

To return to M. Goyau's volumes on the Culturkampi, the 900 pages of which contain a detailed and attractive account ontain a detailed and attractive accounts of one of the most glorious epochs of German Church History. They are the truits of irequent and prolonged sojourns across the Rhine, of much sitting of contemporary reviews and newspapers, of wide reading of books treating, directly wide reading of books treating, directly or indirectly, with the question. Their author has questioned witnesses still surviving, and even in a sense those already dead, for he has been allowed to peruse memoirs and other writings still unedited and preserved in many private and diocesan archives. Thus this historical study follows the true method; it is beared on an intimate knowledge of it is based on an intimate knowledge of the facts, guaranteed by multiplied notes and references throughout the whole work. On the other hand, without concealing his own convictions, the author has aimed with success at remaining completely impartial, recalling the dictum of his illustrious master, Leo XIII., "The Church desires nothing

but the truth."

Space will not allow us to set forth the details of the attack upon the Church, delivered under Bismarck's leadership by the German Government, assisted to some extent by the "National Liberais," and the chiefs of the new sect of Vatican Council. We can only touch upon some of the chief incidents. ampf, in its germs and in its complicated developments, clearly to estimate its leaders, their artitudes, not seldem intheir hidden motives-for this purpose the volumes of M. Goyau are indispensable. We find there the smallest in cidents noted; every action and word that have any significance are faithfully recorded; even secondary agents as thers more remote are brought before us with scrapulous exactness. The author has raised once more to life and ction all the combatants on either side.

action all the combatants on either side, but especially vivid are his pictures of the four incomparable Catholic champions—Windthorst, Mallinckrodt, and the two Reichenspergers—as the following passage will show.

A very large head surmounting a tiny body, with two little eyes, weak but searching, and a wide mouth which grew wider at the least touch of merriment—such as Windthorst. Nature, in designing his exterior, seemed to have aimed ing his exterior, seemed to have aim at making things easy for budding paricaturists by giving them a very simple model with features readily reproducible a model which would give them a start. Short and slender, his bearing belied him no less than his stature; one's looks had to penetrate below the crowded ranks of human shoulders to see, halfway down and hanging, as he walked, on the arm of an obliging colleague, the de-puty Windthorst. Minister of the the arm of an obliging colleague, the deputy Windthorst. Minister of the Kingdom of Hanover whilst it still existed, he had faithfully served his King, and still paid him the homage of fond, regretful memories. Uncompromising individualist, he sat irreconcitably from 1867 to 1871 in the parliaments of Prussia and Germany; and then he began to act in support of the Centre. . . Confronting his Church, there gradually arose in his sight from the earth a complete structure of persecuting laws. plete structure of persecuting laws. Windthorst attacked this structure with ferocity, seeking to undermine and de-molish it. In the parliamentary history of the day, Windthorst was the model obstructionist. A high official once called him "the father of all obstacles." His object was rather to unhorse his adversary than to refute him; he was more of a tactician than a dialectician.

. . . None knew, as he did, how to

watch for, or preferably to provoke, an watch for, or preferably to provoke, an incident bringing confusion to the enemy; then he rose, becoming nearly as tall as his seated colleagues; a thin jet of voice was heard, slender like his whole person, and this jet, turned against the obstacle, played all around its weak points, glanced for a while at other subjects or at other men, then began the assault again, and kept at it with a sweet, gentle, gradual cruelty; little by little, in the midst of a hail of witticisms which Windthorst heaped one upon the other, everything heaved and cracked around a little but growing breach, and the obstacle crumbled away.

the obstacle crumbled away.

Equally due to the hand of a master is M. Goyau's portrait of Mallinckrodt, but we must hasten on. Over against these Catholics of the Centre was set the Chancellor. Not that Bismarck be-longed by conviction to the anti-cleri-

cal party.

He was not a Freemason; (M. Goyau writes) when he denied that charge, he spoke the truth. No more can we attribute to him that fanatical hatred against bute to him that fanatical hatred against the Roman Church which sometimes inspires certain Lutherans. He was quite sincere when he said in his table-talk that each one should be free to seek his salvation in his own way.

But as soon as Bismarck became convinced that the interests of the State were bound up in particular solution of a state were bound up in particular solution of a state were sound up to particular solution of a state were solution.

religious question, he became essenti-ally intolerant; he hated everything that showed any independence of the civil power; hence the Church was bound to excite his wrath, for he felt bound to excite his wrath, for he letter she would not yield to his strenuous rule. In his struggle against the Catholics, his principal colleagues were Falk and Marshal Roon.

The former held the Portfolio of Worship in the Kingdom of Prussia.

He was a lawyer, learned, punctilious, bound by a narrow logic, skilled in bound by a narrow logic, skilled in books, ignorant of facts. Edmond de Pressené said of him—"He is as stiff as one of Frederic the Great's sergeants"—a true description which applied to mind as well as body. Falk was indeed the victim of a certain intellectual stiffness which made him insensible to the reactions caused by his religious

policy.

Marshal Roon, President of the
Peussian Ministry, was quite another

He was a Christian; the idea of the Kingdom of Christ, alien to the mind of Bismarck, was familiar to the soul of Roop. The Reminiscences of Hedwige de Bismarck, cousin of the Chancellor, cast on the interior life of the Marshal the more attractive. cast on the interior life of the Marshal cartain gleams all the more attractive as they are upexpected. Overwhelmed with business, Roon could yet spend an hour on three successive Sundays in instructing a valet engaged to be married about the duties of Christian matrimony. He sorrowed bitterly over a movement of impatience to which held given way after receiving the

movement of impatience to which he had given way after receiving the Sacrament, and the way in which upon is death-bed he invoked the Diety by the blood-shedding of Christ moved all wie we there was to possible that this earnest Christian could take the responsibility of a series of measures which did violence to the conscience of Catholics? The best explanation is that the Prussian Minister was convinced that his Sovereign had been grievously insulted by a speech of Pius grievously insulted by a speech of Pius IX, and even by the Pope's very atti-

In military fashion, Marshal Roon gave himself this brief password— Avenge the Enperor: off he went, with-out knowing anything about the sffairs of the Church, on the path traced by Falk; and his lightheartedness even tound vent in puns for playing on the name of Falk, he wrote to B smarck on

name of Falk, he wrote to Banarak on Jan. 16th — "To-day the grand hawking-party (Falkenjago) has begun."

As a matter of fact this famous hawking-party had started somewnat earlier; already at the end of the year 1871, the Bavarian Minister, Lutz, had passed a measure known as the "pulpit para-graph," according to which a fresh en actment of the penal code was extended to ecclesiastics who treated of politics in the pulpit "in such a way as to endanger public order"—s crime which was punishable by imprisonment for two years. Again during the first two months of 1872, the enemies of the Church had continued their hostile corrections by denying the classy of the sacerdotal care or the State could interfere and defeat the purposes of corrections by denying the classy of the operations by depriving the clergy of the school inspectorships. In logical sequence they then set to work to take them away from members of Religious Orders also and as a matter of course from the Society of Jesus in particular, the most influential and active of those then in influential and active of those then in Germany. On June 19, 1872, the Reisohstag, by 181 votes to 93 passed a law banishing from the territory of the empire the Order of Jesus and all its affiliated congregations; existing religious houses were given six months in which to dissolve themselves: foreign Jesuits were liable to expulsion, those of the country were subjected to police regulation, forbidding them entrance into certain towns or, as the case might And under the false pretext affiliation to the Society, many congregations of men and women were included in these

neasures of proscription. measures of proscription.

Having smitten the Religious, antiCatholic hatred in due course extended itself to the secular clergy, and these latter were the victims of those "May Laws" with which the names of Bismarck, Roon and Falk are unhappily connected. Later on, when he was defeated and compelled to "go to Canossa," the Chancellor strove to minimize the share he took in this hateful imize the share he took in this hateful and ill-conceived enterprise, but despite his denials his responsibility remains complete.

The discourse pronounced by Pius in the Consistery of December 23, 1872, wherein the Holy Father protested against the persecuting measures already passed, was made by the German Government the occasion of German Government the occasion of these fresh anti-Catholic enactments. The official journals spoke of the Pope as the "new Benedetti who had affronted King William as the Corsican had done at Ems," and, to avenge this insult, the Reichstag was invited in 1873 to vote en bloc the "May Laws" which, it was hoped, would reduce to a state of impotence the Catholics, Bishops, clergy and laity alike. We may now, under the guidance of M. Goyau, consider the principal items of this bellicose legislation.

The substance of the "May Laws" is embodied in these three—that which arranges a programme of studies for in tending priests, that which gives to the civil authority a final voice in ecclesiastical nominations and that which appoints a lay tribunal to decide disputes between members of the ecclesiastical hierarchy. M. Goyau's work shows us how skillfully the Prussian State contrived to give its tyrannical

shows us how skillfully the Prussian State contrived to give its tyrannical pretensions a legal form. We may note to start with that the "May Laws" were applicable as much to the Protestants as to the Catholics of Prussia.

A single principle aimed at dominating both Churches, one of which throughout its history constantly asserted its liberty, whilst the other, from the days of Luther himself, acquiesced in being moulded by the civil power. This identification was the result of a legal abstraction against which quiesced in being moulded by the civil power. This identification was the result of a legal abstraction against which the whole of past history protested. The State legislated uniformly for two entities without reference to their essential differences. . . The Prussian Government set out to determine how it desired that the Christian churches should operate within its churches should operate within its territory. It proceeded, impartially, within the limits of tolerance and within the limits of tolerance and through regard for equality, to make regulations for both these Churches. The couch of Procrusts also made a point of equality in regard to those whom that legendary brigand made to lie thereon,—which is why it became a couch of torture.

In the event the Protestant sects were able to accommodate themselves easily enough to the new laws, which, on the other hand, were in very many points absolutely unacceptable to the

on the other hand, were in very many points absolutely unacceptable to the Catholic Church. There is no difficulty in proving this. To start with, con-sider the regulations for the studies of sider the regulations for the studies of lature clerics. To become a priest or pastor, one must first have passed the leaving-examination of some German 'gymnasium," and then have made three years' theological studies, either in a German University or in the theological seminary of the diocese, provided that the Prussian Government considered the latter as equivalent to a considered the latter as equivalent to University. The final examination, which was obligatory, included philosophy. history, and German literature. Both the

preparatory and the higher seminaries had to submit to the President Superior of the province (a layman and orcinstily a Protestant) their programmes of studies and their disciplinary regulations. The professors of the prepara-tory and theological seminaries had to tory and theological seminaries had to possess the same qualifications as those of the secondary schools and universities, and the President Superior could object to their appointment when submitted by the Bishop for State approval. Thus the Government claimed to determine finally and with out a preliminary understanding with the Church, under what conditions her priests should be educated, by who priests should be educated, by what professors or directors she should be guided on her path, in a word, to meet what exigencies her studies should be framed. And let us not forget that the Prussian State which advanced these

strange claims was essentially a Pro-testant State.

This was not all. When the priest, trained and instructed according to these new legal decrees, should be appointed to a post by his eoclesiastica superiors, the Government did not re-lax its protection and its paternal watchfulness. In the first place his watchfulness. In the first place his appointment did not hold good, unless within thirty days the lay-President of the province, duly informed of it, allowed it to pass without opposition. Again a priest, educated in accordance with the law and free from all Govern ment censure on other accounts, could still come under the veto of the Presi-dent Superior of the Province, "if certain facts made it probable that he would not observe the laws of the State and the arrangements of authority or that he would disturb the public peace." Thus, on grounds of mere likepeace." Thus, on grounds of mere like-lihood determined by itself, the Prus-sian State would have the extraordin-ary power of preventing the appoint-ment of a cleric to be rector or curate ecclesiastical superiors. Moreover, since without the special permission of the President Superior no post could remain vacant for more than twelve months, that period aione was left to the Church to discover and appoint a

per onage pleasing to the State.

Nor were these iniquitous rules without heavy sanction. Bishop or Presidents of consistories, who should appoint parish priests without the consent of the State, were fixed from \$200 to \$1000. A maximum of \$100 was exacted from a cleric who should "illegally" perform ecclesiastical functions: a similar fine for officiating in a parish, left vacant "illegally," by the Bishop for more than a year. What power was left in the Bishop's hands of appointing or promoting his clergy may now be easily judged.

Yet the enemies of the Church did not think this enough: they wished, besides, ent of the State, were fixed from \$200

think this enough: they wished, besides, to deprive the Bishops of all disciplin ary power over their priests. Religious penalties could no longer be inflicted. penalties could no longer except in accordance with a process dictated by the Government. The houses of retreat, where the clergy by order of superiors could be sent to do penance were to be under the care of the civil authority. Seclusion in these retreats should be voluntary and never exceed a period of three months. And all this was to be observed under pain of a fine of \$1,000 and the closing of the house of retreat. Moreover these ecclesiastical penalties, thus controlled and limited, were subject as court particular. authority. Seclusion in these retreat were subject—a point particularly objectionable—to an appeal to the civi objectionable—to an appear to extribute a tribunal. The recalcitrant cleric could always reject them as emanating "from a power not recognized by the laws of the State," i. e. from the Papacy. And not only the cleric in question but the President Superior himself could formulate the property of the between the country of the property of the propert President Superior himself could formulate the appeal, if he thought public interest demanded it. A special tribunal to sit at Berlin was appointed to judge such cases—the "Royal Court for Ecclesiastical Affairs"—the eleven members of which were to be appointed by the King of Prussia! Thus there would be set up at the head of the State a sovereign jurisdiction over the internal government of the Church, and the

Papacy and Catholic episcopate would be deprived of all effective corcive

prisonment.
Foreseeing an organized resistance on the part of certain Bishops and priests to this group of tyrannical enactments, the Prussian State claimed in advance the power of depriving such ecclesiastics of their official character

According to the law, the President Superior, after having invited the Bishop either to resign his functions or to reinstate the suspended priest, could to reinstate the suspended priest, could in case of refusal bring an action before the 'Royal Court for Ecclesiastical Affairs," which latter claimed the power of "unfrocking" ecclesiastical dignitaries, whatever their rank. Once degraded in this fashion, these cleries by exercising their office would expose themselves to a fine of \$100 which might rise to \$1000 on a repetition of the offence. Thus the Catholic Church, no longer able to appoint vicars or curates without reference to the State, must at the pleasure of the State witness in silence the deprivation of her vicars or

the pleasure of the State witness in silence the deprivation of her vicars or curates or even of her Bishops.

Catholic Germany could not brook such arrogant and baseless claims:
Bishops, priests and layfolk arose with one accord to resist the tyranny of the State. They were victorious: their victory will form the theme of another article.

TO BE CONTINUED

THE LIGHT IS SPREADING EVEN IN BELFAST

The correspondent of the London Daily Chronicle, now in Ireland to study the Irish question, sends the following

regarding Belfast : What is the truth, what is the reality behind the Orange violence in Belfast It is not the tiresome matter which many educated people in England suppose it to be. It is not merely the provincial exuberance of a bigoted sectarianism. It is something of remarkable interest to the student of affairs. Papal Christianity and Bible Christianity are but pieces on the chesboard. The players are Privilege and Democracy, and the game is for domin-

THE BEGINNING OF ENLIGHTENMENT Some years ago there came into shipbuilding yards of Belfast a number of skilled workmen from the Clyde. What concerned these men were such ques-tion as decent housing, fair wages, pro-vision for physical recreation, the pubvision for physical recreation, the public health, education and a more equitable adjustment of taxation. They were never heard to say that they stood for their rights "with the B.ble in one hand and a sword in the other."

They never found it necessary in developing a train of reason to utter the immemorial warcry of the Orange Party:

"To h— with the Pope." Nor did they memorial warry of the Orange Party:

'To h— with the Pope." Nor did they
embroider their arguments with opprobrious biographies or infernal genealogies of their Catholic neighbors. They talked like reasonable men making for a definite goal, very quietly, very determinedly, and earning their bread as they went along. These Scots who came to Belfast in the eighties were not

Orangemen. They were Radicals.

This was the beginning of enlightenment, the first introduction of intellecment, the first introduction of intellectual sugar into Belfast's bitter Orange of bigotry and prejudice. Local talent was perplexed. Then came the realism with which Lloyd George vitalized modern politics and stimulated the energy of reformers. The Orangemen began to think. All their lives they had been taught to regard Liberals as traitors of the most abandoned kind. They had heard one of their ministers of religion proclaim that if the Liberals passed the Home Rule Bills, Ulster would kind. it the Libers's passed the Holder Rule Bill. Ulster would "kick Victoria's crown into the Boyne." And here were these Liberals, these Jesuit-ical Liberals. THEY BEGAN TO ASK THEMSELVES QUES-

TIONS
Gradually the leaven worked. The Scotch and English workmen, fraternizing with the sensible mechanics of Beifast, increased the ferment of ideas. Unstermen began to see that cursing the Pope, shouting for King William, and marching, even with the Bible in one hand and a sword in the other, to crack Catholic skulls, did not increase

their wages, improve their houses, or assist their children in the battle of assist their children in the battle of life. They began to ask themselves what benefits they had ever received from Lord Londonderry, Sir Edward Carson, Captain Craig, and William Moore. Had any of those chieftains, so anxious to keep them loyal and fervid Orangemen, ever proposed Old Age Pensions, or suggested the taxation of monopolies for the social advancement of Democracy? Strange and arresting question! Had the leaders of the Orange Party ever lifted a finger to

ligent actually rebelled against Orange dominance. At a certain meeting, during the last election, an audience of

secondly, what I am supposed to die

be deprived of all effective corcive power over the priests of Germany.

And the State did not shrink from interfering even with spiritual sanctions, censure and excommunication. The ecclesiastical superior who should visit with such paralline a layoung or priest. ecclesiastical superior who should visit with such penalties a layman or priest guilty of having obeyed such civil laws as these or of having used against lawful direction their electoral powers, would be exposed to the maximum penalty of \$200 fine or two years' impenalty of \$200 fine or two years' imprisonment.

Foreseeing an organized resistance Foreseeing an organized resistance and like to get answers to these questions like to get answers to these questions before I vote for the resolution." The man who asked this question had

been a fanatical Orangeman. At the last election he worked for Joseph Devlin night and day.

THEN CAME A SLUMP IN ORANGE LODGES THEN CAME A SLUMP IN ORANGE LODGES
This spirit, which was becoming exceedingly strong with the progress of Lloyd George finance and Lloyd George reform, spread every day over a wider area. It passed from the workman's dwelling to the lodgings and institutes of shop assistants. Even clerks became interested in Democratic ideas. Then there came the murmurs against Capital. Stories were told of intolerable sweating, of dreadful slums, of misery and destitution hidden away in the dark corners ing, of dreadul slums, of misery and des-titution hidden away in the dark corners of the city. Every speech delivered by Lloyd George stimulated thought, in-creased discussion. Prosperity was startled. Privilege felt itself threat-

ened. There was a slump in Orange lodges. The laity of the Presbyterian Church had to put the screw on, in the case of certain ministers infected by liberal ideas. "Priest ridden 'Catholics smiled at flock ridden shepherds.

smiled at flock-ridden shepherds.
At this point, most strangely, Lord
Londonderry and Sir Edward Carson
suddenly took the field with a feudal suddenly took the field with a feudal vigor. Presbyterian ministers were worked up to white heat. The old orange was boiled to swell the pulp. The Liberal Ministry, by whose activities Ulstermen were beginning to be awakened, was most violently denounced. as a body of unprincipled men who would betray Ulster, and give the Pope his opportunity to drive every Protestant out of Ireland. In a few weeks, after organization, the mob and the ill dressed corner-boys of Uister were sufficiently religious, sufficiently loyal, sufficiently exatted, to how at Mr. and Mrs. Winston Churchill, to pelt with eggs and fish Lord Pirrie, and even his wife, who has done more than any other woman for the charities of Belfast. But this incidental rowdyism has passed. The slums, the sweating, and the appalling destitution of Belfast remains.

