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

The Catholic Record

LONDON, SATURDAY, JULY 12, 1918

THE PEW SYSTEM

A letter about the pew question, signed "Critic," is on our desk. The writer seems to think that a critic is one who pens unpleasant words. He could have stated his case dispassionately, essayed to put his finger upon the weak spot of the system and rested. We agree with him though it is not necessary to wax acrimonious about it, that it is embarrassing for a stranger who is compelled to go seatless at Church services. It may induce caustic words to see people standing in the aisles, and the pews tenanted by but few-It is distinctly not conducive to have late-comers brushing by you, depositing dust and germs upon our heads as we kneel in the back of the Church. By the way, this coming late to service is a baffling mystery to us. These tardy ones are, as a rule, very punctilious with regard to etiquette so far as man is concerned. They are always on time for the theatre and appearing at a dinner after the minute indicated is not in their category of shortcomings. But etiquette with regard to God is of too little moment to be taken seriously. They rush into Church ? when the Holy Mass is begun; take a few?moments to survey the congregation, and, having settled themselves comfortably, proceed to while away the time. That they disedify and prove that they understand neither the sublimity nor the significance of the Mass trouble them not. But to return. It is not an incentive to brotherly feeling to be ejected from a seat by an irate pew-holder. " See how these Christians love one another,' remarked a standee as he beheld a stranger thrust into the comfortless

and seatless aisle by a new holder. Our friend tells us that it is against the law to allow standees in any edifice dedicated to public worship. His remedy is to either abolish or modify the system, and to introduce the custom of paying so much per seat, as obtains in many churches across the border. This system might also improve the Church manners of the tardy ones. It might be a means of getting some of the men to read their prayer-books during the Mass. As it is in some churches the spectacle of men and women who take their religion at long range is not in harmony with the Catholic attitude toward the Real Presence.

MOST EMPHATICALLY

Yes, we think, despite one of our subscribers, that the Catholic of go on to show that the distinguished whispered humbleness and bated breath, with self always the heavier in the balance, is a very sorry dweller in the house of Israel. He may deem himself a very prudent individual, but they who have no partiality for euphemism give him a name that is neither in honor nor envied. But he gets his pay. Because he has not the courage of his convictions and becomes a whetstone for political razors, a shambling figure clad in the rags of opportunism echoing ever the words of the man "higher up," he receives the pity of those who use him and the contempt of those who believe that backbone has a place in human anatomy. A brave front, however it may be criticized. receives the tribute of respect from even the enemy. It were profitless to review past events, but our readforces his countrymen to acknowlers can point to some men who used edge that the Church is not the thing their tongues to dig themselves polfashioned by politicians for personal itical graves. They might have reinterest, or divines who were the mained for aye no inconsequential victims of either prejudice, environfactors, if weakness had not bement, or education; but a living clouded their intellects and pushed body, as full of vitality now as on the them into the abyss of decay and day of Pentecost.

EVER INCREASING

oblivion.

Speaking recently at New York the distinguished Dominican, Very Rev. Vincent McNabb, said:

"I prophesy that sooner or later will be a Roman movement, a decided Roman movement among all dissenting churches. It will be based upon that passage in Macauthority to which you and I may refer in matters of doctrine and them all, and through them all, nothing has been found to take her place. All the religious bodies which have convictions that faith is a and in Thy love. Amen.

certainty realize also that there must be somebody to say the last word. There is a school of leading minds who want full communion with the Catholic Church.

HOW CAN THEY HELP IT? Some time ago we heard an Anglican denouncing the Higher Criticism as subversive of Christianity, and as destructive of unity. We can understand the indignation of a Christian at the critics who shoot holes through the Scriptures. We can also appraise at its just value the sorrow of devout Anglicans who see in the ever swelling waters of religious anarchy the death of much that is dear to them. And yet why bemoan the lack of unity? Macaulay says that it is a mere mockery to attach so much importance to unity in form and name where there is so little in substance. The Anglican Church has not and never had unity. It has been timorous and vacillating, worldly wise in deference to force but it has never had that doctrinal certainty without which unity cannot exist. In England as in America it has spoken with the stammering lips of ambiguous formularies. Harold Frederic used to say that the Church of England drives with an exceedingly loose rein; you can do anything you like in it provided you go about it decorously. And Macaulay dismisses it with the caustic words that "it is the most absurd and indefensible of all institutions now existing in the world." Bishop Wilberforce said very blandly that the Church of England had always within herself persons of extreme divergence of faith. And with regard to higher critics, we remember that Rev. Dr. Briggs, expelled from the Presbyterian church for running counter to "unessential doctrines of Scripture," knocked at the doors of the Episcopal church and was, despite his adhesion to the Westminster Confession of Faith, given a most gracious welcome. Within its precincts to-day are men who hold hope lessly irreconcilable opinion. Side by side, and they are all orthodox are the Ritualists, The Moderate High, The High Broad, etc. Lord Halifax, seeking union with Rome, insists upon the exclusion of all Protestant bodies. Dr. Arnold of Rugby proposed that "all sects should be united by act of Parliament with the Church of England on the principle of retaining all their distinctive errors and absurdities. Some of their divines teach seven sacraments and the Real Presence: others re pudiate such teaching. Some, again pray for the dead; others condemn this as a dangerous deceit. We might bounds of propriety when he stated that "the Church of England since the Reformation has been what Cyprian graphically pictures as a sunbeam cut off from the sun, a bough torn from the tree, a stream sundered from the fountain." Happily, however, many Anglicans are shaking off the suspicion and dis trust that characterized their for bears and are learning from us our claims and our doctrines. The majestic and saintly Newman, of the golden tongue and heart, who bade farewell to friends, to affections that had grown up and been developed through the years, in order to find sure ground for his feet, exercises an induence beyond compute. His domnance is greater now than when he was in the flesh. He speaks and

HOW NEWMAN WISHED TO DIE "O my Lord and Saviour, support arms of Thy Sacraments, and by the fresh fragrance of Thy consolations Let the absolving words be said over me, and the holy oil sign and sea me, and Thine own Body be my food and Thy Blood my sprinkling; and let my sweet mother Mary breathe on me, and my angel whisper peace 'to find a living and visible to me, and my glorious Sainterity to which you and I may * * * smile upon me, that in Since the breach with Rome may receive the gift of perseverance and die, as I desire to live, in Thy faith, in Thy Church, in Thy service

At the age of sixty-eight Mgr Modest Everaerts, Bishop of a Chinese diocese so large that it would take four years steady travel to visit every town in it by the only means of locomotion available, is circling the globe getting teachers and supplies for industrial schools, which he believes to be the hope of China, where he has worked for forty-four

Mgr. Everaerts is a Franciscanone of the eleven Bishops of that order in the Chinese Empire. He is the titular Bishop of Tadama. As in central China, he has jurisdiction over 16,000 Catholics among a popu-

lation of 10,000,000 natives. When a Sun reporter called on him yesterday at the clergy house of the Church of St. Francis of Assisi, 135 West Thirty-first street, he was robed in the purple habit of his rank. He does not wear any more the Tatar robes for the Chinese hatred of the Tatars has had free swing so well beloved a missionary as Bishop Everaerts would have a hard time?if he venture to dress like a

The Bishop's white beard is so long that the gold crucifix swung from his throat is almost concealed. His hair is gray, his eyes are luminous and his manner is gentle and kindly. The interviewer could well believe that although Bishop Everaerts has been through bloodshed — the Bishop whom he succeeded in 1904 was murdered-no harm has ever be-

He was born in Belgium and speaks little English. His French translated yesterday by Father Pas-cal of the Franciscans. The Bishop talked first of the Pope, with whom he had an audience several months

'It seemed a great compliment.' the Bishop said, "for the Holy Father would not let me make obeisance and didn't give me time to kiss his hand. He motioned me to an armchair beside him and when I had told him about my work in China he my industrial school and right away he opened a drawer and handed me

You wished to know about my experiences in China and how the republic is getting along?" Bishop Everaerts continued. "Well, perhaps it will help you to know that my diocese, although it is about the size of England has not a single newspaper, native or foreign. own city is Ich'ang, on the Yangtsekiang. The nearest railroad is at Hankow 360 miles away—three days The nearest railroad is at journey by water, eight over land. N. Y. Sun, June 30.

AID FOR FOREIGN MISSIONS

The year 1912 was a banner year past year footed up to \$1,610,315.11, an increase of \$155,469.78 over the amount received in 1911, and the argest ever collected by the Society since its foundation ninety-one years ago. As usual, France leads the Catholic world in contributing to this world-wide missionary organization, giving \$621,366.19. The other countries that contributed the largest amounts come in the following

ruer:	
United States	\$366,460.5
Germany	196,013.5
Belgium	71,246.2
Argentine	61,188.8
Italy	54,476.9
Ireland	52,736.9
Spain	40,885.0
Mexico	24,330.8
Switzerland	20,414.7
England	20,127.1
Chili	19,129.7

From those figures it appears that the offerings of the faithful in the United States increased by \$85,226,21 over those of the previous year France, England and Germany made also a considerable advance, and Ireland nearly doubled the sum of its former contributions. certainly gratifying and shows growing interest in the work of the missions the world over, and more especially in this country. tematic conduct of the affairs of the Propagation of the Faith commands American confidence. Each year the Society presents a complete report of its receipts. When the allo-cations to the missions have been determined on and made, a complete report of the expenditures is also given to the world. It is the Cathoic public that gives this money, and the Catholic public has, therefore, the right to know all about it. This is the policy and procedure of the Society. When it is recalled that the Propagation of the Faith is the chief support of the Catholic foreign missions, acd when it is further re-called that the Protestant Missions receive an amount ten times larger, it will be granted that those contrioutions are much too small to meet even the necessary expenses of our

A BISHOP FROM CHINA hope that the time is not far off him of the horrible crime, which he when our wealthy Catholic brethren had himself learned from the wife of will open wide their treasuries and sustain the hands that are consecrated to the Christ-like task of extending God's kingdom on earth.

LONDON, ONTARIO SATURDAY, JULY 12, 1913

THE FRENCH GOVERN. MENT AND THE FRENCH NUNS

The French nuns have been turned out of the hospitals of France, but they continue to be in great request elsewhere—in places like Adrianople, Apostolic Vicar of Southwest Hupeh, for instance, amid the worst horrors of war. So we learn from a letter which the French Minister for Foreign Affairs has addressed to the Mother General of the Oblates of the Assumption. "Madame la Supérieure Générale," it begins. "The Ambassador of the Republic at Constantinople has sent me a letter, copy of which I enclose, addressed to him by his colleague of England to thank him for the assistance rendered by since the recent revolution, and even the religious of your Order in the so well beloved a missionary as direction of the Anglo Ottoman hospital of Adrianople. Moreover Sir Edward Grey has communicated to M. Paul Cambon the testimony given in the same sense by His Britanic Majesty's Consul at Adrianople: 'His Majesty's Chief Secretary for Foreign Affairs presents his compliments to the Ambassador of France and has the honor to inform His Excellency that he has received a report from His Majesty's Consul at Adrianople regarding the working of the Anglo-Ottoman Hospital organized Adrianople during the seige. His Majesty's Consul declares that the Sisters of the Assumption willingly gave their services in caring for the sick and wounded at Adrianople and he adds: 'It is impossible to speak too highly of the devotedness of ladies to the duties they assumed, or of the coolness and courage showed under fire; the work of the nospital could not have been carried on without them.' His Majesty's Consul asked that this testimony might be communicated to M. Paul Cambon in case His Excellency might like to make it known to the French Government. It has been a great pleasure for me to receive from foreign government this testimony to our country women, and I shall be thankful if you will communicate to the community of the Oblates at Adrianople the satisfaction of the government of the Repubic for the service they have rend ered on this occasion to the French cause in the Orient. Accept, out comment!—Rome.

PROTESTANT CLERGY SHOULD HELP TOO

DUBLIN'S CRUSADE AGAINST UNCLEAN PUBLICATIONS

The Irish metropolis was, on Sunday, June 8, the scene of a remarkable demonstration, when a procesfor the Propagation of the rated as shown by the report issued in the June "Annals." The receipts for the June "Annals." The receipts for the principal streets and proceeded to the Mansion House, where a time was held. The demonstration grew out of the crusade recently entered upon to prevent the circulation of evil reading of all kinds by justifiable means, arousing a strong and healthy public opinion in favor of the move ment. P. C. Walsh, K. C., in proposing a resolution pledging all present not to buy or read any publication of an immoral character, or to purchase anything in a short where evil publications are sold, said he was pleased to see the man-hood of Dublin assemble in their thousands to protest against the in troduction into their midst of filthy, debasing reading. Letters were read from Cardinal Logue, Archbishop Healey, Archbishop Fennelly and other members of the hierarchy approving of the work done by the Vigilance Committee.

THE GENESIS OF A SCANDALOUS LIE

We are frequently given by Orange papers. The Menace and returned nissionaries from Mexico, Italy and other Catholic countries startling lisclosures regarding the Catholic Church. The following article from Rome," Italy, explains how they are nanufactured and perpetuated.

The public of Italy has shown itself greatly indignant over the invention published in the Ora of Palermo of a horrible clerical crime alleged to have been committed by a priest of Cefalu: the clergy of Cefalu have brought an action for libel against the publishers; and the Ora to prove its good faith has for the last month so it says) been endeavoring to trace the origin of the story. The result is as follows. The news was sent to the Ora by the Advocate Di Benedetto; he got it from Prof. Vincenzo Maranto who has written to the Ora to say that he heard it from his father-in law Tommaso Gambero, who had it from one Bescato Pepe, to whom it came from a certain Andrea Glorioso, who picked it up from Salvatore Curcio, this gentleman's informant missions. We understand that they being Gioacchino Schiechi, brothercome mostly from the poor; let us in-law of Andrea Molinari who told

the Rate Collector Paolo Margoglio. The genealogy of the lie, it would seem, has thus been traced back through eight generations — without bringing us any nearer to the original

DECLINE OF FAITH IN ENGLAND

The London correspondent of the Montreal Star writes on Feb. 15. Year by year England observes religion less. No change so marked as this has come over the character of the country. It is especially true of London. It is, in fact, so pronounced and so critical that the Bishop of London, on behalf of the Episcopal Church of England, and the Rev. F. R. Meyer, Secretary of the Free Church Council, which represents the Methodists, etc., have written to the London Daily News and Leader begging that newspaper not to proceed with its proposed census of church attendance throughout the London area.

The census has been dropped. The Bishop of London and the famous Baptist Minister, quote a resolution widely signed by ministers declaring that such a census would only tend to "revive and accentuate those divisions and that denominational temper which, in recent years have happily been greatly modified."

But the Bishop and the famous Baptist Minister let the cat out of the bag in this sentence:

'We need hardly remind you that the days when the churches have been thronged with worshippers, have not been those in which religion has been really most influential The influence of the church is often in inverse proportion to its numeri under the Roman Emperors.

The fact of the matter is, that any such census would reveal that, despite London's hugely increasing population, the attendance at place worship is steadily and alarmingly decreasing. In reluctantly com-plying with the request of two such owerful factors in the religious vorld, the Daily News, declines to believe that the revival of the census -which it instituted ten years agowould accentuate denominational differences, and maintains that "the demonstration of the need for greater effort would have led to a concentration of attention upon spiritual and pastoral work, with less regard to

sectarian differences."

Amongst the well-to-do-classes, Sunday in London has become an almost universally recognized holiday without any regard whatever to the church services which formerly it was a strict duty to attend Motoring, week-end visits, golfing the rest-cure in bed, and bridge parties in bad weather, have almost entirely superceded that once almost universal visit to some place of worship, at east once on Sunday. Amongst the middle and working classes, the entire failure of the Episcopal Church to break down the class distinction between minister and congregation has alienated the sympathy and interest of a body of people which is living as to have little time to bother with theological dogma.

It would probably be wrong to say that infidelity was rampart. There is not a thinking Bishop in England who does not admit, however, that nine out of ten of the population are entirely apathetic as regards religion. Agnoticism, if this apathy can be thus glorified, is almost universal

amongst the younger generation. Those few energetic parsons who are trying to cure this desperate disease with desperate remedies find themselves up against the brick-wall of English prejudice.

AMERICAN CATHOLIC CHURCH

There is a crisis in the affairs of the Protestant Episcopal Church of the United States. This is the

American variety of the English Established Church. The root of eral wish to repudiate the term Protestant and all it stands for. Everybody is beginning to be ashamed of it, and the Church of England in America wants to call itself "the American Catholic Church." Times correspondent tells us that there is considerable opposition to the proposed change, as we can well The Low Church wing assert that, apart from other objections, the change would be rather ridiculous, as it ill becomes a Church which numbers about 1 per cent. of the population to call itself either American or Catholic. The quarrel s attracting much attention, ally in the Middle West, where religion is to day strongest. It is not that the Episcopal Church is by any means as important, even numerically, as the Established Church is at home. It contains under 900,000 members, whereas the Catholics are estimated to number about 12,000 000, the Baptist and Methodist bodies about 5,000,000 each, the Lutherans about 2,000,000, and the Presbyterians nearly as many (Federal Census figures, 1906.) According to some religious newspapers, the victory of Newark.

the Low Church people at the triennial convention which meets a few months hence would mean no more than the entry into the Roman Church of a certain number of Epis-copalian clergymen." The correspondent adds Well, that is good enough.—Tablet.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an in-teresting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of

REMITTANCES

Previously acknowledged.....\$1,513 70 A. K., Guelph.... Agnes, Prince Rupert,..... 2 00 Mrs. D. Moran, Phelpston....

AN EXCELLENT SUGGESTION

An excellent suggestion is put forward as follows by the Catholic Bulletin of St. Paul, Minn.: "Why not give at least a year's subscrip-tion for a good Catholic paper to some of the successful pupils of Catholic schools who merit pre niums for their class standing? the child, who is the father of the man, according to an old saying, is encouraged to read Catholic papers in his youth, he can be depended on to do his duty towards the Catholic press in later years. A subscription in his own name will give him ar interest in a Catholic paper which otherwise, he would not have, and will keep him in touch with Catholic thought and activity wherever the Church is prospering.

THE MISSION FIELD

The New Republic of China is far from being settled, we are told. How could it be otherwise? Rome was not built in a day,-or in a single year.

Admitting many favorable conditions and the best of motives on the part of the organizers, we must realize that China is vast and its population numerous—it contains from one third to one fourth of all the people in this world; that communication with the interior is still

of long ages are not easily broken. The impression we receive from our correspondents in China is that while the leaders in the new Republic are sincere, they are unduly sanguine of immediate success and have not by any means secured the

rimitive; and that the traditions

confidence of the masses. In view of the tremendous prob lems facing New China and of the bearing which so radical a change in government must have on the re ligion of her people, Catholics do well to note more closely than most of us have been wont to do the history that is making in the

Far East. China has asked for the prayers of Christians. Let our devout American Catholics heed her request give occasionally, at least, a Hail Mary or a Rosary or a Communion for the Chinese Republic.-The Field Afar.

THE COMPOSER OF "MARITANA We are indebted to the Monitor of San Francisco, for this interesting

item: "Vincent Wallace, the composer of the opera 'Maritana,' was an Irishman, born in Waterford. He was a convert to the Catholic Church. Mr Grattan Flood relates that the musician fell in love with a lady named Mis-Isabella O'Kelly, sister of Sister Vincent, a nun at the convent in Thurles. It was whilst here he composed some motets for the Ursuline nuns, who were kind to him, and O Salutaris, which he subsequently

perhaps unconsciously, utilized for

the first eight bars of 'Hear Me

Gentle Maritana.

In the autumn of the year 1880 Wallace became a Catholic. reception he took the additional name of Vincent in compliment to Sister Vincent O'Kelly, thus assuming the name of Vincent Wallace which he afterwards bore. This in formation was received from one of the nuns of the Ursuline convent who knew Wallace in 1831.—Monitor,

CATHOLIC NOTES

The official name for the new Cath. olic hotel and club in London is the "Salisbury Hotel." It will be patronized largely by both clergy and lay-men and has the approval of Cardinal and Bishops.

One of the largest classes in the history of St. Mary's Seminary, Baltimore, assembled for ordination recently when thirty-eight young men were raised to the priesthood by Car dinal Gibbons. Some of the young priests are for Western Diocese.

The Catholic magazine of San Juan, Porto Rico, Boringuen, has a department devoted to the leros de Colon," as the Knights of Columbus are known to Spanish speaking brethren; and we gather from it that the Porto Rican Knights

are active in many good works. Pope Pius is at present writing an important encyclical letter upon the labor question, insisting upon the necessity of Catholics practising the principles inculcated in the great encyclical of Pope Leo XIII. entitled Rerum Novarum," issued on May 18, 1891, in opposition to the Socialistic

In an address on England and the Catholic faith, Cardinal Bourne said: "The Blessed Sacrament alone could bring back Catholicism to England. Devotion to the Blessed Sacrament alone would Christianize the people undo all the harm tha wrought three hundred and fifty years ago.'

A class of seventy-five men and women are preparing to enter the Catholic Church as the immediate result of the two weeks' mission which the Paulist Fathers have been conducting in the Church of St. Paul the Apostle at Fifty-ninth Street and Ninth Avenue, New York.

Bird S. Coler, author of "Two and Two Make Four," received an honorary degree from Loyola College, Baltimore, on the occasion of the annual commencement of that institution on June 13. Mr. Coler who is a non-Catholic, addressed the graduates. His Excellency the Most Rev. John Bonzano, Apostolic Delegate, presided.

Monsignor Shahan, rector of the Catholic University, has received a ablegram from Cardinal Falconio saying that the Superior General of the Franciscans had consented to the appointment of Reverend Paschal Robinson, O. F. M., of Saint Francis of Assisi Church, New York City, as Professor of Mediaeval History at the Catholic University.

The community of Caldey, recently received into the Church, celebrated the feast of Corpus Christi with great devotion. Among the visiting clergy was Father Carew, late parish priest of Tenby, who was able for the first time to join in worship with his former neighbors. Rev. Dom Bede Camm, O. S. B., carried the Blessed Sacrament in the

Last month the Preparatory Seminary of Arras, which was seized by the French Government in 1906, was transformed into a barracks for soldiers. In a sermon in the Cathedral of Arras Bishop Lobbedey took occasion to protest against this dese cration of a property for fifty years the property of the Church and devoted to the preparation of young nen for the priesthood.

At St. Patrick's Church, Toronto, last Sunday Rev. Peter Francis Mul lins celebrated his first Mass. He was ordained to the priesthood at the Seminary of St. Alphonsus, Esopus, New York, a few days previ-ously. Mr. Mullins is a native of London, Ont., and a member of one of the most respected families in the city who moved to Toronto some years ago.

In South Africa, before a Catholic Reading guild, Bishop McSherry said: Never throw away a Catholic paper. An old paper, said he, used for the purpose of packing, led to the con-version of a whole family, whose father, in glancing over it, found parts of a reported sermon delivered by Cardinal Gibbons, which not only set him thinking, but leading him and his whole family into the Church.

The Vicariate Apostolic of Pekin registers this year 35,000 catechumens, being 10,000 more than last year. Among the converts figures a princess of the imperial blood, grand-daughter of Emperor Kia-tsing, niece of the Emperor Tao-Kwang, and sister of Prince King, the last Prime Minister of the Manchurian dynasty. This noble Chinese lady was baptized on her death-bed in St. Michael's Hospital, where she had received instructions from the Sisters of Char-

Caldey Island, South Wales, the nome of the Anglican Monks, who recently embraced Catholicism, was for a thousand years monastic erty broken only by Henry VIII, when it became secular property. Caldey Abbey was founded by Celtic Monks in the year 450. Among the great names connected with it are those of St. Iltyd, St. Samson, St. David of Wales, St. Dubric, St. Paul of Leon, St. Gildas. The high altar at Caldey Monastery is built principally of stones taken from the ruined religious houses of Great Britain and Ireland

PRETTY MISS NEVILLE

BY B. M. CROKER

CHAPTER XIV ON BOARD THE "HINDOSTAN"

To make amends for our calamity we had splendid weather for the re-mainder of the voyage; neither storms nor fogs. The *Hindostan* was crowd-ed. We had nearly two hundred fellow passengers, most of whom were sociably inclined. Music, dancing, and theatricals enlivened our evenings; and altogether a gayer com-munity was seldom aftoat. I think people were not a little disappointed at my civilized appearance. I imagine that they expected me to have presented myself in the blanket and dressing-gown, instead of a neat-fit-

ting serge costume. You don't look a bit as if you had been nearly drowned!" remarked a very pretty, piquant-looking girl, sur-veying me discontentedly. "You got veying me discontentedly. "You got over it wonderfully, I must say! If I had been hours in the water, hanging on to an oar, I'm certain my hair would have turned perfectly gray with fright, like What's her name's

all in one night."
This young lady, Miss Gibbon, and I sat together at meals, and became rather intimate, and, as far as she was concerned, confidential. She was going out to be married to a coffee-planter; and was without exception, the most candid, matter-offact young person I ever came across She coolly informed me that she did not care two straws about Mr. Hogg was it not an odious name ?-but there were so many of them at home three girls younger than herselfthat it was a good thing for her mother (who was a widow, and by no means well off) to get one of them off her

Our good looks are all we have our faces are our fortunes; and I am nearly twenty-six, and it is quite time for me to be settled, is it not? she asked with disconcerting frank-

I gazed at her in mute amazement. She was quite a new experience to countrified Nora O'Neill!