THE GAME OF THE TORY LEADERS Let the reader assure himself of this Let the reader assure himself of this truth: Lord Londonderry is exceedingly anxious to get rid of a Government which has taxed his-coal-royalties, taxed his ground rents, super-taxed his superfluity, and decreed a valuation of his lands and houses; Sir Edward Carson, a little flattered by aristoratic patronage, is exceeding anxious to get rid of a Government which keeps him from the Woolsack; Tariff Reform has not served the identical purpose of these men; the identical purpose of these men; they desperately think that the cry of Rome is worth trying. But Sir Edward Carson, if his head had not be turned by some recent events, would know that you cannot frighten the time spirit with

you cannot frighten the time spirit with a Guy Fawkes from Drury Lane.

An election in the city of Derry tomorrow would give Ulster a majority in favor of Home Rule. A straight fight in East Belfast between a Tory and a Radical would certainly result in Tory discomfiture. Lord Londonderry knows that this is the very last occasion on which the outworn cry of Ulster can be raised with any hope. The Orange Party cannot defeat Democracy; but it looks to hinder and postpone the victory of progress by confusing the issues. And this is the one object of the very shameful game of boiling the orange. shameful game of boiling the orange. To protect privilege and to hinder re-form, all the passions of bigotry are to be awakened and forced into violence.

SHOULD SMITH GO TO CHURCH?

I think he should, but not to the Pro testant church, as the writer in the Atlantic for June attempts to show. It the Protestant church is ruled out, there the Protestant church is ruled out, there is only one church left, for we are speaking of the man who fluds Protestantism can no longer hold him, and we are not treating of the Jewish or the Catholic or the Agnostic Smith whose minds are or the Agnostic Smith whose minds are pretty well made up on the question and for whom in consequence the inquiry would have little weight. We say then that the "indifferent" Smith should go to the Catholic Church, for the simple reason that it supplies all that he looks for in vain in the Protestant churches of to-day. Protestant churches are not places of worship. They may be called so, and in a broad sense they are. Most of them are rather meeting houses, most of them are rather meeting nouses, wherein men and women assemble to make outward profession of their dependence on the Almighty and to thank and praise the Creator of all for manifold mercies and blessings. But the service within the churches is inadequate. Bible reading and choir singing question! Had the leaders of the Orange Party ever lifted a finger to ease the load of laboring humanity? Strange and arresting negative!

A few of the braver and more intelginning of recorded time there are only two so-called religions in which this element of sacrifice has not found place, dominance. At a certain meeting, during the last election, an andience of working men was addressed in the old manner by a local firebrand. This orator invited them to stand up, to come forth, to march forward, to make their wills, to raise their rifles to their shoulders, and to die like their fathers before them. A workman rose from the body of the hall said:

"Mr. Chairman, before yeu put that resolution, I should like to ask a few questions. I have been invited to make my will. Well, I've got precious little to leave in spite of hard work for twenty years. I've been invited to shoulder a rifle. Well, I've got one; I was fool enough to buy it at tae time of Gladstone's last Home Rule Bill. We use it to poke the fire, when we've got one; but I've no doubt it would still send a bullet into a Papist's brain. But before shouldering it, I should like to know why you want me to kill 'Papists' in the name of Christ; and

he may as well do it in the privacy of his own home unless perchance he thinks of the Catholic Church. In it alone Malachi's prophecy of the clean oblation to be offered fron the rising of the sun even to the going down of the same is literally fulfilled. And this is another reason why Smith should go to church. Besides this the Lord of Heaven is Besides this the Lord of Heaven is really and truly present all through the day and the long hours of the night. Except at night and that for obvious reasons Catholic Churches are always open and the act of faith in the corporal presence of the Son of God, the Redeemer of Men, is based on a reality which may be asserted of other churches but cannot be proved—a very importbut cannot be proved,—a very important reason why Smith should go to

Apact, however, from the duty of per-Apart, however, from the duty of performing as a member of the community the highest act of worship the community is capable of, there are countless reasons which should impel Smith in satisfying his duties as an individual to be an active member of the Catholic Church. Some of these reasons will readily suggest themselves. The Catholic Church has definite views in regard to all the great interests of time and eternity. She tells him what he must believe and furnishes him with the

to all the great interests of time and teernity. She tells him what he must believe and furnishes him with the grounds and motives of that belief. Mr. Mallock, who is not a Catholic, says in one of his books: "I can understand the Catholic claim, though I cannot understand any other." This, too, should appeal to Smith.

The entire history of the Church is one of struggle with and triumph over recurrent errors in ever changing forms. In every country and in every age she has met with the fiercest opposition of tyrants, philosophers, schools of thought, iconoclasts, revolting children, Arians, Nestorians, Gnostics, Pelsgians, Reformers, Modernists, and to-day she is stronger and more vigorous than ever. formers, Modernists, and to-day she is stronger and more vigorous than ever. "Modern thought" has pronounced her dead. But at the very time when the French infidel Viviani says with a mag-nificent gesture in reference to the Church. "We have extinguished the Church. "We have extinguished the lights that have burned so long," the Church points with pride to her son Pasteur, the greatest of French scientists; to converts like Brunetlére, Franchois, Coppée, Huysmans, Paul Bourget and others. "The deeper," says Pasteur, "I go into the mysteries of nature, the more simple becomes my faith. Already it is as the faith of the Breton peasant; and I have every Breton peasant; and I have every reason to believe that if I am able to penetrate deeper, it will become as the faith of the Breton peasant's wife." Which is still another weighty reason why Smith should go to Church.

For every evil the Catholic Church

ides a remedy, for every weakness a
. Looking out on the world of tothe great dangers threatening humanity are divorce affecting the family, and communism leading to anarchy affecting the State. To the divarchy affecting the State. To the div-orced man or woman she says boildly you are living in adultery, and as Jesus Christ declares, "Adulterers cannot enter the Kingdom of heaven." To the discontented Socialist and laborer, discontented Socialist and laborer, drifting blindly to anarchy she says, all power is from God, and you have no right to disturb the established order of society by violence and crime. The Catholic Church teaches the legitimate means to right your wrongs. She holds up Christ as the model. He became room to teach the world patience. "He up Christ as the model. He became poor to teach the world patience. "He was Capital Supreme; for the riches of heaven are and were at His disposal, and He became the Carpenter of Nazareth to teach by example, that labor is honorable." For this reason likewise

Smith because it ministers to his wants from the cradle to the grave. It stands over him in baptism and makes him the joint heir with Christ of the kingdom of heaven. It takes the child at his mother's knee and when he has scarce of God, the brother of Christ, and begun to lisp teaches him to pronounce the sacred name of his Saviour and the name of Christ's Immaculate Mother. In Catholic schools it continues the work begun in infancy. Intellect and heart are moulded after Christ Himself, the great model of all Christians: the the great model of all Christians: the waywardness of youth is checked by precept and example, by stern reproof when necessary, by giving counsel and forbearance at all times. In the Catholic Church, the youth, the maiden, the matured man and woman are given the Bread of Life and encouraged to share daily in this heavenly banquet. When a man sins he is taught how to turn away from his iniquity and supplied with the graces and helps to persevere in the struggle with evil from which struggle no mortal is free. The union of man and woman in holy wedlock the Church sanctifies and guards with all her spiritual authority derived from Christ. And when the Christian has to face that supreme moment, entering the face that supreme moment, entering the valley where the shadows deepen, and shuddering at the thought of what lies beyond, the Church gives the weary wayfarer the sacred Viaticum or provision for the journey par excellence and the comforting assurance that if truly penitent he will meet with a merciful and loving Saviour and Judge.
It is said that Melancthon's mother once asked her son in confidence whether his church or the Catholic

whether his church or the Catholic Church was the true one. The reformer naively told her that the Protestant Church was a good one to live in, but that the Catholic Church was by long odds the best one to die in. Whether this story be true or not we cannot say, but Smith will argue more correctly that if the Catholic Church is the safest at the hour of death, it must be the safest also to cling to during life.—E. Spillane, S J. in America.

Instability is the characteristic of things we see. Neither winter nor summer, nor spring nor autumn, is permanent: all are running, flying, and flowing past. Why should I speak of flowing past. Why should I speek of fading flowers, of dignities of kings that are to-day and to-morrow cease to be of rich men, of magnificent houses, of night and day, of the sun and the moon? For the moon wanes, and the sun is sometimes eclipsed and often darkened with clouds. Of things visible, in short, the constitution that endures forever? with clouds. Of things visible, in short, is there snything that endures forever? Nothing! — no, not anything in us but the soul and that we neglect.—St. John

SHOWING THE CLOVEN FOOT

The omnipotence of the State is the leading doctrine of Socialism. It teaches that above the State there is no leading doctrine of Socialism. It teaches that above the State there is no power that may command the obedience of men. That doctrine is a revival in the twentieth century of the teachings against which the early Christian martyrs entered their protest—a protest that they sealed with their life's blood. Casar bade them sacrifice to Jupiter, and they defied Casar. They said to him: You can take away our lives, but you cannot make us foreswear our allegiance to God. They stood forth the champions of a principle that is the fruitful mother of liberty. That principle is that God not the State, nor the agents of the State, is the arbiter of human affairs. Socialism, to be logical, must enter a disclaimer against this principle. The material interpretation of history, so widely accepted amongst Socialists, does not accepted amongst Socialists, does not take into account a divine overlord hip of human affairs. Religion like the State of human affairs. Religion like the State itself, is the outcome of material factors that have been at work through the ages. Both religion and the State, if we accept this theory, derive their right of command from the same source, and, therefore, both are on an equal footing. What follows? If the State should enact a law clearly in conflict with God's law as interpreted by the Church.

enact a law clearly in conflict with God's law as interpreted by the Church, then the law of the State must take precedence of God's law, if the State is in a position to enforce its dictum. If, for example, Socialism should gain the upper hand and legislate in favor of free love, whether in the form of concubinage or divorce made easy, Socialists would be found demanding that the Catholic Church recognize the validity of that law. Indeed, it is not necessary to have recourse to a supposititious

of New York Socialists, in an article on a recent divorce, confirms what we have just said. The divorce in question was that of a Catholic man and woman who are prominent in Chicago social circles. Here we may say, by way of paren-thesis, that every Catholic knows that there is no law of human making that will free him or her from the obligation of the marriage law enacted by Christ of the marriage law enacted by Christ of the marriage law enacted by Christ Himself when He declared: "What, therefore, God hath joined together, let no man put asunder."—(Matt. xix. 6.) The same Divine authority thus defines the moral status of the person who, in defiance of this Divine injunction rehis wife and marry another, committeth adultery against her" (Mark x. 11). "And if the wife shall put away her husband, and be married to another, she committeth adultery" (Mark x. 12) This Ianguage is explicit. Our Lord left no doubt as to His meaning. This language is explicit. Our Lord left no doubt as to His meaning. He atigmatizes the man as an adulterer and the woman as an adulteres who, availing himself or herself of a divorce law, remarries before death releases him or her of the obligation contracted

efore the altar of God.

Because two Catholics have see to renew marital relations which might trary, the Socialist organ, to which we have referred affects to be scandalized. Here is the mock modesty with which it refers to the determination of the two to refers to the determination of the two Catholics to be loyal to their marriage vows: "They have seen fit to live to-gether without being married. Such an action cannot be recorded except with a burning blush of shame, but the lemands of truth in the Socialist press are inexorable, and we must do it. The shame becomes all the deeper, and he wonder-if not the bewildermentall the more intense, when it is remen-bered that both parties to this unseem ly are professed, fervent Catholics."
The organ of a political party that regards marriage as the mere outgrowth of custom, rebuking Catholics for giving to the sacredness of matrimony is a sight, indeed.

Unconsciously this same organ helps confirm the charge that the tendency of Socialism is adverse to the stability of the family. Holding that marriage is not a Divine institution, it teaches that the character of marriage is determined by statute law, which is subject to changes as popular whim varies. As a result of that whim the time may come when there may be established in every community divorce courts of the Reno brand, in which marriage ties may oe sundered and families be broken un in the most expeditious manner. The Socialist organ, with which we are dealing, would force the Catholic Church to accept this condition of things, and thus place herself in direct opposition to the teachisms. opposition to the teachings of her Divine Founder as set forth in the texts from St. Matthew and St. Mark we have given above. We quote from the New York Call: "The Catholic Church claims to be the most law abid-ing of institutions. Yet, it is explained, because the Catholic Church does not recognize divorce, it has all along considered this couple marriage was at an end. Therefore, when they made up their differences, all they had to do was their differences, all they had to do was to go and live together again. Adul-tery and lascivious conhalitation are legal tr. nsgressions. The law says this couple are not married. If they are living together, then they are guilty of one or the other. Surely the Catholic Church is not superior to the law. And what has it to say, or what can it say, or how does it presume to intersay, or how does it presume to inter-fere in any way with the workings of the laws of those countries, or how does it presume to define or interpret these

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We see here the cloven foot. It is the Socialist view of the supremacy of the State. The State is to be the be gin-all and the end all. God's laws must yield to it. It would be useless to quote as a defence of the Catbolic Church's position in respect to divorce, the words of Christ. According to the prescript interpretation of history. Our the words of Christ. According to the material interpretation of history Our Lord Himself is the product of the evolutionary process. So, too, is the religion He founded. The State traces its origin to the same source. It is, therefore, within its rights in riding roughshod over every law that does not emanate from itself. That is the doctrine embodied in the article we have been quoting. The

article we have been quoting. The writer, without knowing it, holds brief for the worst form of tyrannybrief for the worst form of tyranny—
a form of tyranny against which the
early Christian protested, and, protesting, laid down their lives rather than
offer incense to the gods as an acknowledgment that the State could dictate
to their conscience.—N. Y. Freeman's

OXFORD AND CATHOLICISM

EVIDENCES OF THE CATHOLIC

ORIGIN OF OXFORD The Rev. Father Pope, S. J., at a reception given by the Newman Society of Oxford in honor of Cardinal Bourne, Oxford in honor of Cardinal Bourne, speaking of the losses the Church had sustained said, according to the Sacred Heart Review: "Not least among our heavy losses has been the loss of the Universities. To narrow our view to what concerns us as religious in Oxford, there are Durham College and Gloucester Hall (now Trinity and Worcester Colleges) lost to the Order of St. Benedict, there is St. John's College lost to the Cisterians, Christ Church to the Augustinian Canons; while of Oseney Abbey and Bowley Abbey, Austin Friars, and the convents of Franciscans and Dominicans, scarce a trace remains. and Dominicans, scarce a trace remains.
Our ancient homes are destroyed or
know us no more, but the Religious know us no more, but the Religious Orders once more live in Oxford—living sons of St. Benedict and St. Francis and of St. Ignatius, too; for, alone of Religious Orders, the Society, having nothing to lose, positively gained by the loss of Oxford; it gained, as Oxford lost, Campion, Parsons, and holy and distinguished men even down to our own day. * * * We are resuming our native place in the city and in the life of the nation. Oxford, alas! is far from Catholic, but our eyes behold some seeds of Catholic truth germinating within her." His Eminence Cardinal Bourne, reply-

ring to the addresses presented to him on that occasion, dwelt on the duty of Catholics in the University and on the progress and influence of Catholics in that institution during the sixteen years which have elapsed since the Holy See gave them permission to attend the universities of Oxford and Cambridge. Continuing, he said: "Anyone looking back over the history of the past two great universities must realize that only the Catholic Church could have created them." dent upon the teaching of the Church, and it was because the Catholic Church had taken such complete possession of university that all the influences which afterwards arose could not destroy the afterwards arose could not destroy the evidence of that possession. And it was significant that when the divorce took place between the Church and the university there set in a period of intellect

BACK TO THE CATECHISM

The ordinary Catechism, as every one knows, contains a brief outline of Christian doctrine in its simplest form. It does not purport to give more than an elementary exposition of what the Church teaches in a form suited to the child mind. This may be said to furnish a framework upon which will be disposed in after life that fuller knowl-edge of Catholic truth in all its phases

The compilers of the Catechism tried to accommodate it to the average mental capacity of children. The lessons are short and their contents set forth in simple language. Those who have tried to put the Church's teachings into the accents of childhood know how difficult is the task and hence it is not to be wondered at that here and there the Catechism is not as simple as the learner would wish it to be. It leaves much to be explained and illus-trated by the competent teacher.

Notwithstanding its simplicity it is safe to say that the majority of children look upon the study of the Catechism as a drudgery to be escaped from as soon as possible. How many there are who give a sign of relief on the day of Confirmation and rejoice that the bond be-tween them and the Catechism is at

last broken. They feel it is a relief to be 1id of the burden which the Catechism imposes on those who have not mastered its con ough they realize that they are not as familiar with its contents as they ought to be, they feel that they are no longer expected to soan its pages after they have left the Sunday school.

No greater mistake than this could be made. The Catechism should not be cast aside forever when recourse to its chapters is no longer entorced by the demands of Sunday school. It should be a companion through life because for the majority of Catholics there is an ever-present necessity to refresh their minds with its simple and direct teach-ing. Why should a Catholic be ashamed to be seen reviewing its lessons from time to time after his graduation from the Sunday school class? For most of us it is the text-book of religion. It is true we are expected to supplement its teaching by the study of more complete works dealing with the doctrines of the Church: but, nevertheless, the Cate-chism always remains the text-book of

rel gion.

Professional men, doctors, lawyers, etc., do not cast aside their text-books at the close of their university courses. They are ever on the alert to add to the store of knowledge gleaned from this source. If they did not do that, if

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they did not strive to keep in touch with the latest developments in their respective professions, they would soon fall behind in the race for position and competence. So also it must be with Catholics, who do not refresh their restrictions of religions. minds wish the principles of religion learned in their youth and add to their store of knowledge year after year. They, too, will fall below the standard of intelligence demanded of those who should take part in that great battle for God and truth which the Church is waging among the sons of men, and be-come incapable of doing a layman's come incapable of doing a layman's share in the task of preaching the Gospel "to every creature" which was assigned to the church by the Saviour Himself.

Back to the Catechism, then, if not in reality, at least in spirit. Drink in once more its simple exposition of Christian doctrine and, by adding to the store of present knowledge, obtain a firmer grasp of the truths of eternal moment. Back to the Catechism in order that each one, by familiarity with its concise teaching, may be able to set before non-Catholics the truths of rebefore non-Catholics the truths of re-ligion in all their sublime beauty and attractiveness, and be ready to solve the objections and answer the ques-tions asked by those who are not mem-bers of the one true fold. Back to the Catechism for the comfort to be de-rived from the consciousness of being equipped with sufficient knowledge to serve the Church of God in the sphere of life into which each one is called.

Nothing short of a thorough acquaintance with the teaching of the Catechism can make a Catholic a fit minister of the Gospel and enable him to shed upon minds darkened by ignorance and obscured by prejudice the light of God-given truth.—Catholic Bulletir.

AS PIUS X. PREDICTED

THE RELIGIOUS REVIVAL IN FRANCE. GRATIFYING

Notwithstanding all the efforts of the Godless Government of the French Republic to banish the very name of the Most High, writes the Paris correspondent of the Irish Catholic, the relig-ions revival in France predicted by Pius X. is an undentable fact which was convincingty demonstrated at the annual meeting of the church building societies La Française and La Societe Anonyme de la Region Parisienne, presided over by Cardinal Amette, Archbishop of Paris. It was feared the law to the convention of Church and State. for the separation of Church and State, which makes God, so to say, nothing more than a tolerated occupant of the then existing cathedrals and churches and which prohibited Him from possess ing property, would prevent the con-struction of new places of public wor-ship and the spread of religion. The contrary has been the case.