You do amuse me," she exclaimed; "you open your great big eyes so wide, and look as if I had seven heads! By the way, what color do you call your eyes—hazel, or light brown?" she asked, in a parenthesis. I thought all Irish girls had blue or

gray eyes."
My eyes had been called "yellow,"
My eyes had been called "yellow,"
by "mud-color," and "cat's eyes," by Rody and Deb, when in a specially critical humor. Consequently I felt some diffidence in advancing my opinion, viz., that they were hazel,

with black trimmings.
"If you were one of a large, pauper genteel family," pursued Miss Gib-bon loquaciously," you would soon know what I mean. Mr. Hogg came home last year, and happened to stay with friends of ours. He is fabulous with friends of ours. He is fabulously rich; an enormous parti, both in
purse and person. That's a pun,"
pausing for applause. "And all the
girls in the place instantly set their
caps at him, and he was good enough
to throw the handkerchief to me, and I picked it up, and said 'Thank you kindly.' Me voila en route to marry him, wedding-dress, trousseau, cake,

and all complete." And do you love him ?" I asked

Love him!" she rejoined; " no, do not love him, you dear little sen-timental goose! I don't dislike him, although he is middle-aged, unusually plain, and preposterously fat! I am and I can open up a splendid sphere of pastures new to my three pretty, penniless sisters. I shall have them out, according to age, and marry them off! Now are you wiser?" she asked, suddenly changing her tone, and looking at me with her head on one side, and an expression of amused

interrogation.

Miss Gibbon would half apologize her extraordinary frankness by telling me that, as we were going to different parts of India, it did not signify two straws what she said to

I must open my mind to some one," she would say. "It used to be my sister Bessie; now that she is not within earshot, I repose my confidences in you, an utter stranger—and so much the better; you will soon forget the queer, mad girl you met on board the *Hindostan*, and, meanwhile, you serve me as an admirable safety-

After a time she ceased to be so expansive; her confidences were no longer mine. The new safety-valve was a very good-looking young man -a Bengal civilian, returning from furlough. Together they paced the deck together they danced, and played chess, and occupied secluded corners in our cabin and at mealtimes did I see anything of Miss Florence

She was certainly a young woman of action; for after a short time she complained of the draft at our table in the Red Sea!) and moved away to the one at which her Bengal civilian took his meals.

The other lady who shared my was a Mrs. Fortescue-Roper, a tall, slight individual, with a profusion of fair, almost orange-colored, hair; her eyes were pale and her feature insignificant, but somehow her whole tout ensemble was most stylish and I was not surprised to hear that Anglo-Indian ladies were con sidered lazy after I became acquainted with her. From the first she treated me with an affectionate familiarity that there was no resisting. She was an experienced woman of world, and I was a raw, unsophisticated, country girl, and as wax in her hands. She took a prodig-

ious fancy to me the instant she saw me. She told me that "I amused her immensely, I was so refreshingly green "—her own expression—" I was, moreover, a heroine, who had saved a whole boat's crew from the waves of the Bay of Biscay !"

This I indignantly denied; but my nxious disclaimers were of no avail. There is not a bit of good in your talking, my dear; no one will believe you. It is in all the newspapers that you saved Colonel Keith's life, and if I were in your place I would swear that I had saved the other twelve passenger into the bargain! Always stand up for yourself, and put your

Mrs. Roper occupied a top berth, and made that elevation an excuse for sending me all her errands, and they were not a few.
"Go into the saloon, and bring me

the yellow-backed novel from the top of the piano, there's a darling. Don't look into it, for it is a very naughty book, and not fit for an innocent little pet lamb like you; or, "Would you mind bringing me the eau de Cologne, dearest?" or "Just run up on deck—you are young and nimble—and tell Colonel Durand that I am not coming out till the afternoon. I have such

She never got up till Miss Gibbon and I were both dressed. She liked to have the cabin to herself. "Air and space, and plenty of elbow-room," were necessities she could not

dispense with. I was an early riser, and only too glad to escape from the stuffy cabin and take a turn on deck with Colonel Keith, who had fallen in with many Anglo Indians, and was a most sought-after and popular man. Breakfast would be almost forgotten when Mrs. Roper would make her appearance on deck, charmingly dressed in an elaborate walking ostume, and altogether got up with

considerable care.

To see her languidly moving toward her long cane chair, feebly responding to the anxious inquiries of a host of attentive gentlemen, one would think she was a confirmed but most interesting invalid. I knew hetter, having seen a well-laden tray dispatched to her berth during breakfast. Extended at full length in her steamer chair, her head gracefully buried in cushions, and her beautifully shod feet modestly displayed beneath the frills and furbelows of her morning-gown, she would remain perdue the entire forenoon, an enormous white covered umbrella concealing her and the favored cavalier, who read and talked to her, in a low voice, until their ête-à-tête was interrupted by the

luncheon-bell. No one on board the Hindostar believed the heresy, "that luncheon is an insult to your breakfast, and an injury to your dinner!" No, no! They all eagerly responded to the loudly clanging bell by hurrying headlong down to the saloon, where a substantial cold reflection awaited all comers.

Mrs. Roper formed an exception to the rule. She still remained prone in her chair, slowly fanning nerself with a prodigious black fan and making observations in a faint, subdued tone. A recherché little uncheon accompanied by a abottle of champagne, was, nevertheless, disof under the shelter of the umbrella; and during the afternoon Mrs. Roper would be sufficiently revived to stroll along the deck, arm in-arm with her aid-de-camp, and exchange a few words en passan with the other passengers. But after dinner was the time to se her at her best. Arrayed in an exquisite demi-toilet, and surrounded by a select circle, she was the gayest of the gay, the liveliest of the lively—a lectle fast, perhaps, and rather too fond of the adjectives beastly," "revolting," and "disgusting," as applied to people and things. Nevertheless, it certainly seemed that the men found great entertain ment in her society, and she appeared to afford them as much amusement in one way as I did to her in an-

We had dancing on deck most evenings. Going down the Red Sea the weather was glorious - not a ripple on the water, and splendid moonlight nights. Mrs. Roper had no taste for the sublime, she prided herself on being commonplace and matter of fact. I myself heard her describe the moonlight track on the water as looking so very oily that it forcibly reminded her of melted She "loathed the moon," she butter. said; all the same she found it very useful, as, to its beams alone, she tripped the deck on light fantastic toe. The piano was the band, and dancing went on every evening for at least a week. I could not dance a step (except an Irish jig), and l was obliged to decline many press-ing invitations to take the floor, as I watched the revolving couples, dying (but not daring) to follow their ex-

ample. I have not touched upon the mis cellaneous horde of other passengers, ar too numerous to particularize. There was a strong civil element half a dozen forlorn grass-widows en route to rejoin their husbands; a judge, a general, a lord, bent on tiger-shooting; an M. P., boiling to write a pamphlet on the late famine; and several large clutches of young ladies, bound for the East, under the wings of very indiscreet and experienced chaperons. As a stray and friendless "chicken" I was permitted to join one of the broods, and spent most of my time working and reading under the ægis of a Mrs. Turner-Jones, a very kind, motherly lady—a faint, fashionable, traveled copy of Mrs. West.

My two cabin companions had had "a few works" previous to my arrival on board, and were not on speaking terms; a state of affairs that was exceedingly unpleasant for me, as they used me as a channel of communication whether I would or not For instance, Mrs. Roper, would

Neville, will you be so good as to tell Miss Gibbon that I canno accommodate her dresses upon my hooks ?

"Miss Neville, say to Miss Roper that those hooks are mine, not hers. Or, "Miss Neville, tell Miss Gibbon that I insist on the port being

closed."
"Tell Mrs. Roper I intend to keep

it open?"
Then Mrs. Roper would spring out of her top berth, with surprising agility, and slam the port with a defant bang. Ere she had scrambled back to her couch, Miss Gibbon would have boldly thrown it open; and as fast as Mrs. Roper shut it, Miss Gibbon would open it. At length she wearied out her antagonist, who hysterically desired me to tell Miss Gibbon she was a most un bearable, insolent young person, and that she (Mrs. Roper) would certainly complain to the captain of her abomle conduct."

Of course we all landed at Port Said. In getting out of the boat Miss Gibbon hurt her hand very eadly. As I used to poultice it and bandage it for her, and assist her to dress, and do her hair, we were brought very much together, and she again resorted to me as a "safe-ty-valve," and honored me with her confidence—one evening especially We were sitting together on deck, in the husk, and had not opened our ips to each other for more than a quarter of an hour, when Miss Gib oon suddenly exclaimed:

I declare, at times I've a good mind to jump overboard!"

I peered into her face in the dim but I could not make out whether she were in jest or earnest or what to gather from her alarming declaration.

You know I am going out to be rried," she went on. "In me you married," she went on. "In me you see—or rather you do not see, for it's far too dark—the future bride of the rich Mr. Hogg. I suppose he is actually counting the very hours till I arrive in Madras!"

"Probably," I answered; "and

you, are you reckoning up the days? Shall you be pleased to see him?" "Pleased to see him! I hate the

thought of him; I detest him!" answered vehemently. 'Then why-why-?" I stammered.

Why marry him! you would say Because we are so poor, as I have told you fifty times; I have no choice. He has actually paid for my passage and outfit—think of that!" spreading out both hands, a favorite gesting out both hands, a favorite gesting out both hands, a favorite gesting of the particular of the parti "When I accepted him, I did ture. not absolutely dislike him. I cared for no one else, and no one else cared for me. Now it is different: the very idea of Mr. Hogg drives me

nearly frantic." 'And what will you do?" I in-

quired, with my usual bluntness.

"That is exactly the question I am asking myself night and day. I can not return to England, for I have no money; I cannot abscond, when I reach Madras, for the same excellent reason. I am only certain of one thing, and that is, come what may, I will not marry Mr. Hogg," replied his fianceé, in a tone of stern deter

mination. I would not, if I were you, if I did not like him," remarked sage

I heard Mrs. Jones telling a story of some girl, who had been engaged on a short acquaintance, to a gentleman, for years and years, and went out to India to marry him: but when he saw him, she found that she really could not: and she sold all her wedding presents and outfit in Bombay, to pay her passage home in the next steamer."

"I am sure she did right," I con cluded with great emphasis, and in a one of the deepest approval.

History does not mention the kind of reception she met with at home when she arrived back to her loving relatives, sans husband, sans trous-seau, sans presents!" remarked Miss Gibbon sarcastically. "She received

a tepid welcome, believe me. No. no: I might work my passage home as stewardess-I should not mind that; but to face my mother and sisters, and uncles and aunts and cousins, who have all been chanting triumphant pæans in praise of my excellent sense and magnificent prosects-no, I could not do that ome along; there's the bell for tea, she exclaimed, jumping up, and thus bringing the conversation to an brupt conclusion.

Miss Gibbon could not endure Mrs. Roper, as I have already hinted.
"Horrid old frump!" she would say. "She ought to be ashamed of say. "She ought to be ashamed or herself. The way she goes on is pre-

osterous—at her age, too!"
"Age!" I echoed. "Why, she is Age!" I echoed. uite young.'

Forty, if an hour, probably fortyfive," returned Miss Gibbon, with unisual animation. "Oh, how can you say so?" I ex

postulated indignantly, "She does not look much older than you do." "Don't you know that she is 'made up,' you dear, little, innocent Paddy? Are you not aware that that is the reason she performs her toilet solus? She does not want to let us into its mysteries, in case we might divulge the secrets of the prison-house Have you not remarked how she keeps the curtain of her berth drawn and her face quite in the shade, and if you go near her, she always puts up her fan. What an unsophistical

little creature it is!" she added, sur

I had not observed this before, but it struck me now as a remarkable

fact.
"I firmly believe," continued my companion forcibly, "that ever night she takes off her hair and eye brows, and removes her complexion and all her back teeth! What is in that mysterious little black bag that she always takes to bed with her? Tell me that!" authoritatively.

I shook my head hopelessly, in ssion of miserable ignoran Mr. Price told me," pursued Miss

Gibbon, with still greater animus, "that he remembers her fifteen years ago, when he first came out looking much the same as she does now—as notorious a flirt, and as vain and empty-headed as ever she could e. I wish I could lay hands on her bottles of hair dye, and other various little artificial aids, and pitch them out of the cabin window. Then we should see her in her true colors," concluded Miss Gibbon viciously with dark hair and a tallow skin.

"Miss Gibbon is a beast!"-this was Mrs. Roper's opinion—" a great goggle-eyed creature, like a barmaid. way in which she is carrying on with Harvey Price is simply scandal ous; considering, too, that she is en-gaged to be married. Whoever the lance may be, I pity him from my heart"—some people said that Mrs. Roper did not possess that organ. "If she thinks that she is going to catch Harvey Price she is greatly mistaken. I'll put him on his guard this very day. Some one told me that her father was an auctioneer. If he was a scavenger, it would never surprise me. She is the regular stamp of an adventuress."