Relieved of the necessity to obtain division of too large parishes, the faithful, urged on by their Bishops and priests, have created church building societies which are the possessors of the new sacred edifices for which, to be in accord with the law, the priests pay them an annual rent amounting to per cent. of the money expended. The money is, however, returned to the priests in the form of a gift. The conthere are nine more parishes than there were when the separation of Church and State were effected. In the Parisian suburbs the number of new parishes is Ifteen. In addition to this twenty-four new district chapels have been opened It is estimated that the creation of new parishes in Paris and in the suburbs

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Amette brought the proceedings of the meeting to a close the Archbishop re-joiced at the work done, but pointed out there were still in and around Paris some 1,800,000 souls almost completely deprived of religious support and consolation by the distance of their from any place of public worship.

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

Coffey Sir.—Since coming to Canada I have of your paper. I have noted with satisy Dear Sir.—Since coming to Canada I have a reader of your paper. I have noted with satisfact of your paper. I have noted with satisfact of the control of t

University of Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
Pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain. Yours faithfully in Jesus Christ.
†D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 20, 1912

ST. PETER'S SEMINARY

The Rt. Rev. M. F. Fallon, D.D., Bishop of London, has, after mature deliberation, decided that his diocese shall have its own ecclesiastical seminary for the training of the diocesan clergy Hitherto the ecclesiastical students from this diocese have been sent to Montreal, Ottawa or other places to receive their seminary training, but as the diocese is now in existence over half a century and is fast developing along many lines of religious activity the time has come, in the opinion of His Lordship, when it ought to provide complete education for those who aspire to entrance into the ranks of the diocesan priesthood.

History informs us that even in the very earliest ages of the Christian era, it was the custom for each Bishop to have attached to his Cathedral Church a school where pious youths were educated and trained for the sacred ministry. But the great St. Augustine, Bishop of Hippo, in Africa, was the first to establish any institution bearing much resemblance to the modern semin ary. His example was soon followed by many contemporary Bishops. In the year 531 the Council of Toledo, in Spain, decreed that clerics should be trained in the Church (in domo ecclesiæ) under the eye of the Bishop. But nowhere has the Church expressed her mind so clearly on the question of ecclesiastical education as in the famous committed to his care by the Holy See. Council of Trent. In its Fifth Session the Council decreed that provision should be made in every Cathedral for the teaching of grammar and Holy Scripture to clerics and poor scholars. In later sessions the question was still further discussed at great length, and finally, in the Twenty-third Session, the decree on the foundation of ecclesiastical seminaries was adopted. The first and chief enactment of the Tridentine Decree is: That every diocese is bound to support, to rear in piety, and to train in ecclesiastical discipline a certain number of youths in a College to be chosen by the Bishop for that purpose. Ever since the days of Trent its legislation on this point has formed the basis of all the laws of the Church regarding the training of ecclesiastics. But of all the Popes who have lived since that time, none have insisted more on the vital importance of the training of the clergy than our present Holy Father and his immediate predecessor Leo XIII. In his first Encyclical to the Bishops of the Catholic world, Pius X. warns them that their first care, to which every other must yield, ought to be "to form Christ in those who are to form Christ in others." Hence we see that Bishop Fallon, in deciding to establish his own seminary, is acting strictly in accordance with the mind of the Church so often and so clearly expressed by her Councils and her Popes. Moreover His Lordship is a profound believer in the future greatness of the City of London and in the wonderful development which is certain to take place in a few years in this western peninsula. So great is the fertility of its soil, so varied its products, so salubrious its climate, that it is a very "garden of God," as His Lordship christened it in a recent speech to the graduates of the Medical School in this city. It is destined to become, in a day not far distant, a very hive of human activity. Now the Catholic Church should, and must, take her full part in the prodigious development

Coupled with the material developnent, already begun, will come great progress in educational matters. This is by divine right, the special province of the Church. The duty of teaching all nations has been imposed upon her by Christ Himself. Hence she has always been a promoter and munificent patron of education in all its branchesprimary, secondary and higher educa tion. Bishop Fallon is particularly desirous that the Church in this diocese should take a leading part in promoting the interests of higher education. This is one of the praiseworthy motives which has influenced him in the decision to establish St. Peter's Seminary in this

Another motive which urged His Lordship to inaugurate this great undertaking, is the hope that it will help to develop vocations to the Holy Priesthood. The diocese is always in need of more priests. Twenty new ones could midst. The new Seminary, it is hoped will remedy this deficiency. And when the needs of the diocese have been supplied, then London may have the honor and privilege of providing missionary priests for less favored parts of this proad Dominion and even for foreign lands, for the nations who still sit in darkness, and in the shadow of death, May God hasten the day when St. Peter's Seminary will have this proud distinction.

The new Seminary is starting under very favorable circumstances. The initial expenses will be very small. The Bishop's Palace, which is a very spacious building, can be easily remodelled so as to accommodate the eighteen students with which the Seminary will open next Saptember. The lecture rooms will be in the splendid parish hall adjoining the Palace, while the Seminarians will take part in all the religious functions of the Cathedral thus adding to their dignity and splendor.

His Lordship, Bishop Fallon will exercise an active, personal, supervision over everything connected with the new seminary. Under him the following staff chosen from the priests of the diocese will help in the training of the young ecclesiastics.

Rev. John Vincent Tobin, S. T. L B. C. L., Director and Professor of Ecclesiastical History.

Rev. Denis O'Connor, S. T. L; B. C. L. Professor of Dogmatic Theology. Rev. James Gerald Labelle, S. T. L ;

B. C. L. Professor of Holy Scripture and Canon Law.

Rev. Francis Joseph Brennan, S. T. L. Professor of Moral Theology. Rev. Edward Lawrence Tierney

Professor of Sacred Liturgy. This newest development in Catholic education in the diocese of London has the hearty approval and the best wishes of the CATHOLIC RECORD. We wish the new Seminary Godspeed. We hope that the laity of the diocese will strengthen the hands of the Bishop in this great work which he has undertaken for the glory of God and the advancement of the interests of our holy religion in the portion of the vineyard of the Lord

In so acting the lay Catholics of the diocese will be but following in the footsteps of the priests, who, with the greatest enthusiasm, made a spontaneou and generous offering of material assistance at the recent retreat, held Sandwich dicated their deep sym with the proposal. We are sympathy sure that His Lordship will have the constant prayers and co-operation of both priests and people in bringing this apostolic work to a successful conclusion. Hence we have no hesitation in predicting a splendid future for St. Peter's Seminary. Could any Seminary be inaugurated under a more auspicious than the glorious the Apostles? Above all he typifies the funda virtue faith - of that faith without which it is impossible to please God-and he draws the mind irresistibly towards Rome, the heart and centre of Christendom. Hence the characteristic virtue of the young clerics who will go forth from the halls of St. Peter's Seminary to discharge the duties of the sacred ministry will be we are sure, a firm and unwavering faith in Christ and in the teachings of His Holy Church and a devotion that will be loval and without limit to the spirit of Rome and to the See of Peter

A MAGNIFICENT GIFT

We have already referred in another article in this issue to the new ecclesiastical Seminary for the diocese of London which will be opened in this city in September by His Lordship Bishop Fallon. At present the Seminarians will be housed in the Bishop's palace which is quite large enough for the purpose, and was planned, we are told, by the late Bishop Walsh with that idea in mind. New and more suitable quarters will be provided as soon as now only beginning in this favored section of the Province of Ontario. She must lead the way. She must be in the vanguardcircumstances will permit. An undis-

worthy of all praise this gentleman has deeded over to the Roman Catholic Episcopal Corporation of the diocese London in Ontario what

without doubt the finest site obtainable in or around the city of London. It comprises a tract of 46 acres of land about 3 of a mile frontage on the River Thames. is within twenty minutes walk of the Cathedral and yet has all the advantages of the country. With an elevation that gives it a commanding position, and an outlook over a bluff that averages 50 feet in height, "Sunshine Park," as it has

purpose for which it has been donated. The gift, which is the most important thus far made to the Church in the history of the diocese of London, was entirely unexpected. It will without doubt not only bring the blessing of God upon the generous donor and cause his memory to be held in benediction find plenty of work to-morrow in our by succeeding generations, but also, let us hope, will inspire other Catholics to

long been called, is an ideal spot for the

the doing of similar acts of beneficence. The CATHOLIC RECORD congratulates His Lordship Bishop Fallon and the diocese of London on the acquisition o this splendid property and desires to be the mouthpiece of the priests, the religious and the laity of the diocese in expressing the deepest and sincerest gratitude to the magnanimous Catholic gentleman who has given this truly princely gift for the glory of God and the perpetuation, in these parts, of the Catholic priesthood instituted by Jesus Christ for the salvation of the

NEW LIGHT ON HISTORY

Reference has already been made to the great service readered to the cause of historical accuracy by Dr. Gairdner in his great work "Lollardy and the Reformation in England." Having spent half a century of close study of records of the period, he brings to his work a first hand knowledge of hitherto anconsidered sources of information In his third volume just published he thinks it worth while to defend himself against the accusation of undue sympathy for the Catholic side of the argu ment. He assures his critics that he feels no sympathy or predilection for Catholics other than that compelled by the historic sense and the knowledge of facts : and that his own heart is with the Protestants. His works are epoch-making, revolutionary and though the old familiar misrepresentation of the conditions of the Reform ation period will survive for a time mongst the uneducated we may take it that we have come to the turn of the tide in English History.

We have before us The Ontario High School History of England, and it is cleasing to note the absence of that vioent misrepresentation of Catholics as blood-thirsty tyrants, and the exaltation of the Reformers as saintly champions of liberty of conscience that marked the text-books when we were boys.

This is how the text-book speaks of Mary Tudor :

" A sacred task remained to Mary She must purge England of heresy. . . Occasionally, in earlier times a beretic had been burned; now thirteen persons two of them women, were burned in a single day. Two hundred and seventyseven persons are said to have been in this way during the previous history of England."

This is an improvement in the de clamations against "Bloody Mary" of earlier text books, but we shall examine this later. Elizabeth is presented, also, without the balo of our schooldays.

" Elizabeth herself used rack and tor ture as no earlier sovereign had ever used them. The Roman Catholics, to crush whom she used such terrible penalties, declared that they were pouted for their faith. Elizabeth cuted for their faith. Elizabeth and her advisers said it was for their trea son, and religion was, in truth, so mixed up with politics that it was not easy to fine the precise limits of each.

"Henceforth to reconcile anyone or to be reconciled to the Church of Rome was to incur the penchurch of Rome was to incur the pen-alty of death. Even to hear Mass was to incur a heavy fine, as was also the staying away from the church estab-lished by law. Yet in spite of these penalties, the priests continued their work, and twenty or thirty hardy teachers landed in England every year. A good many were taken, and torture execution and mutilation of the bodies of the priests went on for the rest of

Well that is an improvement on the saintly Virgin Queen of our schooldays But note the difference between religious persecution under Elizabeth and religious persecution under Mary. Mary's conscience impelled her " to crush the enemies of her faith." " to purge England of heresy" and she did this ruthlessly. Elizabeth merely punished Catholics for their treason!

And lest the careless student might overlook the important distinction he is told again later on :

" If the government could claim that

it persecuted Roman Catholics because of their political rather than their re-ligious views, it could make no such ex-

Here at least are some real martyrs

Now if " religion was so mixed up with politics that it was not easy to de fine the precise limits of each," why not ity of the Church is not only supreme treat the religious persecution under Mary in the light of this fact as well as that under Elizabeth? Why leave the impression that under Mary Protestants suffered for conscience sake while under Elizabeth Catholics suffered for treason?

Professor Greene says that in Mary's reign "the penalties of martial law were hreatened against the possessors of heretical books issued from Geneva; the treasonable contents of which indeed, and their constant exhortations to rebellion and civil war, justly called for stern repression."

Religion and politics evidently were omewhat mixed before Elizabeth's time. Again the awiul number of two hundred and seventy-seven victims under Mary is clearly set forth ; while under Elizabeth "a good many" priests were executed. Prof. Greene again says of Elizabeth's persecution of Catholic priests:

"If we adopt the Catholic estimate of the time, (and he does not question its accuracy) the twenty years which followed saw the execution of two hundred priests, while a yet greater number perished in the filthy and feverstricken jails into which they were

"A good many," indeed! So many that the two hundred and seventy seven under Mary seem not altogether unpar-

At the end of the reign of Edward VI. Greene thus depicts the state of religion in England :

"Ecclesiastical order was almost at an end. Patrons of livings presented their huntsmen and game keepers to the benefices in their gift, and pocketed th stipend. . All that men saw was re-ligious and political chaos, in which ecclesiastical order had perished, and in which politics was dying down into the squabbles of a knot of nobles over the spoils of the Church and the Crown.

Now to quote the latest and greatest authority in the matter of Mary's persecutions for heresy. From Lollardy

"To restore any real Church authority it was necessary to return to Papal supremacy, and to make that effective there was nothing but to renew the old

"Moreover, it must be remembere that heresy at this time undoubtedly meant disloyalty. Before young Ed-ward's death was known to the public Bishop Ridley preached at St. Paul's Cross that Mary was a bastard. The oross that mary was a bastard. The vile plot against her succession had religion for its ground work and pretext, and a restoration of the Edwardine religion was the secret object of Wyatt's rebellion, though it professed to be merely in opposition to the Spanish marriage and the danger of England

being over-run by Spaniards."
"The case was simply that there wer number of persons determined to thwart the Queen's proceedings in religion as far as lay within their power—not to demand mere toleration for themselves out to pluck down what they called idolatry everywhere, and to keep the Edwardine services in the parish churches in defiance of all authority, and even of the feelings of many of their fellow-parishioners. In short there was a spirit of rebellion still in the land which had its root in religious bitterpess; and if Mary was to reign in peace, and order was to be upheld, that

spirit must be repressed."
"The revival of the heresy laws was therefore, a mere necessity of the situ ation-a necessity regretted even at the time they were reimposed.'

In our age and country when ranting ministers debase their calling by slandering the Church in this matter of religious persecution and repression our high school pupils might be taught the truth that under Mary as under Elizabeth " religion was so mixed up with politics that it was not easy to define the precise limits of each." And if treason be alleged in extenuation under Elizabeth, it was at least as valid an excuse under Mary.

The spirit of persecution is dead : the principle of repression is replaced by that of toleration. Let us in historical matters follow the lead of the great modern historians and not allow religious prejudice to warp our views of historic truth, or give color to the hoary misrepresentations of the discredited school of Protestant historians.

BY WHAT AUTHORITY

By English law a man may legally marry his deceased wife's sister. By the law of the Church of England such s marriage is invalid. At all events the latest edition of the Book of Common Prayer takes no notice of civil legisla tion legalizing such marriages and still retains the old-time prohibition. There are, of course, many ministers of the English Church who are "broad" enough to ignore a triffing collisio jurium such as this : but there are others again who feel bound to follow the law of the Church of which they are ministers. They refuse to recognize such marriages as valid in the eyes of the Church even though they be legalized by Parliament.

The Church by law established is of course in an anomalous position. But ere is a case exactly parallel, that of Catholic in Ontario married in defiance of the Ne Temere decree. A Catholic priest would not recognize the

marriage nor grant permission to the of the present condition of elementary lisobedient Catholic to receive Holy Communion. But with us the course of action is clearly defined. The author with regard to spiritual matters but her decision is unequivocal.

In England recently Mr. and Mrs. John Bannister were refused Holy Communion by their minister and the case was taken to the courts. No matter how the courts might have decided grave trouble must ensue in one or other of the parties who take conflicting views of the question.

One would naturally imagine that decision would be handed down by proper and competent authority that would settle the matter once for all But one would be disappointed. Such a one fails to grasp the vital importance of having a State Church "com prehensive." In replying to request for counsel from those who are anxious and even dismayed at the decision upholding the refusal to grant Holy Communion to the Bannisters the Archbishop of Canterbury gives this oracular reply :

"As regards the question whether man who, under the existing law, weds his deceased wife's sister ought or not to be admitted to holy communion, no universal or sweeping decision has been or, I think, can be rightly laid

"A few weeks after the passing of the act in 1897, I wrote to my own diocese a long letter in which I pointed out that it was, in my judgment, impossible to regard a man becoming ipso facto, an open and notorious evil liver, on account solely of contracting that particular marriage after it had, as a civil con-

"No universal or sweeping decision

Why? It is a straightforward simple question. Does the Church of England recognize as valid such marriages or does she not ? Yes or No ? But such a straightforward pronouncement would sacrifice the essential "comprehensiveness" of a Church whose "authoritative" decisions must always keep in view the conflicting opinions and beliefs of her

A PROBLEM OF ELEMENTARY EDUCATION

one of the Normal Schools Ontario out of a total of one hundred and fifty student-teachers enrolled, four men, the rest girls. We were the exact figures for the whole province as the fact is well known that the teaching profession, in so far at least as per cent. of the school population of the province enter the High-school course, it will be seen that for better or worse the great bulk of our boys are receiving their whole school training from women. This was not the case a generation ago and many feel that the change is fraught with serious consequences. That girls should be taught by women is quite natural proper and desirable. Boys of tender years who are still more largely and an encouragement to his pastor influenced by the mother than by the father, will also probably find the female pastor may have his faults. It is our teacher best fitted to continue and implement the mother's influence. But for the last couple of years of school tion he goes beyond the bounds of life boys need the virile influence of a prudence and gives scandal, his Bishop man to develop their character along

The power of constant involuntary uggestion and association is something no thoughtful person will feel inclined to deny. Those of us who were fortunate enough to have a teacher whom they could admire as a man, will recall how often they were inspired with the desire of manly achievement, with contempt for what was unmanly by the teacher's words and example. The suggestion, the impulse, the influence, the atmo phere is different for boys when the teacher is a man-a manly man.

To spend the six or eight years of the mpressionable years of childhood under the constant daily influence of women annot give to boys that outlook on life nor that formation of character that we should desire for the men of the next reneration.

Emerson says: "You send your boy to the schoolmaster but it is his schoolmates that educate him." If that be true, (and if there be any difference of opinion it will be only as to the degree of influence exerted by the schoolmates, this education takes place outside the classroom or the playgrounds. Not physical exercise alone, but standards and ideals re here learned. Obviously the female eacher's influence in this important department of school-life is very small, while a man may render here as effective service to real education as in the class-

The problem, for various reasons into which we need not enter, seems well nigh insoluble. But for Catholics there is a solution. The teaching orders of that the teaching brotherhoods may so develop that our Separate Schools may be saved from the all-pervading feminizing influence that is causing so much anxious concern to thoughtful observers

CRITICS OF THE PRIEST A reader of the RECORD in far of Louisiana makes complaint to us about the conduct of his parish priest. The sum and substance of his charge is that bis spiritual guide too frequently mentions money matters in the pulpit. On looking over our mailing list we cannot find this person's name. We take it therefore that he is a reader, and not a subscriber to the RECORD. We greatly fear our correspondent is a croaker or a criticaster, or both. He is one of the unfortunate attachments of almost every congregation. The man who complains continuously and bitterly about his parish priest laying it down as a duty that the members of his congregation should contribute in no niggardly manner to the support of the pastor and the carrying on of church work, is usually the man who is at the bottom of the list with the twenty-five centers at Christmas and Easter, who has a free seat in a pew at the rear of the church and who experiences a nervous shock when he puts a 5 cent bit on the plate. Such a man, too, is oftentimes generous in the bar-room, generous in the cigar store and generous to his own pampered self in the gents' furnishing establishment. He hesitates not, too, to take in places of amusement, from the nickle picture show to the grand opera, and regularly every day absorbs all the nastiness in the yellow evening paper. We will say this young man receives a salary of \$20 per week. He gives to the world \$1995 and 5 cents to the Church and then this 5 cent Catholic claims that he has a right to a voice in the management of church affairs and a right to have an opinion of his own and express it in regard to the conduct of his pastor. The indifferent, penurious, small - hearted Catholic is no acquisition to the Church. He has not the real Catholic spirit. Seldom or never does he go to see his pastor except once a year when he feels he must make his Easter duty. Altogether he is a poor specimen of a Catholic. Usually he is a past master on the intricacies of sport, more especially the baser sort, but could not answer the simplest question in the Catechism. If he ever knew he has forgotten the answer. We may be grateful we have only a few Catholics of this character, but a few are too many. But have not taken the trouble to ascertain after all the croaker may have some little ground for his fault-finding. It would be strange indeed if one priest in a thousand could not be found who is elementary education is concerned, is too fond of a big bank account for his passing entirely into the hands of personal use—worldly-minded to a dewomen. Bearing in mind that only five gree entirely unbecoming his sacred calling. There have been such priests from the beginning and there will be such priests until the end. Each case must be judged on its merits. Too

often there is no foundation for such charges against priests. In any case the duty of an exemplary Catholic layman is very plain. He should take an active, constant and warm interest in his Church. He should be a support instead of a stumbling block. True, the custom to expect that every priest should be a saint. If in his administrawill deal with him. Taken all in all men who lead blameless and holy lives -whose purpose in forsaking the world has been the noblest and the highestwhose ambition is but to do the will of God and lead souls to heaven. In the accomplishment of his work there is a sad lack of helpfulness on the part of some of the laity. To the careless, grumbling fraternity, loud of voice and parsimonious in their dealings with the Church, who imagine that because they call themselves Catholics their salvation is ensured, we would say : " Do not be too prone to criticize your priest. Help him. Be kind to him. Consider what he has sacrificed for your sake. How much do you sacrifice for him? In balancing the scale your side would perhaps make a sorry showing." These few thoughts are not penned by priest but are the simple words of a layman to laymen, depicting conditions as he sees them.

THE LATEST FAD

Our contemporary the Globe, while strongly Liberal in politics has oftentimes given token of Conservatism in other fields. Once in a while, however, it falls from grace, more especially when dealing with the Church Universal. More than once it has mapped out a line of action directed against Catholie Church edicts which betrays the narrow type of Presbyterian training. Many a time the editor has penned an article whice ran contra to the divine precept, "Do unto others as you would have others do unto you." He would curb Catholic Church action — and this women have proved themselves superior | Church action, be it remembered, is to the lay teachers. May we not hope ever and always prompted by a desire to create more and more the honour and glory of God-along a line which would not be tolerated for a moment by the Presbyterian body itself. It seems to be the fashion, nowadays, more par-

ticularly in the chief city of Ontario. for editors once in a while to say some thing not only unjust but unkindly of the Catholic Church and its policy. It would seem indeed as if an effort to promote the highest Christian ideals were not to be tolerated, if such effort pressed uncomfortably on the human side of our existence. To keep in good standing with their constituencies, the papers of Toronto are expected, once in a while, to proclaim their orthodoxy by publishing in the editorial or the news columns something which would leave the impression in the Protestant mind that the Pope and "Romanism" is not a good asset in the community. are sorry to Globe writers veering in same direction as the little Sim Tappertit who sits behind the fountain pen in the Telegram office. An article in the Globe of the 6th inst. astonished us not a little. "Romanism" aside, the editor has now but words of praise for the latest, fad in church work. In Mt Claire, New Jersey, is Unity Church. What sect we know not. The Globe applauds its purpose to make it a "seven day" instead of a "one day" church Does our contemporary not know that from the beginning the Catholic Church has been a seven day church. But let that pass. What we wish to draw attention to is the new bill of fare in Unity Church.

"Before the sermon, Mr. Wiers read the church notices, and they were as much out of the commonplace as his theme. Listen to them: 'The Ten-hour Bill, limiting the labor of women to ten ours a day for six days a week, was lost last year. It has been reintroduced as the Edge Bill. It is Senate Bill No. 61. The opposition to it is great. More than twenty States have equal or greater protection for their women. This bill should be supported by all those who believe in the conservation of womanhood and human resources. Write to Senators Edge, Nichols, and Write to Senators Edge, Nichols, and Gerhardt of the Committee on Corporations, to whom it has been referred. Do it at once, for the committee is to make its report Tuesday.' Here is another notice: The Ways and Means Committee of Congress held a hearing, January 10 on the Esch Bill to prohibit the use of white phosphorus in the manufacture of matches. The hearing manufacture of matches. The were ignorant of the menace and nature of the disease caused by white phosphorous. They did not believe it a matter of much consequence. Write to Congressman Townsend about the bill. Let Unity Church do all it can toward abolishing 'phossy jaw."

Excellent work indeed. And the Globe tells us "that it would be an irresistible influence for good in the churches of Canada." The editor adds, "And what a deepening of the spiritual life of church members would follow systematic efforts not merely to lessen the evil results of wrong-social conditions but to secure permanent betterment of the conditions that produce the evils." The old fashioned Protestant preachers were wont to pin their faith to the belief that the simple preaching of the gospel would bring about all that is desired by Mr. Wiers of Unity Church. But times have changed. Heresy will ever be as a weather vane. Thesectarian denominations are now entering the domain of Cæsar, and if they continue much longer they will have no right to make the claim that in their places of worship they preach Christ and Him crucified. The old gospel message does not now seem to have a drawing power, and other schemes, similar to those adopted by the up-to-date advertiser, are resorted we think, that the thoughtful citizen will realize that after all we have reason for thankfulness that the great old Catholic Church remains in the land preaching the Gospel in all its purity. In its councils the makers of fads have no voice.

IS THE STATE SUPREME ?

Without giving the matter careful consideration many of our newspaper editors and not a few preachers of the gospel proclaim from time to time in parrot-like fashion their adherence to the doctrine of the supremacy of the State. While acting within its own sphere it is the duty of all good citizens to be loval to the law as enacted by the powers that be even when the provisions of such law do not meet their approval. This is a self-governing country and the majority must rule. If enactments do not meet the approval of the minority they can bide their time and use the ballot box to bring about conditions in accordance with their catechism of political economy. Casar has rights, but so has God. There are those amongst us, however, who would make Cæsar supreme in all things. The editor of our excelent contemporary, the Antigonish Casket, is a hard hitter. He never misses the nail. He hits it fair and square on the head. This is the way he deals with the Winnipeg Tribune editor:

" Let us have the case of a civil government trying to proclaim an open Sun-day, and watch the parsons and the Protestant journals put civil government in its proper place. Let us have any one of a dozen anti-religious laws which Socialists and Freemasons have passed in more than one country (and which they may one day pass in Canada if the loose ideas of Church and State authority expressed by the Free Press be carried to their logical conclusion), and—for that time is not yet—you will see Presbyterians and Baptists and others swallow their Church and State theories very quickly. Well, the Oatholic Church has never swallowed any theories in vital matters. She has the same theories now that she had in the days of the Emperor Nero: and not even another Nero could make her swallow them."

Yes, dear editor, you are quite right Were we to pass laws to have an oper Sunday these State Supremacy people would quickly introduce Parkhurstism into Ontario.

POOR PORTUGAL

Masonic-ridden Portugal is now be ginning to realize that the new order of things has given it but a slough of desnond We are told by English papers that political unrest, graft and business paralysis are paving a way for a return to the monarchy. The freebooters fought hard to bring the same conditions to Belgium, but the Catholics in that country, being of the militant stamp, completely routed the infidels. A pity it is that the faithful in Portugal do not possess the same sterling qualities. The London Standard's Lisbon corres pondent describes the country as a seething volcano of political corruption. petty tyranny, monarchial conspiracies and active preparations for an early revolt against the republic, which many of its erstwhile supporters admit has utterly failed. Taxes virtually have doubled and the cost of living has in creased. Personal liberty is dependent upon the prowess of the individual subject. Revenues are being spent chiefly in establishing a more or less disguised form of military rule. Many say the political leaders are grafting on the revenues, especially the secret organization known as the carbonario, whose reputed chieftain, Alfonso Costa, dictates the appointment of members of the cabinet and generally controls the gov. ernment. All Portugal knows, says this correspondent, that a royalist revolt with a view of restoring King Manuel is imminent. Trade and shipping are stagnant and everybody is awaiting the revolution and the restoration of settled conditions, confident that there will be a monarchist victory.

A CATHOLIC THEATRE

The London Tablet makes the following reference to a project which has received episcopal sanction in New York

Catholics in New York are about t realize a project already carried out successfully in Paris and elsewhere. successfully in Paris and elsewhere. This is to secure for the city a Catholic theatre, not for the sole production of religious pleees nor such as will appeal to Catholics only; but for the staging to Catholics only; but for the staging of plays or spectacles approved by a lay council who have consciences and the confidence of ecclesiastical authority. A playhouse has been leased for the coming autuwn season, and the first play staged comes from the pen of Miss Eliza Lummis—a cousin, by the way, of that remarkable woman, Madame Rose Lummis whose hiography has been Lummis, whose biography has been lately written by Miss Delia Gleeson. Miss Lummis' play, called "The Dear St. Elizabeth," is a stage presentment of the romantic life of St. Elizabeth of Hungary. The new dramatic movem nent and co-operation

Miss Delia Gleeson above referred to is a niece of the late Rev. Wm. Flannery who was parish priest of St. Thomas Ont. Madame Lummis is also well known in this diocese. She was a life to the spread of the faith. This movement, we doubt not, will-have a farreaching effect in the city of New York-There is a world of work to be done that the stage may be purified and made an educational force. Many of the playhouses in the great city tend but to degradation. May the good work spread to other large centres of population.

MALICIOUS CANARDS

It has often been to us a matter of astonishment that non Catholic papers will give currency to, and that their readers will place credence in, the most ridiculous stories about the Catholic Church. The Rev. B. W. Maturin, in his latest work-"The Price of Unity" -says: "There is no absurdity that people will not believe about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of all this ordinary people. One often hears it said, in the case of some scandal, as a kind of anti-climax: 'And he is a Catholie!' as if being a Catholic, better things were expected of him."

And Rev. A. A. Berle (Congregational) writes to the Boston Transcript an expression of his views in regard to the Catholic Church which does credit to his fair-mindedness and generosity. He speaks of a "periodicial anti-Catholic ssion" sweeping through the nation and objects to welcoming Hindoos and Persians graciously while millions of Americans who have proved the worth of their citizenship are subjected to "slap-dash indictment" because they understood the game of politics as only are Catholics.

THE "MARRIAGE" INDUSTRY

We respectufily submit the following ncident, taken from the St. Louis Post Despatch, to the consideration of those ainisters of the gospel, especially in Windsor and Niagara Falls, who have transformed the sacred ceremony of marriage into a merely commercial transaction and who the while are upon record in bitter denouncement of the provisions of the Ne Temere decree the object of which is to surround the sacred cere mony with a dignity, a decorum and sacred solemnity in accord with the mind of the One Who declared that what God hath joined together no man hould put asunder.

The rector was sitting in his stud hard at work on the following Sunday's sermon, when a visitor was announced. She was a hard, muscular-looking woman, and when the minister set a chair for her she opened fire some

rusquely:
"You are Mr. Jenkins, ain't you?"

"I am," replied the good man:

"Well, maybe you'll remember o'
marryin's couple of strangers at your
church a month ago?"

What were the names ?" asked the clergyman.
"Peter Simpson and Eliza Brown," replied the woman, "and I'm Eliza."
"Are you, indeed?" said the minister.
"I thought I remembered seeing your

"Yes," interrupted the visitor. "I'm her, all right, an' I thought as how I ought to drop in an' tell you that Peter's

IS IT A DISEASE

It is the custom of some turbulent hot heads who have an inborn hatred of the Catholic Church to view every pronouncement that comes from Rome as an attack upon the liberties of those not of the Pope's household. Encyclicals having to do entirely with Catholic faith and practice, not affecting sectarians in the slightest degree, are twisted out of their real meaning. Bearing on this question the following extract from an old country paper is most timely :

" All honor to Cardinal Bourne, head of the Catholic Church in England, for his dignified remonstrance at a great Catholic meeting in Bristol, which was attended by the Protestant lord Mayor and the Protestant sheriff. His Emin-ence said, with reference to the Home easy to heap up arguments on either side without bringing in the Catholic Church. Recent decrees of the Vatican had given rise to extraordinary miscon eptions on the part of their fellow buntrymen, and they had been used not with conscious unfairness, perhaps but most unfairly and without justifies tion. In connection with the proposed legislative changes, in view of the criticisms that had appeared in the news-papers, the Pope desired him to say that the decrees of the Holy See were purely domestic matters, having nothing to do with politics. He be-sought all fair-minded men to keep out of discussions and arguments on the Home Rule question anything that had to do with the Catholic Church and not to make it a religious question.

THE OUTLOOK IN IRELAND On Palm Sunday of this year a few

weeks previous to the introduction of

the "Government of Ireland Bill" in the

House of Commons, half a million men

gathered in the streets of Dublin to

voice the demand of the Irish people to

e allowed the management of their

own affairs. The leaders of the Home

Rule movement addressed the vast

multitude from three different platforms, and at the conclusion the entire Irish nationhood, "A Nation Once Again." That song epitomizes the present situation in Ireland. One hears it everywhere. Every gathering of the people concludes with it. The children sing it in the schools-even the ballad singers give it lusty utterance at the street corners. The country is buoyant with hope. Even the skies do not weer as of yore, this spring having been the finest for two generations. Home Rule is coming. You feel it in the air. The very landscape smiles in anticipation In the dark days of turmoil that ended in the unfortunate Parnell split. the central figure in the controversy told his countrymen, "sell me if you will, but be sure you get my price. If you sell me for nothing, you put back Home Rule for a generation." They sold him for nothing - sold him at the bidding of an Englishman, and time has verified his words. More than two decades of years have passed by since they laid Parnell's broken heart to rest beneath the shamrocks in Glasnevin cemetery, and to-day the Home Rule army impersonal wickedness they have a stands exactly where the dead general different and a higher standard than left it. It has taken them twenty years to get back to the position they occupied when they deposed the chief that knew not the word "defeat." Everyone who has studied the question is convinced that were it not for the fall of Parnell an Irish Parliament would be sitting in Dublin for the last fifteen or twenty years. Parnell would have forced them to make terms with him in order to get rid of him. Of course he would meet with opposition from the House of Lords, but they knew their man, and the crossing swords with MacCarthy was a very different thing from joining issue with Parnell and a united people behind him. Gladstone

few men in a century understand it, and

Gladstone admitted five years after in men's minds in the England of sixty Parnell's death, that had it not been for the split Ireland would then have had Home Rule.

Time heals every wound, and so it has healed " the split." To day, for the third time in a quarter of a century, united people watches the last move in the game that is being played about s nation's birthright. This time th noves are all in Ireland's favor. The House of Lords, that rejected ten Home Rule Bills, can at the worst but delay this for a few months. The English constituencies, too, that were so easily stampeded by the anti-Home Rule cry have been educated into championing it The British public has awakened to the need for reform in the parliamentary machine if representative government s not to be reduced to an absurdity. It realizes that Home Rule for Ireland is but the beginning of a system of De volution for the United Kingdom some what on Canadian lines. The recen bye elections in England are a proof of now far this new idea has caught on During the writer's absence in the old country four or five elections were held, and in every instance the Liberals maintained their position despite the fact that the Tories appealed to the electors from the old platform of " No Home Rule." "Only a miracle from Almighty God can now prevent Home Rule," said a distinguished member of the Irish Hierarchy to the writer a few weeks ago. The desert wanderings are over. Already the people of Ireland look upon the green hill-tops of the Promised Land.

The Irishman revisiting the land of his fathers after a few years absence will have his heart gladdened by the signs of new-born prosperity which he sees on every side. The farmer, secure in the possessions of his holding, is making his fields and gardens a delight to look upon. Fine, commodious residences are taking the place of the old mud-walled farm-houses. The grazing ranches are broken up, and the people once more tread the soil so long sacred to the bullock. The agricultural laborer is well housed, and has a nice plot of land where he can raise vegetables for his little family. The towns, too, are on the up grade. New industries are being established, and the old ones are daily expanding. Education has received a much needed fllip from the establishment of the new Catholic

Religion is flourishing. The splen did new churches that have replaced the old chapels of the penal days are crowded by devout worshippers. Ireland is no longer a "distressful country. She has her face to the sun and with God's help will yet do yeoman's service to the cause of civilization when in the near future she takes her rightful place, "A Nation Once COLUMBA.

NOTES AND COMMENTS

A BOOK which seems not to have attracted the attention it deserves is "Letters on Church and Religion of William Ewart Gladstone," edited and elucidated by Mr. D. C. Lathbury, and published two years ago by John Murray. To Catholics it is not the personal religious belief of Gladstone that is so interesting (though the spiritual trials soul can never be uninteresting), but it the glimpses his correspondence affords us of some of the foremost religious forces of the age-among them John Henry Newman, whom Gladstone himself characterizes as "that extraordinary and astonishing product of our dying century."

IT HAS sometimes been said of Gladstone that it once seemed probable that he would become a Catholic. We have never shared in this opinion. On the contrary, the impression we had derived from our reading of the religious history of England during the last century, and of Gladstone's personal attitude to the Catholic revival, was that, at no time has the possibility seriously occurred to him. He was deeply and inveterately attached to the Church of England, and though a high Churchman by choice, and profoundly conscious of the many evils which the "breach with Rome" had precipitated upon England he yet seems ever to have been imbued with the one idea that, come what might it was his duty to stand by the Establishment. He shared with Manning and with Hope (his two closest friends) their repugnance to the celebrated Gorham decision on Baptism, but when these two realized that with that decision the claim of the Anglican Church to be a part of the One Holy Catholic Church, was forever dissipated, Gladstone "stood firm." It was he, possibly, to whom Manning referred when, writ ing of this event in after years he said that one of the little band who had joined hands in a solemn protest against the decision, exclaimed: "No matter what happens, I have no intention of leaving the Church of England." This characteristic attitude is brought out clearly in these two volumes of correspondence. For the rest, his views on the re-ligious questions which were uppermost

years ago, are enveloped in a cloud of words. In no single instance are they marked by decision or perspicacity.

THE SPECIAL interest of these volumes lies, as we have said, in the many references to other eminent men who were Gladstone's contemporaries. For the present we content ourselves with mentioning only two-Cardinal Newman and Robert Isasc Wilberforce. As to the former, the world is full of his fame, and the influence which he exupon the religious and intellectual life of his time, is bound to deepen and expand as the centuries roll on. The nineteenth century produced a host of eminent men. The great body of them were, however, emphatically "men of the time." Among the few who may be classed as men of all time we may safely include the name of John Henry New-

WITH NEWMAN, whether as Anglican eader or Catholic apologist, Gladstone was brought into personal contact mor than once. It was sometimes in a spirit of antagonism; never in that of intimate personal relationship. Yet the statesman never ceased to have profound veneration for the priest and, as readers of the "Political Expostulation" will not need to be reminded, even in the thick of combat, he bursts into some glowing tribute to his intellectual master. Of such tributes in the volumes before us, we can permit ourselves the citation of a few only. But these are of so interesting and significant character as to forbid passing over. To Richard Holt Hutton, editor of the Spectator, and sanest of modern critics, Gladstone gave freest vent to his feelings in this respect. And these, it will be observed, embrace the whole of Newman's public career.