So much Mrs. Roper confided to Mrs. Jones on a certain sunny after noon, in my hearing. She still patronized me, and made me useful, nd gave me plenty of advice gratis; and one day, when I was holding some wool for her, she became quite maternal in her solicitude, as wound off skein after skein, with ieweled, taper fingers.

"Of course, you will marry," she said, nodding her head confidently "But take my advice, and have nothing to say to the military: they are pleasant, but poor; a Bengal or Bom bay civilian, well up—if not already a member of council—is your man. And once married, you can flirt away with the redcoats as much as eve

you please."
"Mrs. Roper!" I cried, aghast how can you say such things, even in joke? But it is of no consequence, for I never intend to marry. Nonever!"

Then what are you coming out for, my good girl ?" she asked, raised brows, and a highly incredulous expression of countenance.

To live with my aunt and uncle. "Oh! Well, your aunt and uncle won't have the pleasure of your so-ciety for long! You can tell them so, with my compliments. Of course you know that you are a very pretty

girl?"
"I know nothing of the sort," I answered, coloring, "and I don't think you ought to turn me into ridicule-you are making fun of me."

Come now, there is no use in putting on such an affectation of modesty," gazing at me with an air of lazy amusement. "It won't go down

"But I really mean what I say, Mrs. Roper, I really do. I have been told that I was ugly as long as I can remember anything; as a little girl I was simply hideous.'

"Very possibly," returned my com-panion coolly; "but now that you are a big girl, you are the very reverse! You are uncommonly pretty!"
"I was always told that I was plain !" I murmured, still clinging to "I'm sure you must old traditions. e making fun of me."

"Who told you that you were plain?" she asked, sitting erect, and looking greatly entertained. ' I answered forcibly

grandfather, Deb, and dozens of

'How long was this ago !" "Oh, four or five years ago!" "And did no one ever say anything

else?" she asked, dubiously Yes; the servants and beggars used to call me a 'lovely girl;' but that is a mere figure of speech in Ireland; and Rody told me last summer that I was not so bad as he expected and might pass in a crowd, if got a good shove.'

Your friend Rody evidently understands the art of paying grace ful compliments! I can scarcely be lieve that you entertain so low an opinion of your charms." Leaning forward, and looking into my face with calm, critical scrutiny, she said Your eyes alone are a fortune to you, putting your dear little mouth and nose out of the question. You are a case of the ugly duckling, my I have no doubt that once you were a detestable little duckling, but now you are a magnificent young swan. Probably your worthy and uncle would say that poisoning our mind, if they heard me; but I think that a girl who is pretty and does not know it (or pre tends she does not) is the eighth wonder of the world. Hold up your head-you will be the belle of Mulkapore.

TO BE CONTINUED

The great rule of moral conduct wise man, is, next to God, to

espect time. There's romance enough at home without going half a mile for it; only people never think of it.

THE MAESTRO'S STORY

Signorina admires the outlook Well, it is not to be despised. Look yonder across the valley where San Marco piles up its pink and roofs against the purpling hills. Such lights! What charm!

But a thousand pardons. Signor-ina had aside his work and I had meant only to—So? Then I shall rest awhile till the great heat be over and gone.

Signorina finds it difficult, I suppose, to command his mood always The past: it intrudes. Well, we are none of us masters of the heart in that respect. Our wistful eyes are forever turned toward the rueful

gateway.

Cure! There is no cure. Only this orning I received a letter from morning I received a letter from a famous singer, an artist, whose voice thrills thousands; who has riches, health, a world at his feet—yet, who, in his unhappiness asks the same question. In spite of the gifts that fortune has pressed upon him, my Matteo is pursued, tortured by memory.

No; there is no cure. There are only now and then, blessed gaps of forgetfulness. One of us finds an our's respite in this task; another in that. Signorino, for instance, is writing a romance. Then he is in deed favored. He can retreat at will to an ideal world.

He thinks such work futile, thank less. I have a wise little book that I keep always near at hand. It was written by one of your own country men. Somewhere therein is the sen tence—"The worst miser is the learned man that will not write." And it is so. A thought is gained here; a light there-who knows but that from a written page a principle a standard is plucked. What a re sponsibility—this power to enter the lives of men and women so intimate ly so secretly!
But Signorino will forgive a garro

lous old music master that chatters away such blessed hours. The mood, perhaps, has returned ?—Eh, Matteo's story! But I have no skill at that sort of thing-Why, certainly, if the Signorino wish it.

One autumn day, eight or nine years ago, up in the public square, we were holding some festival; I forgot just what. Signorino knows comforting the broad shadow is that lies at afternoon on the west side where the inns and shops are Yes, it is always cool and pleasant there, while across the piazza our little church fairly bakes in the sun-

I walked among the merry-makers listening to the laughter, the music, the songs. And I said to myself They are children to-day; they are Then I stood still. I saw a happy." Then I stood still. I saw a face. Oh, the beauty of it! In the girl's dark eyes slept the dreams and ightnings of the south. They glorious. Under the dusk of her oval cheeks were the ebb and flow of rich, warm blood-the covert red of our race. Her lips, with their pout and scorn and pleading, were elo-quent beyond words. She had the oice of a singer, smooth and soft and full of rich depths, incomparable tones. Her dark hair was massed gloriously about the clearest of brows.

he was magnificent. I was flung back twenty five years to one spring day when a woman's eyes—how blind we are when we so

uch need to see! I inquired who the girl might be 'That? Oh, that would be Concetta the wood-carver's daughter : Steph-ano Briganti's child."

At the same table sat Carlo Voloini a handsome fellow just returned from America; so bold, so aggressive His dark eyes pierced one through and through. Opposite the girl sat Matteo, my favorite pupil—timid, thoughtful. Carlo stared boldly at the girl. Matteo looked at her only at long intervals. Yet, once, when their glances met, I saw him blush. And I knew the truth. Yes. indeed, Signorino, she was worth his admiration. I could easily understand how she might stir even in his thoughtful soul a tremendous passion; how she might sweep by storm

his simple heart.
While I stood looking at the girl, heard Matteo ask her to sing. Carlo, quickly leaning across the She looked table, whispered to her. at him a moment, then at Matteo and tossing her head declared: "No-

will sing." Carlo laughed, shook his head and called to the musicians. Some mo-ments later in a circling cloud, with youth and loveliness shining about Concetta held us spell-bound with the grace and beauty of her

dancing.
I looked at Matteo. His eyes were troubled. Perhaps he had a present-ment. I was very much puzzled. And I fell to wondering what the outcome would be-Concetta with such beauty; Carlo bold, daring masterful; Matteo naturally timid yet with a great passion tugging at his heart. I saw clearly how these three lives were on the brink of some entanglement.

One morning a week later I was standing over there under the plum trees, when Matteo came running down the path calling out : 'Have you heard the news?'

I looked at him and shook my head. "Carlos has gone; he is off again to America!"

"No!" I exclaimed.
"It is true," he replied; and after a pause—"it is a great blessing."
I, too, smiled, Signorino—it was so frank, so simple. And I said:
"So you have the field to yourself

He did not smile. He looked at me very steadily for a moment, and answered :

"Her peace, her happiness, her hole life were at stake. I was amazed. He was so serious, so solemn. And I

What do you mean ?" "He has told her nothing but lies -lies! He has filled her mind with thoughts of riches, position, fine clothes. He has made her dissatisfine led with her lot here among us. He has set her to dream impossibl things. But now that he is away —perhaps—" And he gazed off over

the valley.

When Matteo had gone I sat think ing over his words. And I said to myself: "Perhaps he is right. But even so, it is not too late."

And then three or four months

ater-it was a beautiful sight, the hidden bud straining toward air and sunlight. I was glad for both their sakes. I felt certain a dawn was coming when the mutual stress would burst forth into the old miracle of sweetness color and light. I thrilled sight of them-Concetta and Matteo sitting together at evening on this very bench looking off over the valley. I knew that there shone for them somewhere in these sunsets the fairy land we all of us glimpse but once, to lose forever. All the romance that had ever been written was beguiling them with hopes and promises.

It was the following spring when we were much together that I no ticed a change in Matteo. Sometimes in the height of his apparent happi ness he would shiver as if a draught of cold air had suddenly swept over him. On these occasions he would turn to Concetta with inexpressibly sad eyes. She would call him by name. It would be a mere whisper but oh, the depth, the strength, the intensity of it! And she would smile up at him. And he would be himself

Oh. yes, I thought of many reasons but never of the true one. Tell me, Signorino, these premonitions, these nexplicable sensings of disasters these dark hints that flash upon the soul in the high tide of contentment -what is the truth of them? For years they absent themselves and then, suddenly they are upon us as fearsome realities.

I have only to close my eyes and

that fateful October morning is before me. We were at Mass. Matteo's voice rising higher and higher, filled the church with wonderful music Heaven seemed very near. Just ahead of me knelt Concetta. Toward the end of the service she became restless, kept turning and glancing behind her. I was puzzled, for I saw in his eyes the look of some hunted creature. Suddenly I saw her grip the chair that was in front of When Father Michael had given the blessing she arose and moved swiftly forward to where our Lady's statue gleamed in the candle ight. There, on her knees, with nead bowed, she remained till the lights had been snuffed and the people gone. A touch on my shoul people gone. A touch on my der caused me to start violently. I der caused me to start violently. His turned around. It was Matteo. face was pale. He beckoned me to follow him. Outside in the piazza he asked huskily :
"Have you heard the news?"

What news?" I demanded

"Carl Volpini has returned." "It is true. Gino Carlucci saw him aise the curtain at the door and look

'Well," said I, "and what of that ? He looked at me queerly for a moment, and then demanded: "But, Concetta? How did she

know. upon me in an instant. 'Are you certain that it was Carlo?"

I asked. And Matteo said that Gino had sworn it. Just then Concetta came down the steps of the church. She paused a second, came forward, and said wearily: "I am very tired, take And together they went down the road.

I have never heard what pass between them that morning; but from that day onward Matteo seemed to rest under a strange spell of abstraction. Some burden was on his soul. Once or twice I was tempted to speak to him of the things that were in my mind, but I could not.

The next afternoon I met Matteo in the square. We sauntered along of this thing and that-his studies, his music, his ambitions; but not one word of what I was sure was uppermost in both our minds. Just where the path turns aside from the main road I felt his fingers grip my arm with great force. I heard his suppressed cry. There coming up the hill road, hand in hand were Conetta and Carl Volpini.

I could feel the gathering strain of Matteo's muscles. It seemed an eternity till the two passed us. Carlo with his fine clothes and worldly air smiled and bowed; a mocking smile. Concetta like one in a dream did not look at us. Suddenly Matteo let go his grip. A hard light flashed in his eyes. I laid hold of him forcibly. No, Signorino, neither do I blame

him. My own cheeks were hot with anger? and disgust. When the girl and Carlo had gone their way Matteo turned to me with :

'Tell me, Maestro, what shall I do: what can I do ?' But what could I say! I could think of only one thing and I blurted out "My son, think no more of her ; she

oves him." He was at me like a tiger. "She hates him, I tell you, hates

I looked at him sharply, thinking that perhaps the strain had abused his reason. He divined my thoughts and said: "Not that, not that! Don't

you see ; don't you understand ; it is a spell. He has haunted her thoughts for months. He is hunting her soul

Well. I never care to dwell on the days that followed. They were full of foreboding. Something dark and cruel seemed working its evil way through their peace and beauty. Early one morning while I was still at breakfast Matteo, his face very pale, stood in my doorway. My leaped with dread. I thought of the light that I had seen in his eyes the day he let go his hold on my arm. I guessed a dozen horrible things. And I cried out;

What have you done!" "Have you not heard?"
"Nothing," I answered.

"They are gone!"
Well. Signorino can imagine the great burden that was lifted from my heart. I made Matteo sit down and take some black coffee. And I said to him:

"Son, think no more of them: they are not worthy this anguish. "If I could, Maestro, but I cannot."
And the way he said it, Signorino!

To look in his eyes!
Well, four, five months afterwards he seemed to be himself again—out-wardly at least. But—Yes, Signorino says true. The world had indeed suffered a change. Dawn and dusk eemed different. Everything was

different. It was on the following Sunday when Matteo sang at High Mass that I realized what the affair had done for him. It was his voice, Signorino. t was unutterably sad. But it was very effective. And our church was still as midnight when his clear tones full of pleading, sorrow, tenderness rose heavenward through the silence. We were rapt out of

ourselves. Then nine or ten months after Concetta's flight, some Americans from the Western part of your country heard Matteo sing at Vespers. It was the beginning of the end. Toward the close of that summer he eft us to complete his studies in the

musical centers of the North. He came down here to my garden the day he was leaving. We spoke of many things that we had in common; but it was only when he took my hand for the parting that he re-ferred to the unfortunate affair that was so much a part of his thoughts and life. Just before he turned away he pointed to the bench where we are

now sitting and said:
"My heart is all there, Maestro, all there; nothing else matters. I loved

her." And he was gone.

A fortnight later startling news flashed through the village. Carlos Volpini was dead; killed in a gambling brawl at Naples! All the sordid details were laid bare in the journals But wait, you shall hear.

That week we were scourged with

deadly heats. Even on these heights we gasped for breath. I sat here in the garden one night thinking what such weather meant to the sweltering thousands on city streets. And I thanked God for His gift of the hills.

Signorino knows how deep the silence is after nightfall. That evening it was ominous. The country. side was parched, dying. Where stars should be was a luminous mist. An expectancy was abroad. As I sat thinking, a puff of air passed down through the wilted trees. Suddenly I leapt to my feet. A ragged stream of fire tore apart the sky in the west. I knew what that meant, Another angry flash and down through the darkness came the splitting of ash and the long brawl of now."

The source of his words flashed tered in my face before I had reached A few minutes later, the winds and the floods of weeks burst upon us.

I sat for almost an hour listening to the trumpetings and onslaughts of the storm when I thought I heard a knock. It seemed incredible that one should be abroad in such stress. But at the sound of the second knock I jumped to my feet and, drawing the bar, let the door swing back a few inches. For a second the whole val-ley stood revealed to me and with it woman's face. I thought it a trick of the imagination; but at the touch of wet fingers on mine and at the sound of a human voice in the darkness, I flung open the door to drag her in out of the wild havoc of the night.—Yes, Signorino! it was Concetta. The light dazed her. She staggered toward a chair, clutched at its back, and, looking at me out of her great dark eyes, demanded : "Matteo, where is Matteo?"

"Matteo?" I repeated. She gave me one look : such a What do you mean?" she asked

hoarsely.
"Why," said I, "Matteo has left us; he is not here."

It was thoughtless. I should have

known better.
"Not here—," she stammered, "Matteo gone! She stared straight ahead of her,

swayed and then drooped at my feet, She looked about her as she came to, shie looked about her as she came to, shivered, and began to sob in a pitiful manner. And I said to myself, "when grief has spent itself, I will get the whole truth. But even as the thought shaped itself in my mind, she leaped to her feet, screamed, just once, a wild, hopeless cry that made my heart stand still. had recovered, she had flung open the door and rushed headlong into the

dark. I ran down the pathway calling her name. But there was no response. There was nothing to see except the heavy masses of the hills, the gray blur of the valley, and overhead the misty gleam of a star or two among the storm sheds. The rain had ceased. The water dripped mournfully from the vines and trees; it gurgled along in the gullies and gutters of the gar-den. I stood in the cool, sweet air thinking of the strange thing that had happened. "To morrow," I said to myself, "I will go down to Stephano Briganti's house." Yes, Signorino, I went. But the house was closed and shuttered. Up on the square I learned he had gone nearly week. I searched the neighborhood went to San Marco. It was useless No one had seen the girl. No one

has seen her since. Matteo? Well, he comes home to us each summer. He loiters here in my garder by the hour. He sits on the bench with me here in the even-Somehow he is not the Matteo I once knew. Trying to forget! It is the great penalty, is it not? For one is the remembrance of perfect music blurred, broken, hushed forever; for another a splendid day grown wild with storm, distress and darkness: for all of us the hunger of tired eyes that search in vain for silver dawns and evening stars.

Well, we must each of us keep his own sad cryst. Yes, Signorino says true-it is the torture by hope that

Who knows! Perhaps this very

night, fresh from some new triumph Matteo, with bowed head and hunger ing heart may pass the woman all unknowing in the charitable dusk. Look, Signorino—there, just above the hill behind San Marco. What splendor! How it hangs in the satin dusk!—Thomas B. Reilly in the The Catholic World.

OF CAMEL SWALLOW-ING

The Eighteenth Century, which had amassed a good deal that was specially its own to leave, apart from what it had inherited, bequeathed to its posterity, among other things, an intense dislike of miracles. That dislike was partly an heirloom neatly conserved in Protestant wrappings, (rather yellow and cracked a the joints; but eighteenth century attachment to Protestantism was mainly negative-it did not so much love Protestantism for what it had modestly represented itself to be, as liked it for certainly not being something else. Protestantism, wherever it was, had always announced itself as Christianian and Franciscol. tianity pure and Evangelical, and the Eighteenth Century was not par-ticularly fond of Christianity at all but, then, Protestantism was ob-viously not Catholicity, and that was everything. In so far as Protestant-ism had got rid of the Pope, and of Papal Dogma, it was truly able : in so far as it retained a belief in Christianity, as a religion implying faith in Christ as God, it had much to learn of the negative kind of the Eighteenth Century; and it did not obstinately refuse to be

Thus, the heirloom we have men tioned, carefully treasured by the Eighteenth Century, was handed on with a new, or somewhat enlarged

The original and traditional Protestant objection to miracles made a distinction; it had been largely due to the fact that for many hundreds of years the miracles had been Catholic miracles, and to admit them would have been incompatible with the simple theory that the Pope was Anti-Christ. All the miracles, during all the ages, in which the performers were com-pelled to confess that the Papa of a Catholic taint: they had been the indiscreet work of saints indubitably Catholic and Papal, or had been con-nected with some distinctively Cath-Holy Relics (as of the True Cross or other instruments of the Pas. sion) and the belief in the Real Presence of Christ in the Eucharist. If such miracles had been true, it would, the Reformers perceived, be difficult to maintain that the religion they had illustrated was false and abominable to God. But there had been, said they, an earlier age, when there was no Church in the Papal sense of it; a pure, Biblical unecclesiastical age, when Bishops were merely Presbyterian ministers with large congregations. Miracles in that age were on a different footing instead of offensively arguing in favor of a haughty Papal Church they would only be a proof of the di-vine sanctions of Christianity— pure New Testament Christianity. (St. Stephen and St. James of Jerusalem were unhappily not New Testament Christians, as no part of the New Testament had been written while they were alive.) So "Bible" miracles were all right, and, for much the same reason, "Ecclesiastical" miracles were all wrong.

The Eighteenth Century, however, was not wrapped up in the New Testament, and was, indeed, remarkably disengaged as to the Divine origin, basis, and authority of Chris-So it handed on the miracle hating heirloom with an added gusto, and without any reservations. For many ages miracles had done a pestiwork in confirming the belief of a credulous world in the supernatural character, and Divinely accredited Mission of the Papal Church: that was pitiable and shocking. But to retain belief in any miracles, even though reported in the New Testament, would only tend to maintain the hideous shackles of "superstition," that is, of the foolish idea that Christianity itself was anything more than a growth—like the inimitable British Constitution; that it was, in fact a supernatural religion, with a that Williams need lead a better life.

er, a Divine Revelation, and a Divine (instead of a merely political, ethical and utilitarian) Authority and Mis-Century was to escape altogether from the incubus of the supernatural religion could only be tolerated as a Department of State, like the Lunacy Board, and few things could be imagined more inconvenient and embarassing than a State Department with a Divine and irresponsible head. "What constitution," as the doctor argued against Eternal Punishment. Some Eighteenth could stand it?" Century legacies have been lost or ted. There are people who think the present age less well-man-nered, and less addicted to books. more frankly superficial, and more frankly greedy. But the dislike of miracles is still much prized.

The grounds of a survival that might seem archaic, the reason for this antipathy, are worth conjecturing. The explanation cannot be found in "the fact that miracles are impossible." Nothing is more attractive to contemporary taste (so to speak) than the obviously and demonstrably impossible. Write a novel hanging on an "impossible fact," and it's odd if it be ever popular, experto crede; tell a story, at a dinner party, involving two or three physical impossibilities, and you will e asked again; tell another, with twenty points each irreconcilable with Euclid or the late Professor Huxley, and you will have invita

vitations for an entire season. It is not because the present age is overridden by logic, or by its pro-found realization of, and reverence for admitted discoveries in the realm of science (where nothing but what is physical may dare to assert its exstance), that it can't stand a miracle. I dare say that nine agnostic metaphysicians out of ten would handsomely admit that a Jesuit is likely to be as good a logician as a stockbroker, and that ninety-nine physic ists out of a hundred would freely confess that the laws of physics are not even darkly surmised by that omniscience classically termed the Man in the Street.

But the man in the street is too wideawake for a miracle. Why? Because the rules of evidence are better realized by him than they were, for instance, by St. Thomas Aquinas. Not precisely; the only rules of evidence he studies are those illustrated in criminal trials, his greedy ghoulish and obscene taste for which is pandered to by the most indecent press that ever existed, a press whose hero is the murderer, and whose heroine is the adultress.

But from the man in the street belief in the supernatural has been sedulously eliminated. If miracles were merely vulgar stupidities, or dark and foul abnormalities, he would swallow them voraciously; and his press would pry his mouth open, if he was not already agape for them, that they might be pushed in and down with the least attempt at discussion or mastication.

'Ecclesiastical" miracles stand on a different base, and are evidences of life and action into a higher plane: they presuppose God, as a saint pre-supposes God. Saints are the world's fools as they are God's wise men. And miracles are intelerable to a society that wants to forget God. beause their occurrence is an insistence on Him; they are an insuperable reminder that human life is not a sheer anarchy, though it may be in a wide-spread rebellion against an Omnipotent Master: for every miracle, by the essential fact that it is a suspension of, or an exception to law proves the law, and insists on the Lawgiver who alone can override it. A miracle is explicable only on one hypothesis, that God exists and is olic doctrine, such as the belief in Omnipotent. So the man who is only sure of one thing—that belief in God, His law, and His omnipotent justice, that must reward or punish, is inconvenient to him-will jeer at every miracle suggested, apart alto-gether from the question of evi-dence: but he will listen greedily to a tale that is not explicable on any hypothesis what-ever. To hear of impossibilities de-lights his craving for what is unreal, feeds his morbid appetite for the flatly incomprehensible, and releases him, he fancies, for a moment from that dull prison of hideous materialism in which by his own choice he is bound; he knows how vulgar sordid his gaol is, and he wistfully turns to avenues of escape more vul gar and sordid still. His own experiences have been mostly commonplace, and such as any dull and unscrupulous animal might share with him; he devours hungrily the experiences alleged by some one else that range into the unfettered regions of blank impossibility. But a miracle! That is not impossible, not incomprehensible either, if God be remem-bered and His Omnipotence realized; only he does not at all wish to re-member God, and Omnipotent Justice is a bleak thing to contrast with certain habits of his own. Those other impossibilities have no ethical significance whatever, and the tales of them are free from that tedious thing, a moral: that is what is so nice about them. If Jones, as Smith avers, patted Smith's shoulder in Piccadilly, on a date specified, and took him into a pastry cook's to eat ices (of which he had ever been inordinately fond), and it subsequently transpired that poor Jones was, at that identical moment, being himself devoured by a tiger (also notoriously addicted to this sort of refreshment) in Bengal
—it is enthrallingly interesting,
and does not in the least imply

supernatural origin, a Divine Found. There is nothing personal about that camel, and Williams swallows it with ease and pleasure, unconcerned and utilitarian) Authority and Mission. The strong and determined his figure. But a miracle, once preoccupation of the Eighteenth taken into the system would logically imply consequences: God; a moral law not identical with that of the clubs; obedience, or disobedi, ence-with results. An inconven ient gnat that. A regular diet of camels leads nowhere-there's the beauty of it-whereas a single miracle admitted into, and lodged in the system may demand a total change of life and habits. All the Williames, a "practical" race, mem-bers of the best clubs, immovably resolved to lose no pleasure, no profit, and no advantage in the gift of the World, Flesh or devil, naturally choke at the mere sight of a gnat, and naturally prefer being camel-swallowers.—John Ayscough in America.

PRESBYTERIAN

"PROGRESS"

The death of the Rev. Dr. Briggs ew days ago furnishes the New York World with an opportunity for des-canting on the decay of interest in theological controversy. It was in 1892 that Dr. Briggs, who had been editor of the Presbyterian Review was tried before the New York Presbytery on a charge of heresy and ac quitted. This decision was appealed o the General Assembly, which pended him. The Union Theological Seminary of this city, in which he was a professor, refused to remove him from his professorship despite the action of the General Assembly. He subsequently passed over from the Presbyterian Church to the Protestant Episcopal Church, in which he was ordained a minister, seven years after he had been suspended by the General Assembly on charges of heresy. The heresy consisted in championing a milder form of the "higher criticism." He held that "errors may have existed in the original texts of the Holy Scripture," that "many of the Old Testament pre dictions had been reversed by his tory," that "Moses was not the autho of the Pentateuch," and that "Isaiah was not the author of half the book which bears his name." that "the processes of redemption extend to world to come," and that "sanctifica tion is not complete at death. Among the other heresies of which he was guilty was his belief in the Catholic doctrine of Purgatory.

All charges brought against Dr.