WRITING TO Hutton in 1890, Gladstone recalls that Lockhart of the Quarterly Review (son-in-law of Sir Valter Scott), a most acute critic, told him years and years before the seces sion (1845) that "Newman was the first writer of the age." In a similar vein is couched Gladstone's own testimony. While I have been making a clean breast (critically) as to certain points. all the rest with me is intense and profound admiration alike of the genius and the life. Have we ever had a prose writer as penetrating in his insight, or as absolutely perfect in giving absolute verbal expression to the full measure of his thought. He is

Throned beyond mortal thought Far in the unapparent.'

OF ONE OF the later poetic schievenents of Newman, the now well-known Dream of Gerontius," Gladstone opines that " it is an astonishing flight of genius, incommensurable, with anything else. Those closing verses,!' What a wealth of tribute is contained in those three words !

AMONG THOSE who, previous to the publication of the Apologia, assailed both the honesty and good faith of the An glican Rector of St. Mary's, Gladstone was never included. He had a warm affection and admiration for Kingsley, and therefore the more lamented his unwise and unworthy assault upon the and struggles of so eminently honest a ory. tenacity as an Anglican, in face of the obvious difficulties of his last years, but evidence of his deep seriousness. "It is wonderful and shows the lovalty of his affection." he wrote to Hutton in 1845, "that leaving nothing but rags and shreds to hang on by, he remained in the English Church until 1845." This the Apologian made patent to the whole world, even to those who had so persistently and so sadly misjudged him.

AFTER CARDINAL Newman, Robert Isaac Wilberforce, Thomas William Allies and William George Ward, were the greatest intellectual gifts of the Oxford Movement to the Catholic Church. We have here for the time being to deal only with the first named. Of the others in relation to Gladstone's correspondence, suffice it to say that they do not figure prominently in it. Ward he knew well, and the book before ue reproduces one letter to him, written from Whitehall in 1843. To Allies there is out one reference in a letter to Archoishop Manning on the Irish University question in 1870. This letter contains except by a very few, to be wholly for-This may be taken to apply rotten." to a very protracted period in English history.

berforce, the Emancipator, three of whom became Catholics. The fourth. Samuel, [remained in the English Church, and became successively Bishop of Oxford and Winchester. Robert Isaac was born in 1802, became Fellow of Oriel College, Oxford, and after occupying two other livings became finally Canon of York and Archdescor of the East Riding of Yorkshire. By his writings he had much to do with the shaping of the religious policy of the Tractarians. He was in close corres pondence with Newman and Hurrell Froude, and after the secession of the former in 1845, was the pillar upon whom active leaders like Archdeaco Manning largely leaned for guidance and support. He was slower, however in reaching the inevitable conclusion and it was not until 1854, three years after Manning's conversion, that he found his way into the Catholic Church. Then, three years later, while studying in Rome, he died in minor orders, one of the saintliest, as he was one of the most learned men in Christendom.

IT was to this man that Gladstone in 1854, upon hearing of his impending reception into the Catholic Church, wrote the following letter. It is at once touching recognition of Wilberforce's unique position in the English Church. and of the writer's own complex mental anatomy. If, in this connection, it is not irreverent to adopt a modern American political term. Gladstone might be called a "stand-patter" in matters ecclesiastical. Whatever, in logic, the trend of the Oxford teachings, and however fatal to the Anglican claim to Catholicity, their outcome, it was his duty always to stand firm. Thus the Movement's real leaders passed on, while he, a pathetic figure, remained by the wayside to the end.

IT was thus he wrote to Robert Isaa Wilberforce :

"The marked and growing greatnes of your name, and the close association between it and the most precious and vital dogmatic truths, gives a fearful separation between you and authority *Under an influence, as we had hoped, from Almighty God, you have for many

years past brought your whole time and strength to bear upon the vital and central truth of Christianity, and have reanimated in many souls a faith which had sunk to a condition of dry bones and have by the sheer force and merit tion between your own name and the living tradition of the Catholic Faith in the Church of England respecting the Incarnation, which I can only compare, a was between the name of Augustine and the doctrine original sin, or the name of Athanasias and that of the tion Trinity. I am not as I trust, a flatterer, and I am not speaking of degree, but of kind when I venture to affirm so remarkof this great dogma and of its consequences had, in the Providence of God, devolved for our day and generation

THOUGH GLADSTONE in this way missed the great happiness, it is pleasant to reflect that in his old age, his early Tractarian fervour in a measure returned, and in his attitude to the Catholic Church to find him reechoing his words of 185I: "Ten, twenty, fifty years hence, will there be any other body in Western Christendom witnessing for fixed dogmatic truth.' That question is even now answered.

LIFE OF ST. TERESA

The Rev. J. J. Burke, C. S. P., who is perhaps best known to the public, apart from his sermons and retreats, as the editor for some years past of the Cath-olic World, has just given to the public one world, has just given to the public a remarkable work in "The Life, Rela-tions, Maxims and Foundations," written by the Saint herself, together with the Book of Foundations, of St. Teress of Jesus of the Order of Mount Carmel.

It is accompanied by maps and illustrations, reproduced from those of M. Hye Hoys, of Ghent, who travelled to the places here portrayed to give as exact as possible a verismilitude to them. They are no small addition to this handsome volume, with its excellent

paper and clear print.

The Introduction by the Rev. Walter Elliott, C. S. P., is not only worthy of the work, but worthy, also, of the admirable manner in which Father Burke has question in 1870. This letter contains the significant sentence that "while in England no very enlightened view is taken of justice to the Church of England, justice to the Roman Catholics appears, except by a very few, to be wholly forcharm of those old Castilian villages and towns where Carmel erected its nurseries of saints, its cases in the desert of the to make ourselves ready, and that we can world. The great Carmelite was, as, only do by some such course of study as father Elliot reminds us in the Introduction, a past mistress of literary skill, previous part of those remarks. Here, ROBERT ISAAC WILBERFORCE, though now practically forgotten, was for a a half centuries, and have reached The historical apologist discovers that generation one of the supremest in-fluences in the English Church. He fluences in the English Church. He was always more or less of a recluse, but from his great piety and extraordinary learning exercised a very real influence upon the spiritual and intellectual leaders or of the Establishment. He was the second of the four sons of William Wil-

ience, to snother, with the certainty that all have been tested and studied and pronounced upon by those most competent to judge. Impossible, there-fore, to lay down the book without profit in an intellectual, no less than in a re-ligious sense. For it is the study of one of the greatest minds that was ever lodged in a human frame, as well as of one of the most sublime souls that ever soared to the pinnacle of per-fection. It is of the interest human infection. It is of the intenests human in-terest for it portrays a character that in spite of its mystical holiness was in close touch with humanity. Father Burke has rendered a distinct service to his generation in the arduous work which has fallen to his share. It is safe to say that the volume will have number-less delighted readers to whom it only requires to become known to be appreciated. It gives a touch of additional interest to the work to learn that the saintly Father Hecker, *ho was in all things modern, and intensely active in things modern, and intensely active in his life, was an ardent admirer of the mis life, was an ardent admirer of the mystic of Carmel. No doubt it was partly through the inspiration that one of his gifted sons has undertaken to make St. Teresa better known and loved by his contemporaries. The work is published by the Columbus Press, New York ANNA T. SADLIER

SIR BERTRAM WINDLE ON THE STUDY OF THE CATHOLIC CHURCH

At the annual conference of the Catholic Young Men's Societies of Great Britain the well-known Catholic scholar upon whom King George recently be-stowed knighthood, delivered the following address:
"Without venturing into theological

subtleties," Sir Bertram said, "I suppose it is patent to all of us that besides that simple, vivid faith which God gives to some favored mortals whereby they fail to see or at least to be moved by those difficulties which loom large in less favored minds, there is another kind of faith—no less a gift of God—which wins its way to sure ground through morass and over mountain and captures the kingdom of heaven by violence. In these days of struggle and strife of evil literature, sown broadcast for all to read, it is probably true that the faith of 90 per cent. of those who have it must be the faith which has combated or can combat difficulties and engage with foes. Nor is this kind of really less strong or worthy of less merit than the other. In these days of religious doubts and constant attacks upon our faith, it is so it seems to be, religious to the bounder duty of everyone withis religion to study get a mastery at least of main details, and this not make, but for that over amongst whom he has to live. And first of all for his own sake, for the result ually and intellectually. Prevery person in this building way or another to earn living and, as one who has had to do so for a good many years, I am well aware that no method can fail to be other than tedious in the main. The journey as a whole is through dull, uninteresting, a whole is through duil, uninteresting, unimpressive country; the path winds upwards, jes, to the very end, and it is There are various things which enable one to tread it, if not with constant joy and one of them is the cultivation of an intellectual hobby. What I am going to suggest to you Catholic young men is that the most splendid hobby of an in-tellectual kind that any man can best ride, the most satisfying, the most continuing, is a study of some one of the many branches of study which are asso-ciated with our Church, her history, her teachings, her philosophy. The Catholic Church, viewed simply from its human side, is the greatest organization the world has ever seen or will ever see and, as such, she must obviously touc life at every conceivable point and come osophy, for example, the meeting place crown of all sciences and knowledge, and where can one find more fruitful pastures than in the writings of the Doctors of the Church and the Commentaries of later ages on the same. Or take history, and what is the history of the world during the past two thousand years but the history of the Church and its struggles with the temporal powers of all countries and of all those ages? If you are for political economy what a field of study in the great Encyclicals of the late Sovereign Pontiff in connection with modern social movements and prob-

quire to be told how many points of con-tact there are between religion and that subject. Then there are the subjects of archaeology and architecture, of art generally, with all of which the relationship of the Church is so intimate. There is the engrossing study of her liturgy; of her music; even of the folk-lore this handsome volume, with its excellent paper and clear print.

The Introduction by the Rev. Walter Elliott, C. S. P., is not only worthy of the work, but worthy, also, of the admirable manner in which Father Burke has performed the duty of editorship, and has given us, in her own words, the chief details of the career as well as the mental and religious experiences of that saint, who is one of the most gracious which has grown up around her. In a gaged in the serious and important task of building up his own faith. Then there is another aspect of the case. The Prince of the Apostles bids us to be 'ready always to satisfy everyone that most of the ancient universities were founded by Papal Bulls and that some of

"Or take science, and no one will re-

s able to produce at any rate the Ewelve Catholic Men of Science whose Twelve Catholic Men of Science whose biographies have just been published by the Catholic Truth Society, and when he has gone a little deeper in the matter he will find that he could multiply that twelve by twelve and yet not have exhausted all the Catholic names 'on Time's immortal bederoil worthy to be filled' as luminaries of science. Or the scientific apologist is told that Dar-winism has knocked the bottom out of that stout old craft, the ship of Peter, and he is able to show that the main fact which really seems to emerge from the welter of words and of theories in-cluded under the name of Darwinism, namely, the theory of transformism whether it be true or false, and a whether it be true or false, and at present it cannot be said to be definitey settled, is at least a theory which was suggested by St. Augustine, by St. Thomas Aquinas, by Suarez, by other churchmen long before it became a fash-ionable doctrine of science in these latter days. Again, there is a person who maintains that there really is no difference between the pre and the post-Reformation Church of England. It is an easy task for the young apologetic student to find his way out of that jungle for the path has been well trodden and 'blazed,' as explorers call it, blazed by a whole library of books dealing with that question. Yes; but there was a time when that path was not well trodden and the trees around it as yet were 'unblazed.' And as there are many jungles where path-making is required, so there is plenty of opportunity for students to make names for themselves by blazing their way through and leaving matters

plain for after-coming generations. I will once more quote an example of such a task well accomplished. I have well accomplished. I have alluded to it in a published paper, and if I now mention it sgain it is not because it is by any means the only thing of the kind which I could only thing of the kind which I could quote, but because it is a very striking instance and of special interest to me personally, since I plied the business of an austomist for a quarter of a century. The statement has often been made in print that the Popes at a certain period forbade the practice of human anatomy, and in so doing as far as was in their would be possible under such a prohibicarried out. This confess, often came under my notice, but, I must also confess, that I never took the trouble to look into it and ascertain what, if any, foundation the egend had. Obviously it did not affect me and I suppose I must have dismissed it from my mind as 'the usual lie.' At any rate the accusation continued to be made, and made publicly, and even the Bull quoted in which the condemnation was supposed to be contained. At last it occurred to that stalwart champion of our Church, Professor Walsh, of Ford-ham University, New York, to look into the matter, and what he discovered was this: During the Crusades, it was the commonest and most natural thing in the world for a Crusader to leave directions that, if he fell in the fray, his body should be brought home to be buried.

As anyone can see for himself, this must have been a very irksome obligation for the friends of the dead man to carry out. Ships were small and crowded, and it was impossible for every reason to take on board the mortal remains of a number of large, stalwart Crusaders, perhaps long defunct. So the survivors hit upon the horrid idea of cutting up the remains, boiling the flesh off the bones, and only taking home for burial the skeleton, which was comparatively easy of transport. It is not in accordance with our modern ideas of seemliness, but the Crusaders probably thought that it was the only possible way of carrying out the promises which they had made to their dead friends. At any rate, the Pope of the time disapproved of the whole thing, and he issued a Bull excommunicating those who were guilty of practices. He may have been in so doing, or he may not, but it s abundantly clear that in so doing he was no more forbidding the legitimate practice of anatomy than the common law that we must not poison our neigh-bor with opium prevents the medical man from giving a reasonable dose of that drug when he believes that it is in-dicated. Now here is one of the many accusations brought forward and rebe dealt with.

"I conclude, then, by saying that it is the duty of a Catholic layman who really loves and honors his religion to study loves and honors his religion to study its applogetics. It will be to his advantage in the way I have already mentioned, and I may add that he will not have studied it long before he comes to the conclusion that the statement which I quoted at the beginning at these remarks is true and that there is an answer to every difficulty. But over answer to every difficulty. But over and above all this he will also reap this advantage, that he will be in a position to answer the questions of non-Catholic questioners and to confute the mistakes so often made—in the most innocent manner in the world—by non-Catholics in the course of conversation."—Catholic Times.

Socialist Champion of Sisters of Charity

Charity

A few months ago the town of Roanne fn the Department of Loire, France, inaugurated an asylum for old, indigent people, and, of course, all the "personnel" of the establishment were lay. It seems that in a very short time the anarchy which prevailed in it became so great that its reorganization was indispensable. Not knowing what to do, the mayor requested the members of the administrative commission to give him administrative commission to give him the benefit of their personal opinion. Dr. Carrie, a Radical, who replied, first pronounced in favor of inviting Sisters of charity to replace the lay personnel. After him the Socialist citizen, Laux-crois, declared: "We can do nothing better than take the Sisters, and every one must know we vote unanimously for that measure." The fact is instructive at a moment when the government is calling on the administrative commissions of asylums, hospitals, etc., to sub stitute a lay personnel for Sisters of Charity. Wherever that measure has been taken the result has been unsatis-factory, and at the present moment there is a strong tendency to resist the pressure of the anti-religious public authorities.

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MR. GEO. WEGENAST,

FIVE-MINUTE SERMON

EIGHTH SUNDAY AFTER PENTE-COST

EXTRAVAGANCE

Brethren: Let me say a word to you this morning about the vice of extravagauce: for the gospel of this Sunday warns no, by implication, of wasting our Master's—that is, our Lord's goods; and everything we have, we have from His

This seems to be a wasteful age. Pernaps that is less a misfortune than if the age were penurious and thieving. But stop a moment; wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to somebody or other. Either you cheat your creditors, or you wrong your children, or you give your highbors a false impression of your financial ability.

Love of money is a great folly, to be sure. But did you ever know a finer specimen of a fool than the girl who earns a few dollars a week and haugs it all on her back and on her head in the shape of extravagant clothing? Indeed, I think a little money spent in becoming attire—a pretty hat, a nice, well-fitting dress—is well spent; that is all right, and is quite consistent with a little account at the savings—bank. But where is the sense of a working-girl putting on the airs of a princess all tricked out with jewels and satins and durs? Where is the sense of so squandering your money that when the time comes to get married you haven't got a cent to your name; or when sickness comes you must be taken care of like a pauper?

While on this head, I wish to say that

While on this head, I wish to say that While on this head, I wish to say that a girl who has lived at service, and married a working man, sometimes brings to his housekeeping the lavish extravagance of the rich man's house from which she has come. But, on the other hand, we know what excellent, neat, thrifty, and withal religious wives these citis generally make.

girls generally make.

But what is any extravagance compared to the beer-drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree! Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog-seller's till. Capital may be, sometimes doubtless is, unjust; but labor is notoriously unjust to itself. Come, my brethren, what gives capital its grip on the laboring class? Is it not that the men must work or starve?—that when wages are high the saloon-keeper gets what might be saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-room.

the bar-room.

Look at it again; when wages are lew, does the saloon-keeper complain of "depression in business?" By no means. The foolish workman levies just the same tax on his scanty as on his full earnings. He devotes to a harmful luxury what should meet the requirements of bare necessity. He robs his overworked body of nutritious food that he may drink his drugged beer. Hence his flabby face and trembling nerves; hence his slabby clothes, good enough for the saloon but not for Sunday Mass. Hence his ragged wife, and his yellow-faced and puny children. Brethren, of all the stewards of the and his yellow-faced and puny children. Brethren, of all the stewards of the Lord who will hear those words, "I accuse you of wastefulness of My goods," the tippling working-man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return to their senses they become fanatics in

their senses they become fanatics in their hatred of the saloon. Brethren, thrift is a natural virtue, common to Jew, Gentile, and Unitstant
But multitudes of men and women can
practice the supernatural virtues of
faise, hope and love only on condition
faise, hope and love onl nmon to Jew. Gentile, and Christian. pend, have provided for them a decent home. This is a condition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian virtues. We all know that a good home can be secured by

habits of saving.

But, you may ask, what about the extravagance of the rich? I answer: wait till next Sunday.

TEMPERANCE

A NATION WEAKENED BY

ALCOHOL

Paris, May 31.-In a telling article in La Revue, Deputy Joseph Reinach calls the public's attention to the national danger of the great increase in alcohol-ism. The chief cause which has changed France from one of the soberest to the ost alcoholic countries in the world

most alcoholic countries in the world, he considers to be the complete liberty in the sale of spirits here.

While America, he points out, has I licensed house to every 380 inhabitants, England 1 to 430, Sweden 1 to to 5,000, and Norway and Canada, 1 to every 9,000, France has 1 for every 82 inhabitants or 1 to every 25 to 30 inhabitants, or 1 to every 25 to 30

inhabitants, or 1 to every 25 to 30 adults.

To the appalling spread of alcoholism M. Reinach attributes the increase in the number of suicides, which has almost trebled in the last 50 years; madness, which in 30 years has nearly doubled; and tuberculosis, which now carries off 150 000 victims a year.

The enormous extension in crime is also proved, by the statistics of the

also proved, by the statistics of the Ministry of Justice, to be principally due to the drink curse. In 60 years the nation's consumption of alcohol is said to have increased nearly 6 times, the amount taxed, according to the last statistics, being equivalent to nearly 4,000,000 hectoliters of brandy.

M. Reinach points out that France is a country in which alcohol is taxed the

least. While America imposes a duty of \$60 a hectolitre and England \$98, the French excise claims only \$44.

He declares the most deadly enemy of the drunkard to be absinthe of which

of the world put together, and he re-calls that in 1903 the Academy of Medi-cine unanimously voted for a total sup-pression of all drinks composed of alco-hol and natural and artificial essences.