Briggs twenty years ago, when lumped together, were insignificant compared with those on which the General Assembly refused to pass upon a few weeks ago. The prompt-ness with which the General Assembly suspended Dr. Briggs wa in marked contrast with the hesitancy displayed by the same body in dealing with the cases of Presbyterian ministers who had been ordained after rejecting the doctrine of the Resurrection and of the Scriptural account of the birth of our Lord. The New York World, adverting to the severer punishment meted out to the lesse offence by the highest ecclesiastical court of the Presbyterian Church, says: "By a coincidence as affording a basis of comparisons in the liberal ization of doctrinal tenets, only few weeks before Dr. Brigg's death four graduates of the Seminary accepted for ordination in the Presbyterian ministry, notwithstanding their doubts on such cardinal points of doctrine as the literal interpretation of the Virgin birth, and the physical death of Lazarus. Dr. Van Dyke, in their defence, stated that belief in these old fundamentals of orthodoxy 'was not essential to

the Christian faith. Commenting on this sort of "progress," the newspaper we are quoting says: "Such is the progress made in two decades in reading 'the rule of reason' into the Scriptures. There is nowadays no excommunication by book, bell and candle for the heretic; some other Church is always ready to receive him." This progress is of a character which foreshadows the final disintegration of Presbyterianism. What seemed radicalism, as represented by Dr. Briggs in 1892. has now assumed the form of conservatism. Twenty years hence the views of the four young men whom Dr. Van Dyke championed, undoubtedly will also appear to be of a conservative character

The old landmarks of Presbyterianism and of other Protestant sects are disappearing rapidly. All the signs point to their total disappearance in the course of time. There is nothing in Protestantism itself to stay the work of destruction.-Freeman's

WHERE THE DIFFERENCE LIES The underlying idea of a Protest ant service for the dead is to comfort the stricken hearts of mourners. According to the Catho-lic idea the Requiem Mass, is for the soul of the dead. When a Catholic bereft of some loved one really understands this, there is a comfor and consolation in the Church's serv ice for the dead that passes the understanding of those who know the difference between the Protest-ant and Catholic belief. The Catholic Church comforts and helps the living, by helping the dead. According to Protestant teaching, the de parted soul is beyond all aid from the living, and so the funeral services are directed towards the consolation of those who are left be

Learn to break thy own will, and to yield thyself up to all subjection. Toronto, 31st May, 1913.

hind .- Sacred Heart Review.

HOME BANK HAS GREAT GAINS DEPOSITS INCREASE A MILLION

Assets Have Grown Over \$2,300,000 During the Year-A Well-Known M. P. and a Prominent Young Business Man Go On the Board

A Large Attendance at Annual Meeting

The annual meeting of the Home Bank | feature being the increased circulation of Canada was held at the head office, | following on the increased paid-up 8 King street west, Toronto, on Tuesday. The Vice-President, Mr. Thomas Flynn was elected to the chair, and Mr. O. G Smith was appointed secretary of the meeting. The following report of the directors was then submitted:

DIRECTORS' REPORT Four quarterly dividends at the rate of seven per cent. (7 per cent.) per annum have been paid and provided for: \$200,000 added to the rest, making that account \$650,000, and \$40,000 set aside to be written off bank premises, which will have a net balance of \$100,470.31 for professed to the second set of the second set.

fit and loss account. BANQUE INTERNATIONALE PURCHASE

Towards the close of the year, an agree ment was entered into with the directors of La Banque Internationale du Canada, for the purchase of the assets of that institution, to be paid for by shares of the Home Bank at the price of \$128 per share. These assets were carefully and thoroughly inspected by experienced officers of the Home Bank, whose valuation was accepted by La Banque Internationale. The agreement was submitted to the shareholders of that bank at a general meeting, and approved, and then having received the approval of the Governorin-Coun il, was formally carried into ent was entered into with the director n-Coun il, was formally carried effect on the 1 th day of April last. result of this purchase is that the balance of our unsubscribed capital has been taken up, a substantial sum received for the rest account, and a connection estab-lished in Montreal and in the Province of Quebec which should prove valuable, and en branches taken over and continued.

Authority was given under by-law No.
to establish a pension fund and you will

be asked to vote a sum for that purpose Some necessary changes in the by-law will be submitted for your approval, and also a by-law to authorize the increase of the capital stock to \$5,000,000.

During the year Mr. Parkyn Murray resigned from his position on the board and Mr. C. B. McNaught was elected a

lirector in his stead. No new branches of the Home Bank were opened, but arrangements are being made to open two more offices in the City

One hundred and sixty-five (165) share holders have been added during the year and the total number now is 1,836. The annual examination by the directors of the treasury and securities was made, and the branches inspected.

GENERAL MANAGER'S REPORT Senator James Mason, the general manager, then read the following report:

The net profits for the year are nearly 12 per cent. on the average paid-up capital—deposits show an increase of nearly \$1,000,000. The whole of the authorized capital, \$2,000,000, is now taken, and almost entirely paid up—the Reserve Fund or Rest has been increased by \$200,000 and amounts to \$650,000. by \$200,000 and amounts to \$650,000, being slightly more than one-third of the paid-up capital. The total assets amount to \$14,735,100.29, an increase of consider-

ably more than \$2,000,000 over last year.

The purchase of the assets and the taking over of La Banque Internationale—referred to in the Directors' Report increases the scope of the Bank's opera-tions in various ways—one important try.

Which has been appropriated as follows:

feature being the increased circulation following on the increased paid-up capital. The Montreal branch should also grow in time to be of considerable usefulness, inasmuch as that city is becoming a very large grain export point, and in other respects the opening thus made in the Province of Quebec should in due course materially add to the volume of the Bank's and profits.

Your emprayed will be agked for a hyperselection.

Your approval will be asked for a by-law to increase the capital stock to \$5,000,000—this will only be taken advantage of from time to time, as the growing business of the Bank may make it neces-sary to obtain increased paid-up capital and the correspondingly increased circu-

lation.

The Bank Act, after long and careful The Bank Act, after long and careful consideration, both in and out of Parliament, has been extended for a further period of ten (10) years—the changes made being considered beneficial both to the public and the banks. Some slight alterations in the by-laws will require to be made by reason of this new Act.

Manh extent must be felt at the sever-

Much regret must be felt at the sever-ance of an active connection, extending over a great many years, with the Bank and its preceding institutions, of the re-tiring president, Mr. Eugene O'Keefe, that gentleman having intimated that owing to continued ill-health and con-stant inability to attend the meetings of the board he is compelled to decline re-election. It should be added that the interest always taken by Mr. O'Keefe in the affairs of the Bank contributed largely

to its success.

Mention should also be made of the death of Mr. R. B. Street, late inspector of the Bank. Mr. Street's connection with the Home Savings and Loan Company, the predecessor of the Bank, dated back to the year 1879, and he was ever a faithful and efficient officer.

REVIEWING FINANCES GENERALLY

The financial stringency which prevails throughout the business world, chiefly caused by the Balkan war—not yet com-pletely settled—is felt in Canada, and aggravated by the unwise and unwar-ranted speculation in real estate, until recently so widespread, and also by the great expansion of the business of the great expansion of the business of the country. This stringency is likely to continue throughout the year, and more especially during the season, when the crops require to be moved, but should prove more of less beneficial by checking over-borrowing on the part of our municipalities, and putting an end to speculative trading of all sorts. The large and steadily increasing impuritation into steadily increasing immigration into Canada, the extensive railway construction, and the sound conditions generally of business and of the manufacturing and other industries, can be taken as a eassuring factor.

Crop conditions in the Northwest may

be considered fairly satisfactory, the acreage being somewhat increased and, from the most recent reports, an average crop may be looked for. The advisability of establishing a Pen-

sion Fund has been for some time under consideration, and it is felt that it should be no longer deferred. That Pension Funds are considered

useful and necessary is evidenced by the fact that they have been in existence for years in almost every bank in the coun-try. Where this fund is established bank

Statement of the results of the business of the Bank for the Year

ending 31st May, 1913.

PROFIT AND LOSS ACCOUNT

CAPITAL PROFIT ACCOUNT

LIABILITIES

ASSETS

rebate of interest on unmatured bills

DR.
Dividend No. 23, quarterly, at rate of 7 per cent. per annum \$22,548.33
Dividend No. 24, quarterly, at rate of 7 per cent. per annum 22,595.04
Dividend No. 25, quarterly, at rate of 7 per cent. per annum 22,637.46
Dividend No. 26, quarterly, at rate of 7 per cent. per annum 28,644.94

Notes of the Bank in circulation.

Notes of the Bank in circulation.

S2,120,624,02

Deposits bearing interest.

7,858,357.33

To the Shareholders: Capital (Subscribed \$2,000,000.00) Paid up.....\$1,938,208.10

 Gold and Silver Coin.
 \$ 271.879.70

 Dominion Government Notes.
 1,268,750.00

Deposit with Dominion Government as security for Note Circulation Notes of and Cheques on other Banks.

Balances due from other Banks in Canada
Balances due from Agents in Great Britain.

Railway, Municipal and other Bonds.

Call Loans secured by Stocks, Bonds, and Debentures.

Current Loans and Bills Discounted \$8,799,608.56 Overdue Debts (estimated loss provided for) 29,357.90 Mortgages on Real Estate sold by the Bank 7,231.70 Bank Premises, Safes, and Office Furniture 665,557.18

Bank Premises, Safes, and Office Furnitude
Other Assets....

167,125.58

\$436,896 08

.\$1,752,220.00

\$9,978,981.3

239,416.18

\$14,735,100.29

89,600.00 377,924.39

9.520.686.92

\$14,735.100.29

JAMES MASON,

officers feel that long and faithful services will be rewarded and a competency more or less adequate secured for themselves or their famil es, and this necessarily creates a feeling of loyalty that must prove beneficial to the institution.

THE GRAIN-GROWERS' INTERESTS In the discussion which followed the In the discussion which followed the general manager's report, Mr. John Kennedy, vice-president of the Grain-Growers Grain Company, addressed the meeting and referred to the three weeks' trip he had taken through the Northwest Provinces before he arrived to attend the meeting of the Home Bank.

Mr. John Kennedy, one of the Western directors of the Home Bank, and second vice-president of the Grain-Growers'

vice-president of the Grain-Growe Grain Company, addressed the meeting and stated as follows: "I am pleased once more, at this very important meet ing, to report good progress from the West, and to say that the Grain Growers' Grain Company—the Home Bank's big-gest customer in the West and one of its

gest customer in the West and one of its largest shareholders—is having another successful year, and will handle more grain than the previous year, which was 28,000,000 bushels.

"The leasing of the Manitoba Government system of line elevators, comprising 176 in number, was a very wise move, and gives every indication of being beneficial to producers at all points where they are located.

"The action of the company in also leasing from the C. P. R. one of their terminal elevators at Fort William, with a capacity of 2,500,000 bushels, is proving

a capacity of 2,500,000 bushels, is proving quite successful, and is giving us a wider knowledge of the grain trade. It is knowledge of the grain trade. It is gratifying for me, as a director of the Home Bank, to say that the Home Bank is looked upon by many Western producers and others as being an important factor in helping to bring about conditions which are much desired by the farmers of the West.

"I am also pleased to say, and in no uncertain way, that the connection formed through the opening of a number of

through the opening of a number of branches of the bank in Manitoba and Saskatechewan is being looked upon as mutually valuable, and requests for opening new branches are very frequently

"Our shareholders and customers generally are well pleased with the accom-modation received at the hands of the Home Bank throughout our Western

I wish to point out as clearly as pos sible that by this connection the Home Bank depositors in the East are helping to a great extent at all points where our branches have opened in relieving the branches have opened in relieving the financial situation, which is felt very keenly in the West. I can see a great future for the Home Bank in the West, and I would like to assure you that it is the desire of very many of our leading farmers that the Home Bank keep pace with the ever increasing development and rapid growth. creasing development and rapid growth of the present time by become identified with the West.

"At the last annual meeting, our general manager referred to the land speculation in the West, and it is to be noted that this still continues, but in a modi-fied way, and I hope that in the future our Canadian banks will be enabled to more largely assist the farmers of the ho are the real wealth-producers of the 'In conclusion, I would like to refer

to the crop conditions in the West this year. I believe that eighty-five per cent of the three provinces has had sufficient moisture to assure an average crop, some points not having sufficient moisture."

On a notion from Senator Alexande McCall, seconded by Mr. Edward McCall, seconded by Mr. Edward Galley, the thanks of the shareholders were extended to the officers and directors for their attention to the affairs of the nstitution.

In moving a vote of thanks to the gen-In moving a vote of thanks to the general manager and officers of the bank, the honorable attorney-general, Mr. J. J. Foy, K. C., referred to the attention that he had always observed was extended to the customers of the Home Bank. The Hon. Mr. Foy's motion was seconded by Mr. William Croker. Mr. William Croker.

HOME BANK PENSION FUND On motion of Mr. F. E. Luke, seconder by Dr. J. A. Dodd, the sum of \$10,000 was appropriated for the purpose of establishing a pension fund for Home Bank clerks and officials.

Bank clerks and officials.

The by-law to increase the capital of the Home Bank from two to five million dollars, according to the by-law, No. 10, was moved by Mr. M. J. Haney, C. E., and seconded by Mr. H. S. Harwood.

RESULT OF POLL

The scrutineers reported the election of the following directors for the ensuing year: Messrs. Thomas A. Crerar, Thomas Flynn, E. G. Gooderham, John Kennedy, A. Claude Macdonell, M. P., Col. the Hon. James Mason, C. B. McNaught, John

Persse.
DIRECTORS' MEETING At a subsequent meeting held by the board of directors, held immediately after the general meeting the following officers were reported as elected to office for the ensuing year: Colonel the Hon.
James Mason, president, Thomas Flynn, vice-president.

THROUGH COLORED GLASSES A writer in a recent number of the

eading English Liberal paper, the Westminster Gazette, in an article on "Christs in the Tyrol," lets a prejudiced imagination run away with his common-sense. The innumerable wayside crosses of Catholic Tyrol are for him but the personification of fear in the peasants, who carve them. He describes one as a "Bavarian peasant hanging doggedly on a cross he hates, struggling stubbornly against the fact of the nails. In another he sees "the passionate mouth shut with bitter despair. He had wanted to live and enjoy his manhood, but fools had ruined his body, and thrown away his life when he wanted it." And so this specimen of modern

critical art goes on for a column and a half—a mixture of utter nonsense and blasphemy. Those who have ever lived in the Tyrol know how deep rooted, if charmingly child-like, is the faith of the Tyrolese in Christ the Son of God. The critic may so express his modern religious views, but this criticism is but a projecting of his own ideas into work expressive only of love of the Saviour. Even so might he rave over Raphael's or Michael Angelo's masterpieces, but that would be too openly ridiculous. General Manager.

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The varying expressions he noticed in the "Christs in the Tyrol" are certainly not expressive of the car-vers' fears, for the Tyrolese are as fearless as they are devout. It is astonishing that a respectable paper will admit such rubbish under the guise of art criticism.—America.

FOUNDING CF GLASCOW UNIVERSITY

LORD ROSEBERY GRAPHICALLY DESCRIBES THE INAUGURA. TION SCENE IN ELEVENTH CENTURY

In the course of an address on the occasion of his installation as chan cellor of the University of Glascow, Lord Rosebery paid tribute to Pope Nicholas V. and the medieval Bishops

who fostered education. While the University of London dates no further back than last century, and looks for-ward rather than backwards, her sister at Glascow has already celebra. ted her ninth jubilee. trast is presented by the small knot of London founders, the keen laymen in the van of modern thought and the Roman Pontiff who founded Glascow at the instance of the Roman Bishop, the lord paramount of the little medieval town. Cosmo Innes has pictured out of his learn. ing as well as out of his fancy the day and scene of inauguration. He shows us the quaint burgh clustered round the castle of its overshadowing Bishop, the gables and forestairs breaking the line of the streets, the merchants in their gowns, and the women in snood and kirtle decorating

their houses with bannerets and branches before they hurry out to see the show. What shops are open display weapons and foreign finery to attract the country visitors—the yeoman and 'kindly tenants' of the barony. There are neighboring lords too, perhaps, Maxwells and Colquohons or scions of the princely families of Douglas and Hamilton, with their retinues and men-at-arms, and now appears the first signs of the long procession - the nodding crosses and banners that precede the Bishop, the prelate himself. William Turn bull, the zealous founder and first Chancellor of the University, proud of the occasion and his success, the endless train of ecclesiastical digni taries, canons, priests, acolytes, and singers in their various robes, and the friars black and grey, who are to lend their refectory for the first lectures and to become some of the most esteemed teachers of the university. And so they move on to a cathedral where, amid the smoke of incense and the blaze of trumpets, the Papal Bulls are promulgated and launched. The the university is spirit which founded us is still here, the love of learning, the pride of membership in the commonwealth of letters, the ambition to train youth,

"Our founder, Pope Nicholas V, who was also the real founder of the Vatican Library, and the magnificent patron of learning, while he was signing the bull of our foundation was inditing with the same pen energetic appeals to the Powers of Europe to stem that Turkish torrent of invasion which was about to swallow up the gorgeous capital of Constantine and obliterate the Christian Empire of the East."

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LETTERS OF RECOMMENDATION
Apostolic Delegation
Mr. Thomas Coffey Ottaws, June 13th, 1905.
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the isaschings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, some. I therefore, earnerty recommend it to Catholic families. With my blessing on your work, and best wishes for its conhunced success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegat UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1900 Mr. Thomas Coffey:
Dear Sir: For some time past I have read your strimable paper the CATHOLIC RECORD, and congraulate 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. you and wishing you success, believe me to re Yours faithfully in Jesus Christ. † D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 12, 1913

THE FOREIGN MISSIONS OF THE CATHOLIC CHURCH

At the suggestion of a value friend, the CATHOLIC RECORD will have a regular department devoted to notes on the foreign mission work of the Church.

The generous response to the RECORD'S appeal for financial help for the devoted Canadian priest Father John M. Fraser, who has consecrated his life to work amongst the Chinese, is an evidence that many of our readers already are deeply interested in foreign missions. Our new department will serve to stimulate that interest, deepen the realization of the fact that Our Divine Lord commissioned His Church to teach all nations, and perhaps implant in the hearts of many a germ of apostolic zeal that will bear fruit not alone in increased financial assistance, which is the privilege of all, but also in the inspiration of young and generous souls to give themselves to the work.

A short time ago the Chinese government asked the prayers of the Christian Churches for China. Every paper that came under our notice commented on this significant fact. But not one secular paper had a single reference to the Catholic missions. Some referred to the Protestant missions in China as if they were practically the only Christian missions to the Chinese, and in a tone that indicated that the appeal of the Chinese Government for Christian prayers was addressed exclusively to them.

In view of this it may be of more the relative importance of Catholic missions in that far off portion of the vineyard of the Lord.

An evidence of the changed conditions in Republican China, is the fact that on February 26th, 1912, the President, Yuan-Shi-Kai, in an audience he gave to the Vicar-Apostolic, Mgr. Jarlin, at Pekin, assured the Bishop that the fullest religious freedom would be granted to the Catholics, and that every post under Government-civil and military-would be open to them. The present Chinese Prime Minister is a Catholic, who is married to a charming and educated Belgian

Perhaps no European has so complete and intimate knowledge of China as the Protestant Sir Robert Hart, who at a Wesleyan missionary meeting in England in 1908 paid the following tribute to Catholic mis-

"Although many of those present may not agree with me, I cannot omit, on an occasion such as this, to refer to the admirable work done by the Roman Catholic missionaries, among whom are to be found the most devoted and self-sacrificing of Christ's followers. The Roman Catholic missionaries have done great work, both in spreading the nowledge of One God and of One Saviour, and more especially in their self-sacrifice in the cause of deserted children and afflicted adults. Their organization is ahead of any other, and they are second to none in zeal and self-sacrifice personally. One strong point in their arrangements fact that there is never a break in continuity, while there is a perfect unity in teaching and practice, and practical sympathy with their people in both the life of this world and the preparation for eter-

nity. The Roman Catholics were the first in the field; they are the most widely spread, and they have the largest number of followers."

Perhaps the actual figures are more eloquent in themselves without comment. The China Year Book is a standard work of reference found in the offices of firms that do business in the Far East, and is issued yearly by the Routledge Publishing Company. The China Year Book for 1913 bases its statistics on data supplied by the missionary societies; but the figures are those of the reports issued in 1911 representing the situation at the close of 1910. The foreign (European and American) workers numbered 5,144 and the Chinese staff 15,501. The summary of the numbers of Christians belonging to these missions are set forth as "Baptized Christians," 'Catechumens," and "Total." A note shows that some societies do not distinguish between "baptized," "Catechumens," and "adherents and others return a total greater than the sum of baptized and catechumens, counting apparently others who may be loosely connected with the mission, probably as enquirers or

attendants at sermons or services. Of the 99 agencies and societies included in the return only 7 claim more than 10,000 baptized converts. We shall give here the grand summary only:

-	Baptized Christians Catechumens	167,075 71,500
	Total [‡] Christians	238,575
d	Total Christians	324,890

The discrepancy is explained by the preceding note on the returns of some of the missionary societies.

This is the result of over a century of work by a large number of agencies with the most ample funds at their disposal. But the total number of baptized Christians, Catechumens and adherents of all kinds for the wholelof China is less than the number of baptized Catholics in the single province of Chi-li in which is situated the capital, Pekin.

At the close of 1911 the number of baptized Catholics in China was 1,363,697, and there were 390,985 Catechumens under instruction and awaiting baptism, making a grand total of 1,754,682. These were grouped in 47 missionary dioceses or vicariates. There were 49 Bishops (including coadjutors,) 1,426 European and 701 Chinese priests, and 1,215 Chinese students for the priesthood. There were besides 230 Euro pean and 135 Chinese lay-Brothers in religious houses, or in teaching congregations, and 1,896 nuns of whom 1.328 were Chinese women.

Many other interesting details are given in the article in the current number of the Month from which we take the foregoing statistics. Enough is given to show that the Church is prosecuting her divine mission quietly and effectively in the Far East, and that her work, far from being overshadowed by the generously endowed missions of our Protestant friends, is there, as elsewhere, the lion's share in spreading the light of the Gospel of Christ.

RELIGION IN THE SCHOOLS

The recent Methodist Conference in Toronto unanimously passed a resolution that Roman Catholic Separate Schools were unfair to other denominations and a menace to Protestant ideals of citizenship.

We are not told that the Methodists had any practical end in view other than to give expression to their opinion of our schools. It is probable they just wished to get some such resolution out of their system; they might have made it more compre hensive and informed the world of their opinion of "Rome."

At the present writing we are ignorant of the results of the Entrance examination; yet we confidently invite our Methodist friends (or enemies if they prefer the term) to compare the results of this departmental test of efficiency which is applied alike to Public and Separate schools. Instead of denouncing Separate Schools it might be well to ascertain why they are so markedly superior to Public Schools in this and other respects.

The Rev. D. MacOdrum, before the ore assembly Congress, held in Toronto about the same time as the Methodist Conference, took a more reasonable as well as a more manly attitude. These words of the sturdy Presbyterian amply justify the Catholic position on the question of schools; and Mr. MacOdrum has the manliness to admit it:

"Are we satisfied with an education that ignores character or do we regard character as the highest pro

content to eliminate the truths of Christianity—the most potent force of all in its making of moral character—from the curriculum? I am more and more firmly convinced that we cannot afford to ignore the public school from any statesmanship policy of evangelism. At least one branch of the Christian Church is awake to its importance, and, if

duct of education? If we do are we

the point where strong and persist That is refreshing after the vacuous and spiteful resolution of the Methodists

am not mistaken, we have reached

excerpt from Bird S. Coler's preface to "Two and Two Make Four" to the consideration of the members of the late Conference :

"I have little respect for the strength of faith of those members of my own creed who fear the triumph of another church as a result of religious teaching in the schools; and I have less respect for their judgment, for it is plain to me Catholicism can stand up that against a state-supported educational system from which God is excluded, nd equally plain that Protestantism cannot, and that the result of the policy so many Protestants now blindly support will be a complete extinction of their branch of Christianity and a division of the world of opinion between Catholicism on the one hand and atheism on

Legally and constitutionally we are within our rights in the matter of Separate Schools: and Separate Schools are based on principles now recognized as sound by serious Christians; moreover, Separate Schools do the work of secular education as well, if not better, than do the Public Schools: therefore it is safe to predict that they will survive the shock of the Methodist "resolution."

" COALS OF FIRE "

Some time ago when Clemenceau the anti-clerical French radical leader and ex-premier, was sick he would consent to go to no hospital but one conducted by the Sisters. Yet this same Clemenceau was a leading spirit in the suppression of religious orders in France which deprived many of his countrymen of a like privilege.

In another column we reproduce a letter from the French Foreign Minister warmly congratulating the French Oblate Sisters and thanking them for the service they have rendered the French cause in the Orient." It is true the French Government could hardly help itself, as the English colony in Adrianople bore generous testimony to the heroism and devotien of the nuns during the siege. This grateful appreciation, as we noted at the time, passed through the usual diplomatic channels until it reached the Government of the French Republic. Truly the Sisters have taken a Christian revenge on the persecuting government of France.

CARDINAL VIVES Y TUTO

"Cardinal Vives y Tuto, who was one of the famous triumvirate which the Vatican campaig against Modernism, has gone raving mad, and doctors despair of his recovery. The Cardinal imagines he has succeeded to the Papal Throne, and has given orders for the extermination of all Roman Catholic liberal thinkers by the application of mediæval penalties."