"Where is this unanimity now?' he asked in conclusion. "On one side sre the working classes—the backbone of the nation. On the other the big distillers and wine merchants, whose chief interest is to multiply licensed houses. On one side are those who die from alcohol. On the other those who live by it. A choice has to be made. The principal cause of the alcoholism which has raged for the last half century is not the slackness of the law in suppressing druskenness, nor the unrestricted sale of drink, nor the invasion of absinthe; it is the fear of the elector.

A STRONG ARGUMENT FOR TOTAL ABSTINENCE

Whatever their differences in other directions, social workers in Europe seem to be agreed on one point, namely, that one who is working to save victims of the drink habit, must, in order to be successful, be himself a total abstainer. Experience has shown that a moderate drinker can not work with advantage drinker can not work with advantage for the permanent uplift of drink victims. Total abstinence is the only safe ground for one who has been a drinker; and the only one who can inspire in a drinker the ambition to be absolutely free from the habit is one who is himself a total abstainer. The fact, conceded even by some who favor the restriction as against the abolition of the liquor traffic, is a strong argument in favor of total abstinence, on the principle stated by Paul: "Wherefore, if meat make my brother to offend, I will eat no fiesh while the world standeth, lest I make my brother to offend." (I lest I make my brother to offend." (I Cor. 8:13).—Life and Health.

HOW MUCH ALCOHOL MAY BE TAKEN DAILY?

TAKEN DAILY?

Professor Abel of Johns Hopkins University is quoted by the liquor papers as stating that a man may drink one and one-half ounces of whisky a day without damage. This would be at most three fourths of an ounce of alcohol. Dr. Arnold Lorand, a Carisbad physician, states that one or two tablespoonsful of whisky three times a day is a large quantity; which would be at most an ounce and a half of alcohol. Of course, what a physician regards as a large quantity cannot be taken without damage. But whether the quantity of alcohol and consequent damage be great or small at first with the man who can drink and let it alone, they both grow, or small at 182 with the man will can drink and let it alone, they both grow, the damage becoming such that the man cannot let it alone if he would. The only way to escape the damage is to avoid the cause.

THE MORTAL SIN OF DRINK

The following decisions as to mortal sins in connection with liquor which were laid down by Bishop O'Reilly, of Liverpool, about thirty years ago, we commend to the thoughtful considera-tion of those who look lightly upon the drink habit, and those who are given to speak of it as "a good man's failing,"

1. Whosever drinks deliberately to such an extent as to lose his reason com-Whosoever drinks deliberately to

mits a mortal sin.

2. Whosoever knows by past experience that when drunk he is accustomed to blasheme, or utter other improper language, or injure others about him, besides the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication.

3. Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness, remains in a continuous state of sin.

4. Whosoever entices or urges another to excess in drinking, whom he foresees will be intoxicated, commits a

5. Any seller of liquor who continues to supply to any individual that he knows will become intoxicated therewith commits a mortal sin, because he

deliberately co operates with the griev ous sin of another.

6. Whosoever is guilty of excess in needed for their support, commits a mortal sin against charity. In like manner, whoseever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commortal sin.-N. Y. Freeman's Journal.

What is Catholicism?

Right Rev. Mgr. Hugh Benson, son of the late Archbisbop of Canterbury, in a recent lecture delivered in the ballroom of the Hotel Astor, New York, before 1,500 people of various creeds, answered the question "What is Catholicism?" In the following manner: "It is that faith that has all the chief beliefs of all other religions. It is that religion that has been many times been pronounced as dead—by Luther three ceuturies ago and others before him. It is that faith that after being declared dead had been



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Then I heard of "Fruit-a-tives" and decided to try them, and I am thankful to say that this remedy cured me completely.

To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This

wish to say—"Try Fruit-a-tives". This medicine cured me when every other treatment failed, and I believe it is a perfect cure for this dreadful disease—Hay Fever ITRS. HENRY KEMP. The real cause of Hay Fever is poisoned blood, due to the faulty action of the bowels, kidneys and skin. "Fruit-a-tives" cleans the blood by regulating bowels, kidneys and skin—and thus relieves the excessive strain on the nervous system. Try "Fruit-a-times"

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entombed, so to speak, and a heavy stone rolled up to the cutrance and a contin-gent of guards stationed on the outside gene of guards stationed on the outside to watch, fearing that its disciples might come and open the way. It is that faith alone, that although all these things have been done, time and time again, that has always risen and stands to-day as the largest institution in the

Great For Rreakfast !

Give them Kellogg's Toasted Corn Flakes every morning for breakfast. They're sure to like it, and find it nour-ishing as well as flavorfal.

ANTI-CLERICALISM

WRITER IN AN ENGLISH CATHO-LIC PAPER SUGGESTS COMMIS-SION TO ENQUIRE INTO CAUSES

The following interesting article, written by one of its regular contributors, appears in The Catholic Herald, of Manchester, England, June 8, 1912: Some people have recently en avored to find the root of Modernism

in certain of Newman's writings. The suggestion is, I believe, entirely unjustifiable; but then, as St. Augustine is often referred to as the real inspirer of the Calvinistic doctrine of Predestination, we must not wonder that the work of such a pioneer as Newman has had its opponents and its traducers.

"The abuse of a thing, however, is no

argument against its proper value. Even the Scriptures have been made the foundation of an untold number of heresies. The abuse of scholastic philosoph was no argument against its use. The abuse of learning is no argument against ultimately towards paganism, was not allowed by the best minds in the Catho-lic Church to obscure its value even as

a weapon for the establishment of truth.

"Liberty is not license; and so the advocates of political liberty and those who, from time to time, protest, and feel bound to protest, against all misuse of authority, do not require to go outside the four corners of Catholic history to the four corners of Catholic history to find the fullest justification of their

"I must here dismiss any further con was called the Liberal Catholic movement and his efforts to secure for the laity a proper place in Catholic affairs, with the remark that those who think to was wrong in his aim to preserve the proper balance between the lay element and the ecclesiastical element in Catholic matters cannot be impartial student of the history of the Catholic Church. "When the Church was all-powerful, and when all Europe was Catholic.

WHEN "KINGS WERE MONKS AND MONK WERE KINGS,"

the age had evils of its own to combat and these ultimately proved destructive and the religious revolution of the sixteenth century was the outcome.
"Nor is it from reading Catholic

history alone that impartial deductions may be made on these matters. If we go back to the time of the Jewish kingdom it will be found that the evils most denounced by Christ Himself were evils heaped upon the people by the tyranny of the theocracy under which they

"Religion was made a burden and a yoke, and one of the chief works of the New Dispensation was to break that oke and lift that burden from the necks

of the people.
"The Law that had become intolerable, the practices, the penalties, the burdens, the exactions of priest and Levite, had become the most veritable of tyrannies; the 'whited sepulchres' not only wore broad phylacteries but they devoured the substance of the poor.'
Now that which happened under the
Old Law can easily grow and develop
even under the New Law, which was in-

even under the New Law, which was in-tended utterly to prevent it.
"If we go into Russia to day where we find the Church and State so intertwined that they can hardly be separated in thought let alone in practice, we shall see a state of affairs that is as deplor-able as that which existed amongst the

have at times startled and even terrified the whole world. The savagery which has been imported into the varwhich has been imported into the various struggles that have gone on in that country is almost without parallel.

And even now we find education a thing almost unknown; superstition largely prevailing amongst the people there; the clergy held in disesteem; and no one would venture to say for a moment

that the political, moral, or social condition of Russia does not present a very lamentable picture and is not a very strong indictment of those both seculars and ecclesiastics, who have been so long responsible for its government.

"Now Catholic Christianity is the one form of religion less liable than any other to prompte the development of

other to promote the development of these evils. Laying aside the short-comings of individuals and the defects and sins of human nature, the more closely we study the principles of the Catholic Church, the clearer does it become how thoroughly she aims at protecting the rights, the liberties, and

They are principles to profess which every Catholic may well be proud. The Church in her legislation has previded against every conceivable evil. She has made laws that, if properly enforced, would produce an almost perfec state of society. But

THE HUMAN ELEMENT exists in the Catholic Church as in exists in the Catholic Church as in other Churches and in other institutions, and the Catholic human being is just like other human beings. Whatever his position, whatever his circumstances, he is liable to be assailed by the temptations, which attack other men, pagan or Christian. The commandments are for Catholics as well as for non-Catholics, which proves that Catholic human process that which proves that Catholic human nature is the universal human nature.

"True liberty, we know, means obedience to rightful authority, but RIGHTFUL AUTHORITY DOES NOT MEAN

ABUSE OF AUTHORITY in its own domain, nor does it mean the exercise of authority outside that domain. If the Catholic Church is to or, rather, must accommodate them selves to and work in harmony with democratic methods in secular affairs. "To that end the rights of the Cath-

olic laity should be jealously guarded, not merely by the laity themselves, but by ecclesiastical authority; for sooner or later, if one class invades the rights of another, the injustice will make itself manifest, the intrusion will be resented. the tyranny will provoke retaliation, and in a conflict of this kind not only

will liberty suffer, but religion also.

"Religion and Liberty are twin brethren. Free, not forced acquiescence is meritorious. To compel men to believe or obey at the point of the bayonet is to deprive their belief, or their obedience, of all value. It is to drive their spirit of unbelief and the spirit of

REBELLION BENEATH THE SURFACE and sooner or later, that which exists beneath will manifest itself above ground, and a catastrophe will ensue. *If there is one lesson more than another that every Catholic, clerical and lay, may fairly draw from the history of the Catholic Church, and the history of society, it is that if scientists, for

stance, should fit impinge upon the realm of theology, so too must theolo-gians be extremely careful not to impinge upon the realm of pure science; that if secular authority should show due respect for religion and confine it-self within its own proper sphere, so also should ecclesisatical affairs with-in the Church potent and respected, follow the same golden rule.

THE SPHERE OF THE STATE AND THE

are in the main, separate and distinct. There is need for conflict any more than there is need for conflict between theology and science. And if this be true of Church and State, it is equally true secular and ecclesiastical affairs within the Church itself.

"And in this respect the modern development of 'the free Church in the free State' has its special dangers for lay Catholic liberty not less grave than those which were to be found where the State and the Church were both Catho-

"If ecclesiastical authority is to be revered, esteemed, honored, and obeyed,

meet on terms of equality.

"When the ecclesiastic comes upon the political platform, for instance, he speaks and acts merely as a citizen, and spears and acts merely as a citized, and this principle was very clearly laid down not long ago in an address by the present Archbishop of Tuan to an ecclesiastical gathering at Maynooth.

"One great danger of the present day, and one which will always be present in Catholic affairs, is the liability of ecclesiastical authority to intervene in secular matters with the same dogmatism, which it exercises in its own special domain. No one saw this more clearly than Newman, and no one worked to avert the danger more earnest

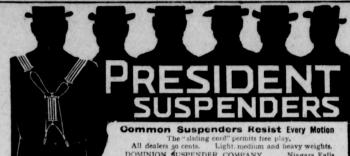
"In view of the coming self-govern-ment for the Catholic nation of Ireland, ite is of supreme importance that this grave question should be thoroughly considered by Catholic authority. A commission of Catholic laymen and Catholic ecclesisatics, or of Catholic laymen alone, or of Catholic ecclesisation of the control of t tics alone, that would study impartially and make an impartial report upon

THE RISE AND THE CAUSES OF ANTI-CLERI-

in many Catholic countries would ren der an enormous service to the Church.
"One has often wondered when investigations into so many matters, some of greater and some of lesser importance, are being pursue, how it is, or why it is, that the Church authorities have never appointed a commission to enquire into the report upon the causes of the anti-clerical spirit rising amongst Catholic peoples and assuming an almost diabolical form. "Why does this spirit arise where

the Church has been practically su preme, and why is the phenomenon en-tirely absent in mixed communities where the criticism and even the hos tility of non-Catholics are brought to bear apon Catholic matters, and especially upon Catholic ecclesiastics and upon the exercise of ecclesiastic authority?

'The evils that too often arise in en-



not see that that significance has been properly appreciated by those to whom

it should give ground for thought.

"As a Catholic and an Ultramontane, and even a Clerical by sympathy and training and conviction. I would urge npon those, who have influence in Catholic affairs, and who have a responsibility for the proper exercise of the ity for the proper exercise of the authority which is in their posses-sion, to give some consideration to

these points.
"Whether they do so or not, I think no one will deny that ANTI-CLERICALISM IS A MOST AWFUL

EVIL. that its results have been disastrous to the Church in many Catholic countries, and its spread amongst peoples and governments is one of the greatest mis-tortunes from which the Catholic Church

suffers to-day.
" Surely, therefore. AN IMPERIAL INVESTIGATION

into its causes, and a plain and straight-forward statement on the subject, would be one of the greatest services that could be rendered to Catholic progress. "The Council of Trent met as a great

ecclesiastical gathering for the purpose ecclesiastical gathering for the purpose of reforming its own members and the clerical order generally. There was great opposition to the meeting of the Council and much difficulty in enforcing to decrees because of the hostility of many of the clergy, higher and lower, to the much needed reforming programme which it put forth.

"The Council met to study the evils which it had to combat, to investigate the disorders which it desired to remedy Of course, it also met to decide and re affirm certain points of doctrine. There is no question of doctrine to be considered to-day, but

A STUDY OF ANTI-CLERICALISM BY THI CLERGY THEMSELVES,

or by the best minds among them, would not unlikely have the result of removing some, at least, of the causes that give it

some, at least, of the causes that give it strength and virulence. "In this connection one might ask was 'Liberal Catholicism' the outcome of retrograde Catholicism? Was the move-ment against ecclesiastical authority a result of the undue exercise or abuse of that authority? And is anti-clericalis that authority? And is anti-ciericalism the outcome of an unenlightened ciericalism, creating enmity for itself by interference in matters outside its province, and by the attempt to keep Catholics in leading strings, and to deny them in secular matters a liberty which their reason and their manhood alike demand? Who shall say?

"Anyhow the question surely deserves the closest consideration?"

MISSIONARIES TO THE LATINS, PLEASE READ

The following is from the Pittsburgh

eader:
"Henry Clay Ide, our minister to Spain," said a Washington official, "gets on well in Madrid because he has a great affection for the Spanish

"Mr. Ide, while no champion of the bull-fight, hates to hear the Spaniards abused for cruelty on this head.

abused for crueity on this need.
"He tells an anecdote of a Spaniard travelling from San Sebastian to Biarritz in a first-class compartment with an American. the American said. 'But I can't under-

stand how a nation that produced Valasquez and Valdes can stomach the savage cruelty of the bull-fight.
"The Spaniard rolled his black eyes at this, inhaled a great cloud of smoke,

and said:
"'You have in America a number of cruelty societies for the prevention of cruelty to children, I believe?"

"'And they do good work?'
"'Oh, splendid work!'
Now the Spaniard showed his white

eeth in a smile.

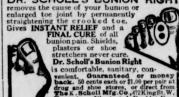
"Well, senor, such societies would

be useless in my country,' he said.

'The man who would lift his hand against a little child has not been born in Spain.'"

There are other kinds of devilry too, which are popular in North Ameri ca, which are hardly known in Spain.— Antigonish Casket.

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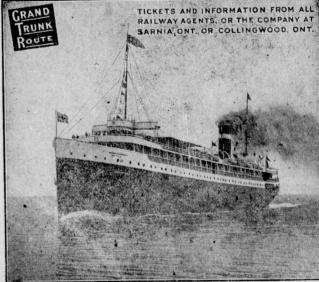
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CHATS WITH YOUNG MEN

TO THE GRADUATE Never before was the opportunity of Never before was the opportunity of the educated man so great as to-day. Never before was there such a demand for the trained man, the man who can do a thing superbly well. At the door of every vocation is a sign out, "Wanted— a man." No matter how many millions are out of employment, the whole world is hunting for a man who can do things; a trained thinker who can do whatever trained thinker who can do whatever dertakes a little better than it ha

ever before been done. Everywhere it is the educated man, the man whose astural ability has been enlarged, en hanced one hundredfold by superior training, that is wanted.

On all sides we see men with small minds but who are well educated, pushminds but who are well educated, pushing ahead of those who have greater capabilities, but who are only half educated. A one-talent man, superbly trained, often gets the place when a man with many untrained or half trained talents loses it. Never was ignorance placed at such a disadvantage as to-day.

placed at such a disadvantage as to day.
While the opportunities awaiting the
educated man, the college graduate, on
his entrance into practical life were
never before so great and so numerous
as to-day, so also the dangers and temptations which beset him were never before so great, so numerous, so insidious.
These is nothing else perhaps, which

There is nothing else, perhaps, which the graduate needs to be cautioned against more than the money madness which has seized the American people, which has seized the American people, for nothing else is more fatal to the development of the higher, finer instincts and nobler desires.

Wealth with us multiplies a man's

power so tremendously that everything gravitates toward it. A man's genius, gravitates toward it. A man's gentus, art, what he stands for, is measured largely by how many dollars it will bring. How much can I get for my picture?'
How much royalty for my book?'
How much can I get out of my specialty, my profession, my business?
"How can I make the most money?"
or "How can I get rich?" is the great interrogation of the century. How will

he graduate answer it ? dollar stands out so strongly in all the undertakings of life that the ideal is often lowered or lost, the artistic suffers, the soul's wings are weighted tic suffers, the sour's wings are weighted down with gold. The commercial spirit tends to drag everything down to its dead, sordid level. It is the subtle menace which threatens to poison the graduate's ambition. Whichever way ou turn, the dollar-mark will swing nearly everybody worships in some form or other, will tempt you on every hand. Never before was such pressure

brought to bear on the graduate to sell his brains, to coin his ability into dollars, to prostitute his education, as to day. The commercial prizes held up to him are The commercial prizes held up to him are so dazzling, so astounding, that it takes a strong, vigorous character to resist their temptation, even when the call in one to do something which bears little relation to money-making speaks very loudly.

The song of the money siren to-day is The song of the money siren to-day is so persistent, so entrancing, so overwhelming that it often drowns the still small voice which bids one follow the call that runs in his blood, that is indicated in the very structure of his

Tens of thousands of young people just out of school and college are now standing tiptoe on the threshold of active life, with high ideals and gloriactive life, with high Ideals and glorious visions, full of hope and big with promise, but many of them will very quickly catch the money contagion; the fatal germ will spread through their ambiguations. whole natures, inoculating their ambition with its vicious virus, and, after a few years, their fair college vision will fade, their yearnings for something higher will gradually die and be resced by material, sordid, selfish ideals.

The most unfortunate day in a youths career is that one on which his ideals begin to grow dim and his high standards begin to drop; that day on which is born in him the selfish, money-making germ, which so often warps and wrenches

orbit.
You will need to be constantly on your guard to resist the attack of this germ. guard to resist the attack of this germ.

After you graduate and go out into the world, powerful influences will be operative in your life, tending to deteriorate your standards, lower your ideals, and

encoarsen you generally.

When you plunge into the swim of things, you will be constantly thrown into contact with those of lower ideals, who are actuated only by sordid, selfish aims. Then dies the man in you, unless you are made of superior stuff.

What a contrast that high and noble thing which the college diploma stands for presents to that which many owners of the diploms stand for a quarter of a century later! It is often difficult to recognize any relationship between the

American-Indian graduates, who are so transformed by the inspiring, uplifting influences of the schools and colleges which are educating them that they are which are educating them that they are scarcely recognizable by their own tribes when they return home, very quickly begin to change under the deteriorating influences operating upon them when they leave college. They soon begin to shed their polish, their fine manners, their improved language; and greened shed their polish, their fine manners, their improved language; and general culture; the Indian blanket replaces their modern dress, and they gradually drift back into their former barbarism.

They become Indians again. The influences that will surround you when you leave college will be as potent to drag you down as those that cause the young Indian to revert to barbarism. The shock you will receive in dropping from the atmosphere of high ideals and beautiful promise in which you have lived for four years to that of a very practical, cold, sordid materiality will be a cover task to your character. The influences that will surround you a severe test to your character, your

manhood.

But the graduate whose training, whose education counts for anything ought to be able to resist the shock, to withstand all temptations.

neire of character-s gentleman. a millionaire of character—a gentieman.

Whatever degrees you carry from school or college, whatever distinction you may acquire in your career, no title will ever mean quite so much, will ever be quite so noble, as that of a gentle-

man.

"A keen and sure sense of honor,"
says President Eliot, of Harvard University, " is the finest result of college
life." The graduate who has not acquired this keen and sure sense of honor, this thing that stamps the gentleman, misses the best thing that a college

education can impart.
Great advantages bring great responsibilities. You cannot divorce them.
A liberal education greatly increases a A liberal education greatly increases a man's obligations. There is coupled with it a responsibility which you can not shrink without paying the penalty in a shriveled soul; a stunted mentality, a warped conscience, and a narrowed field of usefulness. It is more of a discount of the contract of the co neld of usefulness. It is more of a dis-grace for a college graduate to grovel, to stoop to mean, low practises, than for a man who has not had a liberal educa-tion. The educated man has gotten a glimpse of power, of grander things, and he is expected to look up, not down, to aspire, not to gravel.

he is expected to look up, not down, to aspire, not to grovel.

We can not help feeling that it is worse for a man to go wring who has had all the benefits of a liberal education, than it is for one who has not had glimpses of higher things, who has not had similar advantages, because wheremuch is given, much is expected. The world has a right to expect that whereever there is an educated man people stould be able to say of him as Lincoln said of Walt Writman. "There goes a man."

We have a right to expect that the college graduate will be a man, a real man. It is a great toing to say of one man. It is a great tring to say of one—
in fact there is nothing higher that can
be said—that he is a real man.
The world has a right to expect that

The world has a light to televish the graduate, having once faced the light and felt its power, will not turn his back on it; that he will not disgrace his alma mater which has given him his superior chance in life and opened wide for him the door of opportunity. It has a right to expect that a man who has learned how to use skilfully the tools of life, will be an artist and not an artisan; that he will not stop growing. Society has a right to look to the collegian to be a refining, uplifting force in his com-munity, an inspiration to those who have munity, an inspiration to those who have not had his price ess chance; it is justified in expecting that he will raise the standard of intelligence in his community; that he will illustrate in his personality, his finer culture, the possible glory of lite. It has a right to expect that he will not be a victim of the narrowing, cramping influence of avarice; that he will not be a slave of the dollar or stoop to agreedy, grasping career; that he will be free from the sordidness which often characterizes the rich ignoramus.

I you have fine ability and have been given superior opportunities, it simply

given superior opportunities, it simply means that you have a great commission to do something out of the ordinary for your fellows; a special message for your

If the torch of learning has been put into your hand, its significance is that you should light up the way for the less you should fortugate.

If you have received a message which If you have received a message which carries freedom for people enslaved by ignorance and bigotry, you have no right to suppress it. Your education means an increased obligation to live your life up to the level of your superior opportunity. Your duty is to deliver your message to the world with all the maniferers vigor, and character you possess.

ess, vigor, and character you possess. What shall we think of a man who has been endowed with godlike gifts, who has had the inestimable advantage of a has had the inestination, who has ability to ameliorate the hard conditions of his fellows, to help to emancipate them from ignorance and drudgery; what from ignorance and drudgery; what shall we think of this man, so divinely endowed, so superbly equipped, who, instead of using his education to lift his fellow men, uses it to demoralize, to drag them down; who eap poys his talents in the book he writes, in the picture he paints, in his business, whatever it may be to give the down of the down of the cause some other firm offers 50 cents a week more, and off he starts all over be, to mislead, to demoralize, to de-

into port? We imprison the burglar for breaking into our houses and stealing, but what shall we do with the educated rascal who uses his trained mind and all his gitts to roin the very people who

his gitts to roin the very people who look up to him as a guide?

"The greatest thing you can do is to be what you ought to be."

A great man has said that no man will be content to live a half life when he has once discovered it is a half life, because the other half, the higher half. has once discovered it is a half life, because the other half, the higher half, will haunt him. Your superior training has given you a glimpse of the higher life. Never lose sight of your college life. Never lose sight of your college vision. Do not permit yourself to be influenced by the maxims of a low, sordid dence, which will be dinned into your ears wherever you go. Regard the very suggestion that you coin your education, your high ideals into dollars; that you your high ideals into dollars; that your lower your standards, prostitute your education by the practise of low-down, sordid methods, as an insult.

Say to yourself, "If the highest thing in me will not bring success, surely the lowest, the worst, can not."

Tae graduate should show the world that he has something in him too sacred to be tampered with, something marked "not for sale," a sacred something that "not for sale," a sacred something that bribery cannot touch, that influence can not buy. You should so conduct your-self that every one will see that there is something in you that would repet as an insult the very suggestion that you could be bought or bribed, or influenced to stoop to sayshing low or question. to stoop to snything low or question-

The college man who is cursed with commonness, who gropes along in medio-crity, who lives a shiftless, selfish life, and does not lift up his head and show

You have not learned the best lesson The college man ought to be able to do something better, something higher than merely to put money in his purse. Money-making can not compare with man-making. There is something infinitely better than a millionaire of money, and that is a millionaire of brains,

of culture, of helpfulness to one's fellows, suffocated, strangled, in the everlasting soramble for the dollar. Put beauty into your life, do not let your esthetic faculties, your aspiring instincts, be atrophied in your efforts to make a living. Do not, as thousands of graduates do, sacrifice your social instincts, your friendships, your good name, for power

or position.
Whether you make money or lose it, never sell your divine heritage, your good name, for a mess of pottage. Whatever you do, be larger than your vocation; never let it be said of you that you succeeded in your vocation, but failed as a man.

When William Story, the sculptor, was asked to make a speech at the unveiling of his great statue of George Peabody, in London, he simply pointed to the statue and said, "That is my speech."

So conduct represent the sculptor,

So conduct yourself that your ife shall need no eulogy in words. Let it be its own eulogy, let your success tell to the world the story of a noble career However much money you may accum late, carry your greatest wealth with you, in a clean record, an unsullied re-putation. Then you will not need houses

a rich life. Never before did an opportunity to render, such great service to mankind confront the graduate as confronts you to-day. What will you do with it? to-day. What will -O. S. Marden in S

OUR BOYS AND GIRLS

CHOOSING OFFICE BOYS

George Sexton, who has charge of two hundred boys in a big department store, loves to talk about boys. "Boys are not a necessary evil at this establishment," he said. "They are the material out of which men are to be made."
"Here do you choose your cash boys.

"How do you choose your cash boys,
Mr. Sexton?" I saked.
"My first question is, 'Where is the
boy? You see it all depends upon the
boy himself. You can judge the boy
better from himsenson his response. better from his appearance, his manner, his dress, and the way he comes into an office than from any description of him. Character shows forth in little things you can't hide it. I take boys by what you can't hide it. I take boys by what you might almost term first impressions. I have 'sized a boy up' before he asks me for a place. The removal or non-re-moval of the hat on entering the office, the respectful and self-respecting way in which a boy addresses me, the way in which he meets my look and questions, all give me an idea of his bringing up, and the 'stuff' that is in him. As to sppearance, I lock at once for these things; polished shoes, clean clothes and clean face. hands and finger nails. Good clothes are not requisites. A boy's clothes may be ragged, his shoes may have holes in them, yet his appearance may still give evidence of a desire to be neat. I will not employ a cigarette smoker if I know it. As for reference, a boy's teacher is the best reference he can have. The recommendation which a good boy in our employ gives a boy ap-

good boy in our employ gives a boy applying for a position always receives marked consideration.

"Good cash boys don't stay cash boys long. Some lads who came here as cash boys a few years ago are now junior salesmen. Others have good positions throughout the house.

" A cash boy's first advance is to stock boy, office boy, or cadet. A stock boy attends to the boy work in whatever stock he is in. A cadet is a general utility boy. An office boy works around some one of the offices of the house. We promote according to merit, length of ervice, or both combined. Wherever possible, we try to give our oldest em-ployees the preference, but if one boy who has not been here as long as another who has not been here as long as another shows greater fitness for a vacancy in justice to the house and the boy he gets it. A cash boy here gets \$2.50 a week; when he has been here three months, \$3; or, if he has shown marked ability, \$3.50.

"The great trouble with the American be described by the described here is the described by the has

The livelest are generally the best workers. The boy who lotters when sent on a message, the boy who sneaks around the house avoiding work and the boy who is always late are the boys who lose positions."—The Tablet.

A BOY WHO BECAME FAMOUS A boy only six years old was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, conorumbling ruins, frowning casties, convents hid away among the crags, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fatbomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at as monastery, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit organ he had ever seen, and his face lit up with delight and every motion and attitude of his figure expressed a wonderful reverence

derful reverence.

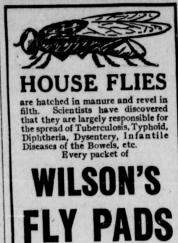
"Father," said the boy, "let me play."

Well pleased, the father complied.

Then Wolfgang hastily pushed aside the stool, and when his father had filled the bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great proporty age. organ seemed some great uncouth creature roaring for very joy at the caresses of the marvelous child.

The monks, eating their supper in the refectory heard it, and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened, some crossed themselves, till the prior rose up and hastened into the chapel. The others followed; but when they locked up into the organist to be seen, though the deep tones still massed themselves in new harmonies and made the stone arches thrill with their power.

"It is a mirsole," said one. The monks, eating their supper in the



above with his little hands, gathering handsful of those wonderful chords as if they were violets and finging them into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore on which they broke; and then a whispering ripple of faintest melody lingered a noment in the air, like the last murmur of the wind harp, and all was still. The boy was Johann Wolfgang Mozart.

of sticky paper.

Church Progress. THE GIRL WHO WORKS God bless the girl who works. She is not too proud to earn her own living, nor to be caught at her daily task. She smiles at you from behind the desk, counter or printer's case. There is a sweet memory of her in everything she touches. She is like a brave mountaintouches. She is like a brave mountain-eer, already far up the precipic—climb-ing, struggling, rejoicing. The sight is an inspiration. It is an honor to know this girl and be worthy of her esteem. Litt your hat to her, young man, as she passes by. She is a queen in the realm of womanhood. She is a princess among the toilers. Her hands may be staine by dish-washing, sweeping, printer's ink or factory grease. But they are honest hands. They stay misfortune from the home; they support the invalid loved ones maybe; they are moving, potent shields that protect the girl who works.

THE WAY TO WIN One of the hardest and yet one of the most useful lessons we can ever learn, is to smile and wait after we have done our level best. It is a finely-trained mind that can struggle with energy and mind that can struggle with energy and cheerfulness towards the goal which he cannot see. But he is not a great philosopher who has not learned the secret of smiling and waiting. A great many people can smile at difficulties who cannot wait, who lack patience; but the has that tendency of purpose which never turns back, will surely win. The proper time for proving oneself cheerful is when everything seems to go against us.-Catholic Telegraph.

KARMA AND MATRIMONY

The learned editor of the Bombay Examiner is face to face with religious and conditions of which we of the far West have little realization or compre-

And it is admirable how this maste of controversy deals with the various questions and arguments that are placed before him.

The battle of the Church throughout But the be, to mislead, to demoranze, to de-bauch; who uses his light as a decoy to lare his fellows on the rocks and reefs, instead of as a beacon to guide them

week more, and off he starts all over again in a new house, whose ways and business he must learn.

"We like boyish boys — full of fun.

"We like boyish boys — full of fun.

"We like boyish boys — full of fun.

union of soul and by divine decree, is not dissolved even by death.

An intelligent Hindu, a Brahman, writes an interesting letter to our distant contemporary laying this Hindu marriage doctrine before it, and asking how can the Catholic Church permit the

now can the Catholic Church permit the re-marriage of a widow. We produce the letter and Father Hull's answer: Sir: I am a diligent reader of The

Examiner, which you so kindly send me every week. I am not a Christian, but a Hindu, a Brahman. * * *

In your issue of the 21st February there is an article on the 'Matrimonial State.' Now, there is much in this article which is profound truth from one cle which is profound truth from our point of view also. We Hindus recog-nize the sacred character of matrimony as much as, and perhaps far more than you Catholics do. We also hold that matrimony is not merely a business association; it is a union of heart and soul effected—not only 'by love,' as the ciation; it is a union of heart and soul effected'—not only 'by love,' as the author put its, but also by a divine decree which in our technical language we call Karma (a thing terribly misunderstood not only by you, as I see from your writings, but by most outsiders and even by most Hindus who have received only a Western education).

Now, my question is this: why is it that your Church—which so rightly and consistently refuses to recognize or countenance any such thing as a dissolucountenance any such thing as a dissolu-tion of marriage or divorce—permits the re-marriage of a widow? Does the spiritual relation of love cease to exist when the husband dies? Surely you cannot consistently preach this idea, believing as you do that the soul out-lives the body.—Yours, etc.

(Signed. COMMENT ON THE FOREGOING LETTER

As regards second marriage after the death of one party, Christianity leaves room for the sentiment which causes some to remain unmarried after the death of their first partner, but also allows a second marriage without casting any stigms on it. Marriage we conceive as an institution designed for this earthly life only, having for the object.

tion of a family by the propagation of the race. We do not admit anything like 'karma" mentioned by our correspondent. In our essay on Love we mentioned and repudiated the theory of twin souls, or the creation of souls in pairs inherently made for union with each other. We repudiated anything like fatalism in love; that is to say, the idea that heppiness is bound of souls in pairs inherently made for union with each other. We repudiated anything like fatalism in love; that is to say, the idea that happiness is bound up with the union of two such individuals, while any unions except between such individuals, are a contravention of deatiny or of the laws of nature. Marriage, therefore, we hold to be undetermined by any fate or destiny, and to be a matter of free choice—the conditions for success being that the two persons suit each other in temperament and character, so as to be happy together; and love is simply an outgrowth of this suitability. We do not attach much importance to instinctive or passionate love, but lay the most stress on the spiritual love tinged with emotion, which is the more substantial and lasting thing. As regards the life after the grave, Christ Our Lord once had a case proposed to Him. A man marries seven wives in succession. Which of them will count as his wife after the resurrection? The case is a fancy one, of course, but the answer was clear. "After the resurrection there is neither marriage nor giving in marriage, for they are as the angels in heaven." This means that marriage is essentially a provision for the earthly life; and its object is achieved and ceases at death. In a future life the principal and all-absorbing love of the soul will be the love of God the infinite good; and all creatures will be loved in him, and only in him, and in the same ratio in which God himself loves each one. It will be purely spiritual state without sex or passion. The love of creatures will, as far as we can imagine, love its diosynorasies of sentimens and emotion. That there will be some special relation of love between the way been appealed.

ment and emotion. That there will be some special relation of love between those who have been specially related in this life we can easily assume; but all such love will be freed from its exall such love will be freed from its exclusiveness and other earthly limitatious, so that the love of a first wife and
of a second wife will not spoil each
other. There is not much room for
arguing the question. The concrete
view will depend upon the root assumptions on which it is based. Those who
hold the "karma" view will naturally
differ in their conclusions from those
who reject that view. If the matter who reject that view. If the matter were to be treated controversially, we should say that the one who rejects "fatalism" in love has the position of vantage, as the burden of proof lies on

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COLUMBUS

Never since the day when the intrepid Columbus shone in all the glory of the pageantry of the courts of Castile and Leon, riding at his king's bridle, and rewarded by an escutcheon which combined with the four anchors of his own cost of arms the castle and lion of his sovereigns, did the discoverer of Amersovereigns, did the discoverer of America receive such true homage as at the unveiling of the \$100,000 monument erected to his memory in Washington by his Kuights in America.

Fourteen hundred and ninety two was only a lustrous hour presaging a day filled with storm and strife engendered by insubordination and ingratitude, prompted by the envy of such little cow ards as a Roldau or Bobadilla, but nineteen hundred and twelve is not only the realization of immortal fame for Columbus, but is a certain promise that the name of the one great admiral will forever and forever sail on over unruffled and silvery seas.

There is no more controversy about the high purposes, the undaunted daring, the wonderful patience, the peerless perseverance, the soulful devotion of Columbus, no more than there is question of the illimitable wealth of this fruitful half world that he added to geography. There is no illustrious leader whose work was at the same time most difficult and so much his own as most difficult and so much his own as that of the gentle and powerful Columbus. Other leaders owed much to their aides; he, next to nothing. Other great ones had much of the accident about their fame; his was all his own design, accentuated as his by opposition most cruel and wanton. His life was like the ocean upon which hurricanes tossed his Santa Maria, but his fame sits enthrough above the monarchs whose bethroned above the monarchs whose be-jeweled worth lies in that they sold their jewels to fit his expedition. It was the touch of Columbus that made his sovereigns famous. And so while other great intellects did something other great intellects did something along an ordinary line, or great warriors trod on beaten paths, Christopher Columbus shaped his course through unknown seas and followed in no man's wake. His grandeur shines with no borrowed light: his power was the next thing to creative, for while God made these giant lands of ours, Columbus embellished them with the beauties of Christian civilization.



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WINNIPEG MONTREAL

President Taft gave gracious expression to the unique power of Columbus; while Judge Victor Dowling interpreted the meaning of the day devoted to our greatest and our Catholic discoverer. The learned and elequent jurist drew a fine moral from, the experience of the subject of his oratory, and exhorted his auditors to face the problems of the ship of state with the same staunch principles and inflexible purposes that sustained Columbus in his hours of peril and stress.

Twenty-one guns were fired at the unveiling of the monument, a tribute heretofore given only to a nation's ruler or executive, and which was as rare as the procession itself—second only to the inaugural parades of our presidents.

The Knights of Columbus deserve

well of the nation in thus signalizing the Catholicity which was the philos-ophy of the greatness of their avowed

Long live the Knights of Columbus Long live the Knights of Columbus and may the days be short until we hall St. Christopher with the same emotion that thrilled him as he sighted our shores. Then will the Knights have a double crown—even as Columbus in his day was ruled by joint crowns—the joy of having a national holiday in the state, besides the glory of having manifested desire which will encourage Roman authorities to discuss again with avidity the titles of Columbus to his avidity the titles of Columbus to his aureola.—Catholic Union and Times.

ALMOST QUIXOTIC

In a letter to the Catholic Herald In a letter to the Catholic Herald (England) a gentleman who has lived many years in Belgium tells about religious toleration in that Catholic country. Here are some of the facts he gives:

"The Catholic Government of this Catholic country is almost Quixotic in its practice of toleration. Every minister of every religion is paid but the

ter of every religion is paid by the State, and because they are or may be-come married men, the Protestant pastor and Jewish rabbi receive hearly double the salary of the Catholic priest, and i they happen to be foreigners, get a sub-stantial allowance for house-rent into the bargain.' Then as the education and the religi

ous difficulty "connected therewith, this is now it is dealt with by the Catholic

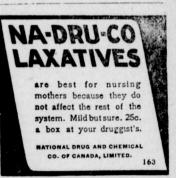
Government of Catholic Belgium:
"Education is denominational in the
best and fullest sense. Schools are provided and supported out of public funds for every denomination. When in any certain area a demand for a school is made by a stated number of parents— we believe it is fifty—for a Jewish school or a Protestant school or a secular school, as the case may be, the school is built, the teachers are appointed, and the children are educated as their parents wish them to be educated. If the non-Catholic parents are too few to justify the erection of a special school or the appointment of special teachers (and, remember, they must in each case be very few indeed), then their children

attend the ordinary Government school safeguarded by most rigorous regula-tions for the protection of conscience."

Under this system there is justice for all creeds and therefore there is no "school question," or religious question in regard to education. Both questions are settled by fair play to every creed, and everybody is satisfied. With regard to toleration as concerning the public ervice the Herald correspondent says

lowest to the highest, is open to every Belgian irrespective of creed, and the suggestion that a man's religion could disqualify him for any public position for which he was otherwise fitted would be laughed out of court in Belgium."

It would be interesting to know whether in any non Catholic country in the world there is such religious tolera-tion as is shown in all there facts. - New Vork Freeman's Journal.



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ECONOMY

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ARCHDIOCESE OF TORONTO

The ceremony of the laying and bless

The ceremony of the laying and blessing of the cornerstone of the new St. Margaret's church, Midland, took place in the presence of a large assemblage of priests and people, many of the latter belonging to other denominations.

His Lordship Bishop O'Connor of Peterborough, who had administered the sacrament of Confirmation to over eighty children at the last Mass, officiated at the ceremony of the blessing of the cornerstone at 3 p. m. The cornerstone, which was of white marble, was brought from Palestine and was donated by Mr. D. L. White, of Midland, to the pastor Rev. D. Barcelo. The usual

Rev. Dr. Kidd, and Rev. Father Neault, S. J., of Wabaushene. Rev. M. O'Neill was master of ceremonies. Immediately after the ceremonies the Rev. Dr. Tracey preached on the sanctity imposed on the House of God by the Real Presence. Father Lamarche gave the French sermon. Amongst the priests present, with Rev. Dr. Barcelo the paster and Father Prance the curate, were tor and Father Prance the curate, were Rev. D. S. Dean Moyns, Barrie; Father Trayling, N. Quirk, S. J., Father Rous-sin, Father Gearlin, H. Brunet, J. Sheri-dan, T. Redmond and P. Brunelle. A large congregation was present com-posed of people from the town and ad-joining district many of whom were Projoining district many of moderning was given at the end of the ceremony.

The new church when completed will

be entirely of white stone quarried in the neighborhood. Gothic in design and character it will be 116 feet long and character it will be 116 feet long and 64 feet wide and will have a seating capacity for 1,100 people. The height of the steeple will be 165 feet. When the work is finished it will certainly be a credit to the zeal of the pastor Rev. D. Barcelo and to the skill of the architect Mr. Siddall, of Toronto.

SEPARATE SCHOOLS

Editor Ottawa Citizen : The editor-Editor Ottawa Citizen: The editorialm Taesday's Morning Citizen headed Public and Separate Schools, alleges "that there is a fundamental and very wide difference between the Public school on one hand and the Separate school on the other, must be apparent to every fair minded student of the situation." In another paragraph after setting forth the advantages of the Public schools, the article states:

"But other schools were formed. There are private schools, where those who can aford it pay high charge for special tuition. There are church

special tuition. There are church schools, where education is under the charge of ecclesiastical officials or insti-There are all manner of special schools, where particular things are taught in a particular way. And all of these schools are Separate

The impression conveyed in the article is that Catholic Separate schools have no legal standing. Had the writer consulted the British North America Act he would have noted that those latter schools are on a solid foundation. Section 93 of the Confederation Act in remitting the control of education to the Provincial Legislature attached to

the following conditions: (1) Nothing in any such law shall prejudictally affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union.

by law in the province at the union.

(2) All the powers, privileges and duties at the union by law conferred and imposed in Upper Canada on the Separate schools and school trustees of the Queen's Catholic subjects shall be and the same way are hereby extended to the dissentient schools of the Queen's Protestant and Catholic subjects in Onehea.

Catholic subjects in Quebec.
Other sections safeguard the rights of the minority so that they cannot be in-terfered with by the legislature of the province. It is now fitty odd years since I first introduced the Separate school Bill in the Upper Canada Assembly, and while political and other difficulties intervened to prevent its passage before the year 1863, yet it is gratifying to re-call the fact that it had the support of leading non-Catholic statesmen who in their day recognized that children who combined religious instruction with with secular education were more likely to become God-fearing citizens than if the doctrines of Christianity were ignored, doctrines of Christianity were ignored, during the years when their intellects were readily impressionable. The second reading of the bill was carried by a majority of the non-Catholic members. The division list shows that, excluding French Canadians and Catholic members, there was a majority of ten in favor of the bill. It is to me a sad thought that in recalling recent events, I am forced to the conclusion that the present generation is not as tolerant of the rights of minorities as were their forefathers. It is not yet one hundred years since the Public school system was adopted in the United Co. years since the Public school system was adopted in the United States, and in that interval there has been a marked shrinkage in the moral and religious characteristics of its citizens. It is estimated that over thirty millions of the people never enter a house of worship. In the mad race for wealth, frauds and over reaching of one's neighbor are of common occurrence. While the criminal statistics are proportionately in excess father a plightened countries a large of other enlightened countries, a large percentage of the criminals escape punishment owing to the law's delays; and Lynch law takes the place of the courts. In France the expulsion of religion from the schools is producing a on of infidels. In the British Isles. while the opponents of religious instruc tion in the schools have been an influen tion in the schools have been an influen-tial body, they have so far failed to des-troy the denominational system of edu-cation. While the Confederation Act granted to the Protestants of Quebec equal privileges in educational matters to those enjoyed by the Catholica of equal privileges in educational matters to those enjoyed by the Catholics of Upper Canada, the legislature of Quebec has dealt more liberally with the minority in the aid given to higher education than has Ontario. Grants are annually made to the University of Bishops and other colleges. A normal school has been established for the education of

Protestant teachers. The high schools at Montreal and at other points, under the management of the minority, have received government sid. In proof of these facts, let me quote the testimony of Mr. S. F. Rebin, LL.D., when after thirty years' service he retired from the control of the normal school, where Protestant teachers were educated:

"I should do less than justice to leading politicians of all shades in this province if I were not to state my admiration of the attitude which they maintain towards education. During an associa-

wards education. During an associa-tion of more than thirty years with the public education of Quebec, an associastone, which was of white marble, was brought from Palestine and was donated by Mr. D. L. White, of Midland, to the pastor Rev. D. Barcelo. The usual collection of coins, the principal newspapers and a parchment containing the principal personages and events were duly commemorated.

The ritual of the Church was faithfully carried out. His Lordship was assisted during the sacred function by the Very Rev. Dr. Kidd, and Rev. Father Neault, S. J., of Wabaushene. Rev. M. O'Neill

while the Catholic Separate schools receive their proportional share of the moneys voted by the Ontario legislature for education, there are other sources that contribute to the Public school fund in which the Separate schools do not in which the separate schools do not participate, as, for instances, in the school rates paid by corporate and other public bodles; though in regard to efficiency the Separate schools are fully up to the standard of the Public schools. Quebec, it would be a gracious act on the part of the wealthier province of Ontario to deal more liberally with the Oncario to deal more interaity with the Separate schools of this province, particularly as the supporters of the latter do not embrace the richer element of the population.—R. W. Scott.

ST. JOSEPH'S ACADEMY LINDSAY

The closing exercises at St. Joseph's Academy, Lindsay, which have been looked forward to each year with such pleasurable anticipations by the pupils and friends of this splendid institution, were held June 21st, and the ceremonies more than sustained the splendid reputation the academy has achieved in years past, as an educational institution of the highest rank.

The programme presented last evening was of a high order of excellence. Every number was a classic, the rendi-

ing was of a high order of excellence. Every number was a classic, the rendi-tion of which demonstrated the superb education imparted by the teaching staff as well as the natural ability posseased by the performers. Space will not permit an extended reference to the individual numbers on the programme, suffice to say that the young ladies charmed the audience by their brilliant

A feature of the evening's exercise A leature of the evening's exercises was the presentation of an A. T. C. M. diploma to Miss Grace McNeill of Fort William, Ont., graduate in music and gold medalist. This young lady is undoubtedly the most finished pianist ever doubtedly the most minned plants ever turned out by the local institution. She possesses a wonderful natural ability, and her playing is characterized by such purity and clarity as to make it inspiring. The talented young lady has a brilliant future in the world of music and well deserved the encomiums be-stowed on her last night. Her numbers during the evening were gems

PROGRAMME # 1 BIL 8

art Song—"Sancta Maria"
Ist sopranos—Misses Bruce, Drennan and
Lonergan
and sopranos—Misses McNeil and Lalande
Altos—Misses Twomey and Herold
ano Solo—(a) Andante Finale. From Lucia di
Lammermoor (for left hand.) Leschettisky
(b) Il Moto Continuo
Miss Grace McNeill, Fort William, Ont.
ocal—(a) "The Rose in the Garden" Needlinger
(b) "Clover Leaf" Brownell
Miss Kathleen Bruce
he Cremona

(b) "Clover Law Miss Kathleen Bruce
The Cremona Miss Kathleen Prunty
Piano Solo "Polonaise" Liszt
Miss Grace McNeill Stahl
'Among the Roses " Stahl
'Among the Roses " Stahl
'Volins—Misses Herold, Workman and Lalande Mandolins—Misses Killen, Shannon, K. Prunty and Longeran Guitar—Miss Irene Drennan
Piano—Miss Mary Prunty
"Concerto in C Minor" Beethoven 15 piano—Miss Mary Connolly and piano—Miss Mary Connolly Clorus—Hymn to the Sacred Heart Accompanist—Miss Mary Prunty Awarding of medals and diplomas God Save the King
ACADEMY GRADUATES

Miss Annie Clancy, gold medalist, Peterboro
Miss Millie McCorkell, Uxbridge
Miss Kathleen Carey, Vermonville
Miss Ethel Greenan, Lindsay
Miss Viola Lucas, Downeyville
Miss Ethel Harrington, Downeyville
Miss Verna Galvin, Ennismore
Miss Grae McKeill, graduate in music, gold
edalist A. T. C. M., Fort William, Ont.

Before Venerable Archdeacon Casey presented Miss McNeill with her A. T. C. M. he spoke of her splendid musical ability and the honor her success has brought on the convent. She was the first pupil in a number of years who had secured the distinction and was now associated with Toronto College of

Music.

After the diplomas had been presented congratulations were extended by the speaker to the Sisters of St. Joseph as well as the successful pupils.

AN EDUCATIONAL FUTURE

BISHOP FALLON PREDICTS GREAT

London Free Press, July 15 Bishop Fallon, of the Catholic Diocese of London, returned on Saturday even-ing from the annual retreat of the clergy Lordship gave a detailed statement of Lordship gave a described statement of the circumstances leading up to the purchase of the Sunshine Park property, in the north end of the city, as a site for a seminary, and of the reasons for creat-ing such an institution in this city.

A most interesting feature is the fact that the site, comprising fifty acres, is the gift of a benefactor whose name is not disclosed, and comes free of cost to the

episcopal corporation.
"There are two ideas that have been

may be.

Sanol will be found particularly valuable
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SANOI

"The second is my profound conviction of the great educational future of the Western Ontario peninsula, and my desire to take a part in that, and, as far

as I may, aid it.
"In the furtherance of these ideas have had several sites in view during the past year or year and a half. I think Sunshine Park is the best of all the sites I have had under consideration. property purchased.

AN ABSOLUTE GIFT

"This property is an absolute gift from an undisclosed benefactor of the Diocese of London to the episcopal corporation for educational purposes.

orporation for educational purposes.
"I am not prepared to say when, or
to what extent development will take
place in the matter[of building. We do
open here next September classes] in
dogmatic and moral theology, canon law,
church history, liturgy and holy Scripture. We shall use St. Peter's Palace and St. Peter's Parish Hall, and shall not have more than twenty students for

not have more than twenty students for the first year.

"I purpose organizing at an early date a campaign throughout the diocese, and the result of that will determine how soon we shall commence operations upon the property called Sunshine Park.

"This whole scheme was outlined to the clergy of the diocese last Wednesday during the annual retreat at Sandwich, and nothing could exceed the enthusiasm with which the proposal was received. Promises of very substantial assistance were made to me, and each priest in his parish is to prepare for the visit of the Bishop, when the subject of St. Peter's Seminary is to be taken up before the people." before the people."

REGARDING WESTERN

Questioned regarding possible affiliation of the Seminary with Western University, His Lordship said:

"I would like to help build up the City of London and district. I want to do everything I can to help Western University, because I believe this district needs an institution of the kind, and London is the natural centre. To what extent this new seminary will be an aid in the development of the Western I am not prepared to say. But it cannot, at any rate, but be of some assistance. While the main purpose in mind is to take care of my own people and educate priests for them, I desire to take as large a part as I may in the general development of London district.

"You people who have lived all your

"You people who have lived all your lives in this district do not appreciate the advantages God has given you. I have gone by rail or road over every section of the nine counties here, and I section of the nine counties here, and I become more and more enthusiastic the more I see of them. Now, education is the great builder, and it is in this conviction on that point that leads me to begin in this way, with the hope of being able to develop something that will be a source of pride to the citizens at large. Reference was made by the clergy in the Catholic churches of the city yesterday to the seminary proposal, following up the Bishop's announcement at Sandwich.

Ryan as Bishop Titular of Clazomene and Auxiliary of Pembroke, will take place in the Cathedral at Pembroke,

place in the Cathedral at Pembroke,
Thursday July 25th, at 9 a. m.
The consecrating prelate will be Most
Rev. C. H. Gauthier, Archbishop of
Ottawa; the assistants, Right Rev. D.
J. Scollard, Bishop of Ssult Ste. Marie,
and Right Rev. Joseph Schrembs,
Bishop of Toledo, Ohio.
Sermon in English by Rev. John J.
Curran, Wilkes Barre, Parin French

Curran, Wilkes-Barre, Pa; in French by Rev. G. L. Forbes, St John Baptist Church, Montreal.

WHITE.—At Kinkora, Ont., April 14th, 1912, Mrs. Henry White, aged fifty-one years. May her soul rest in peace! DWYER.-At Komoka, Opt., July 2nd. 1912, John Dwyer, Sr., native of County Tipperary, Ireland, aged seventy-seven years. May his soul rest in peace!

KEYES.—At Logsn, Ont., June 15th, 1912. Robert Keyes, aged eighty-two years and three months. Interment in Mitchell. May his soul rest in peace! FOR LONDON
ISHOP FALLON PREDICTS GREAT
THINGS AHEAD FOR THE

KENNY.—At Elm Creek, Man., on March 28, 1912, at the residence of his son, Mr. Thomas Kenny, aged eighty-three years. May his soul rest in

CORRIGAN.—In Guelph, Ont., on July 4, 1912. Mrs. Mary Corrigan, widow of the late James Corrigan, formerly of Phelpston, aged seventy years and five days. May her soul rest in peace!

THE WESTERN FAIR September 6th to 14th, 1912

September 6th to 14th, 1912

The management of this popular Exhib tion will spare neither trouble or expense this year to make it the best that has ever been held. A new fire-pool Art Building is being erected near the entrance to the Grounds, which will be in readiness for the Exhibition, and will be filled with beautiful and expensive paint igs for which very liberal prizes are being offered. This will help very materially the congestion of exhibits of other years in the Main Building. It space is wanted it should be applied for at once. The butter and cheese exhibit promises for be extra large this year. In addition to the prizes offered by the association there are good specials in cash and silvery are. Many new and special exhibits will be made in the Machinery Department. The Live Stock Department was the proposed of the prize of the Exhibition of the prize of the prize of the Exhibition of the prize of the Exhibition of the prize of the prize

ravors Received

A reader wishes to thank the Blessed Virgin Mary and St. Joseph for a favor received. A subscriber wishes to return thanks for a favo received atter prayers to Fathers Breboeuf and Lale

TEACHERS WANTED

A QUALIFIED LADY FEACHER, WANTED

WANTED CATHOLIC TEACHER FOR Public school section No. 1. Arthur, Wellington Co. Duties to commence Sept. 2nd. Apply static qualifications, salary and experience to John Evans Sec. Treas, Kenilworth, P. O. Ont. 1761-2 TEACHER WANTED FOR BAMBERG S. S

A NORMAL TRAINED TEACHER WANTED in S. S. No. 5, Normandy Tp.; Grey Co. Duties to commence after midsummer holidays. State salary; and address communication to M. E. Murray, Sec., S. S. No. 5, Ayton, Ont. 1761-2 TEACHER WANTED FOR SEPARATE school, section No. 1 of Stanley. Duties to begin Sept. 3rd, 1912. Salary \$450 per year. Apply stating experience, qualification and certificate to Joseph Rau, Sec. Treas. Drysdale, Ont. 1761-tf CATHOLIC LADY TEACHER. SECOND class professional for primary work. Two room school. Salary \$450 Duties to commence Sept. 2nd, 1912. Apply to D. J. Quinlan, Sec. Treas, Trout Creek, Ont.

TEACHER WANTED FOR SEPARATE school. Second-class Normal. Apply, stating salary and experience, to P. Doherty, Sec. Treas., Brickley, Ont. A QUALIFIED TEACHER WANTED FOR Micaville Separate school. Salary \$450 per annum. Apply to E. I. Byrne, Sec. Treas., Micaville

CATHOLIC FEMALE TEACHER FOR S. S. No. 2, Gurd and Hemsworth. Second class certificate. Duties to commence Sept, 1 1912. Apply stating salary wanted to Casper Verslegers, Sec. Trout Creek, Ont. 1761-tf.

TEACHER WANTED FOR PUBLIC SCHOOL Average attendance 22. Duties to commence Se 37d, 1642. State qualifications, and salary expect to Daniel Madden Chepstowe, Ont. 1761-3 WANTED CATHOLIC TEACHER SECOND class processional. Salary \$500 according to experience. Convenient to post office, church, phote and boarding. Apply to W. H. Allen, Sec. S. S. No. 7, Douro, Ont.

class, professional certificate. Duties to commen Sept. 3rd. 1972. Apply, stating salary expected Wm. A. Dillon, Sec., Merlin, Ont.

A CATHOLIC TEACHER WANTED FOR S. S. No. 7, Sydenham. Duties to commence after holidays. Apply stating salary to Alex. Cahoon Woodford, P. O., Ont. 1760-2 TEACHER WANTED FOR SEPARATE

TEACHER WANTED FOR SELECTION ASSESSED AND ASSESSED AS SCHOOL SECTION OF HAY, hold a second class certificate. One with a knowledge French preferred. Duties to begin September 3 The school is within one hundred yards of the chu and two hundred yards from a good boarding hou Salary \$500. Apply stating experience and qual cations to John Laporte, Sec. Treas., Drysdale, P. Ont.

TWO TEACHERS WANTED FOR JOCKVALE

TEACHER WANTED FOR S. S. NO. 1, OPS. second class professional. School about five miles from Lindsay and a few rods from C. P. R. station. Rural telephone convenient. State salary and experience. Duties to commence Sept. 3, 1912, Apply to Patrick J. Greenan, Sec. Treas. Lindsay, Ontario. Box 164.

TEACHER WANTED FOR S. S. No. 9, Percy. Must have second class normal certificate. State experience and salary expected. Duties to begin after summer holidays. Apply to Thos. Collins Sec. Hastings, Ont. 1760-2

Diocese of Pembroke

Consecration of Right Rev. P. T.

Rev. P. T.

Diocese of Pembroke

Consecration of Right Rev. P. T.

Rev. P. T.

Rev. P. T.

Diocese of Pembroke

ANTED A CATHOLIC TEACHER FOR S. S.
S. No. 6, Dillec. Must teach French and English.
Salary offered \$75 per annum. Apply to L.

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1760-4

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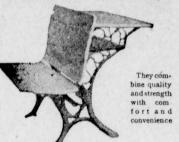
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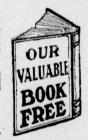
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