The foregoing is from the Canadian Churchman. It is a sample of the spirit in which Catholic news is presented to Protestants. There is first the stupid, ignorant, though all too common misconception of Modernism, and the action of the Church concerning it. What has been called Modernism is simply a denial of fundamental Catholic truths that would destroy the very basis of Christianity as a supernatural religion. There is not a scintilla of disagreement between Catholics as to the necessity or the wisdom or even the opportune ness of the Pope's condemnation of this un Catholic, un Christian, un scientific, and unscholarly attempt to sacrifice permanent and definite Catholic truth in order to get into harmony with hazy uncertainties of what has been misnamed "Modern arise." Thought."

Then there is the not less stupic and ignorant imputation that Vives y. Tuto was one of a few re-actionaries who happened to have great

influence at the Vatican. His unfortunate illness, which has affected his mental powers, is the subject of a cheap gibe, and we are told even what the sick man "imagines." The amenities of Christian journal ism as conceived by this Christian scribe excludes all sympathetic reference to the unfortunate churchman, eminent alike for his learning and position, but rather justifies a coarse up praise and prayer of our Re-

gleating over his malady.

We close with the following note from Rome which may remove the bad taste left after reading the item quoted from the Churchman:

"Cardinal Vives y Tuto, Prefect of the Congregation of the Religious has retired from Rome to a monas of the Religious, tery in one of the neighboring Castelli Romani where he will probably remain until restored to He is suffering from a comhealth. plication of diseases, not the least serious of which is cerebral anæmia, but hope for his recovery is by no means abandoned. Hitherto he has tethodists.

We commend the following characteristic figures of the Pontificate of Pius X.—an indefatigable worker, a most loyal servant of the Pope and the Holy See, a learned and prolific writer on theological and ascetical matters, but above all else a very humble and saintly man."

ROMAN NEWS

During the war in Tripoli, as well as during the more recent Balkan war, despatches from Rome to newspapers in various parts of the world attributed to His Holiness statements that were not only false but mischievous. Stated in matter-offact terms these despatches were taken for granted as simple statements of fact and as such appeared in the world's press. The following from the Roman correspondent of Le Temps is a good specimen:

"Cardinal Merry del Val in receiving various Albanian bishops in formed them, in the name Pope, that all Albanian Catholics living north of the river Scumbi will be authorized to put themselves under the protection of Austria, while those to the south of the river will be under the protection of Italy.'

Few readers would stop to think of the extreme improbability of the Holy Father's interfering in matters so delicate and dangerous that on their adjustment depends the peace of Europe. Fewer still would detect the animus that underlies such apparently innocent items of news.

The Osservatore Romano, however with reference to the despatch to Le Temps, gives this categorical and official denial: "We are authorized to declare that

this information is absolutely destitute of any kind of foundation. Items of Roman News can always

be taken with a grain of salt.

WHAT ARE WE COMING TO

A new departure in the conduct of Methodist church services has been inaugurated in Berkeley Street Church, Toronto. Rev. Dr. R. N. Burns, the pastor, has styled it "the National Spirit Conference," in which members of the congregation are invited to take part. We will give the synopsis of the proceedings as they appeared in the Globe of the 30th June:

"A gentleman from England, who

has not been long a resident of Can-ada, seriously criticized the Canadians as showing prejudice towards the Englishmen who come to dwell in Canada. There was, to his mind, great room for improvement in the treatment of Englishmen by Canadians. A sturdy Canadian suggested very nicely that perhaps the fault lav with the Englishmen them-If they would endeavour to selves. adapt themselves more to the conditions they found upon coming to Canada they might get more sympathy. One spreaker advised that Canadians should strive together in developing the national spirit. One suggested that the rail ways owned a little too much of the country. Another thought that Canadians should cultivate modesty and cease 'blowing' so much about themselves. Another considered that people would take Canadians at their own valuation and advised that they develop a healthy, sober selfrespect. A young man advised that moral reform should not be undertaken by political parties, but by the development of Christian citizenship. The purification of thought, speech and action of the nation should be undertaken in the same manner as the purification of an individual. 'Acknowledge Christ as Leader and follow Him, was the keynote of the address of Rev. Dr. Burns in the morning service. If Canadians took Christ as their pattern in thought, in word, in deed, it would mean more to the Dominion than tariff, than navy or than any inter Empire or international question which might

Almost every day we have examples of the unrest of the congregations of some of our separated brethren. These are not reassuring signs of the times. Farther and farther away from the old standards are many of the sectarian congregations moving. The trend of the age seems to demand a constant rotation of novelties in many non-Catholic churches. The spirit which dictates heartfelt worship of the Most High — the spirit which beckoned people to the meeting houses for the purpose of offering

deemer and asking forgiveness of our transgressions - is diminishing day by day amongst thousands who have cut away from the Centre of Unity, and in its place, as evidenced by the synopsis quoted, we are confronted with consideration of matters pertaining almost solely to the world and its activities. It is no wonder then that those who are serious-minded amongst our separated brethren are beginning to view with more favor the church of the ages, which is ever, in all parts of the universe, kept sacred for the worship of the Divine One Who is ever present on its altars. We regret exceedingly to note the growth of the "entertainment" spirit in the churches of some of our neighbors. It leads people to think more of time and less of eternitymore of the temporal and less of the spiritual-more of the doings of men and of nations and less of our obligations to the One Who is Our Maker. Our Redeemer and the Author of all things. Is this new element in church conduct initiated for the purpose of filling the pews? If so it is but a sorry excuse. Better have a congregation of a dozen people who come to worship God than a large concourse of men and women who are seeking amusement and enter-

WHITE BLACKBIRDS

tainment.

When recently in New York Father McNabb, the distinguished Dominican, made reference to the pheno menal rate at which English Pro testants of the better class were coming into the Church, nearly all the New York dailies had long articles telling how many former Catholics were now members of Protestant churches in that city and elsewhere Thus they endeavoured to off-set the force of Father McNabb's statement. Fairy tales of this nature are often repeated from the pulpit and scattered broadcast through the press but whereas Catholic authorities always supply the names and addresses of their converts this is what our Protestant friends invariably fail to do. When pressed for particulars they suddenly find themselves burdened with an overdose of modesty, and they decline to satisfy our curios-

Sometimes, however, unfortunately for themselves, they become a little more definite in their statements. and it becomes possible to expose the utter untruthfulness of their claim. A case in point is that of the Rev. A. C. Wilson, rector of St. Paul's Church, Clinton and Carroll streets Brooklyn, who had it announced in the Brooklyn Eagle of June 2nd that two men who formerly belonged to the Roman Catholic Church" had fairs are carried on by men in the publicly asked to be taken into his | City Hall who are leaders in these said he hated publicity, and wouldn't of the secret societies it was by playgive the names. A certain young ing off the Orangemen against the lady of his congregation, he told the Sons of England. That is no longer Tablet representative, knew the men possible. The joiner now becomes a natured mastiff who made aleap at the and would doubtless oblige him with them. The young lady in question was amazed to hear that the rector had referred anyone to her for such information, as he had refused her own request for the names of the 'converts."

Now the Tablet representative was out for blood, and so having failed to discover Rev. A. C. Wilson's converts, she resolved to try her luck in another field. The New York dailies had stated that over one hundred former Catholics had joined St. Thomas' Protestant Episcopal Church, Buschwick Avenue. Now, surely thought the Tablet, I can easily locate even part of this hundred. But alas for his optimism? When asked for names the rector protested that he really and truly hated public ity-and besides he wanted to catch a train. All of which leads the Cath olic News to remark that "getting track of 'converts' is about as easy a task as counting hen's teeth." should think that the odds would be entirely in favor of the latter.

The famous Mick McQuaid could give a wrinkle or two to our Brooklyn friends. Mick had undertaken the impossible task of persuading the West of Ireland peasants to exchange the old Faith for the psalm-singing variety, and as was to be expected had only his labor for his pains. But the sanctimonious old ladies in Dublin had to have some return for their money, and as far as statistics went Mick gave them generous measure. One fine day, however. the Bishop took it into his head to visit Mick's "mission" and see for himself. Besides he sthought he might as well confirm the "converts." many contributed \$196,013.53

It would never do to disappoint the Belgium, \$71,246.23; the Argentine, good man. Mick said to himself, so he got together a congregation that Mexico, Switzerland, England and filled the mission hall, met the Chili in the order named, sums range Bishop at the door and exhibited them with the zeal of an apostle, and dollars. The hopeful feature of the when His Lordship intimated that he would like to go amongst them and speak a word of encouragement to them, he was gravely informed that them, at which he beat a hasty retreat back to Dublin, never susour American friends were as expert at convert-making as Mick they might at least be able to show their COLUMBA. give their names.

A SERIOUS PROBLEM FOR TORONTO AND SOME OTHER PLACES

In the government of municipalit

ies, and indeed in that of the Domin-

ion as well, the Lodge problem has

become one of importance. It is on portune that our non-Catholic fellow-citizens should take it into consideration without delay. The Lodge is the haven of the mediocre politic ian who possesses an abundant supply of nonsensical verbiage. If he is rated a great man in the Lodge he concludes, and with reason, that it will stand him in good stead when the battle of the ballots is on. For the purpose of filling up the ranks of the Lodges he harps unceasingly upon the aggressions of Romanism and proclaims the importance of non-Catholics enrolling in the Lodges so that they may be prepared to beat back all attempts to filch their civil and religious liberties. Upon the date of this issue of the CATHOLIC RECORD will be seen in the streets of Toronto and other places men arrayed in all the colors of the rainbow -men mounted on white chargers flashing aluminum swords in the sunlight - men carrying wooden Bibles in the procession-men in their madness shouting all manner of execration on the faith of their Catholic fellow-citizens-men prone to all manner of un-Christianlike conduct in the craze of the day-men hounded on to this mad attitude by schemers who are seeking but place and power -men who would have a Roman holiday with the Catholics thrown to the lions so that the ranks of a politico-religious organization may be filled-men deluded into this attitude largely through the influence of Blue Beard stories told in the official organ-men playing the role of hypocrisy for self-aggrandisement. An article in the Toronto Globe of the 3rd gave a gloomy picture of the

manner in which Toronto's civic afchurch. A member of the staff of oath-bound combinations of hatred the Brooklyn Tablet called on the and all uncharitableness. "When rector and asked for the names of Mayor Fleming twenty years ago," the "two men." But the good rector says the Globe, "broke the power member of both orders." The Globe continues: "Woe to the alderman who attempts to move such an one from the office he is unfit to hold." Needless to say the face of a Catholic at a Toronto City Hall desk is something not to be expected. It is a close corporation of Orangemen and Sons of England, in many regards one and the same body. Both exclude Catholics from membership. and the members of both are taught to hate the Pope and Popery by the higher-ups who are looking for place and power and contracts and "casual advantages." Truly Toronto's public is a great big sleeping baby. Some day we hope it will wake up.

NOTES AND COMMENTS FOLLOWING CLOSE upon the conse

cration of Mgr. Fraser as Bishop of Dunkeld, comes intelligence of the selection of Mgr. Donald Mackintosh as his successor in the Rectorship of the Scots College, Rome. Owing to the latter's long and successful tenure as Vice Rector, his appointment to the headship of the College was regarded as practically certain. Mgr. Mackintosh, besides being a familiar figure in the Eternal City, is also well known in his native country where he is highly esteemed.

FRANCE CONTINUES to lead the way in the matter of Foreign Missions. Her contributions last year to the Society for the Propagation of the Faith amounted to the handsome sum of \$621,366.19, being almost double that of the United States, which comes second in the list. Ger-

\$61,188.81; and Italy, Ireland, Spain, ing from fifty to twenty thousand list is the wonderful growth of the missionary spirit in the United States as evidenced by the annually increasing contributions from that the small pox was raging amongst country. And even more consoling is the budding missionary spirit in Latin America. We hazard the conpecting that the goodly number of jecture that ere many years have 'converts" were all straw men. If flown, the Catholic peoples of the Southern Continent, so shamelessly libelled by sectarian mischief-mongers as they have been, will take "converts"—even if they could not their legitimate place in the very forefront of this great and necessary work. That will be the most effective answer they can give to the lying tales of their Northern detract-

> A CONSPICUOUS FIGURE in Ireland. Professor T. M. Kettle, in a recent speech at Kingstown served up some deadly home-thrusts to the disgruntled Unionists of Ulster. Dwelling upon the possibility of an appeal to arms, he asked if the "loyalists" of Belfast were prepared to follow the example of those who participated in the various Nationalist movements of the past, and shrank not from the extreme penalty meted out to them for so doing. He reminded them of the great grandfathers of this generation who in Ninety-Eight and 1803, were either shot down or hanged like dogs. I could tell them, he said, of the Tithe agitation of the thirties, of the Young Ireland movement of '48; of the Fenian movement of '67; of every movement in which Nationalists, and men who believed in Ireland, rose against the established Government, were beaten and were able to take their medicine like men.

PROFESSOR KETTLE went on to remind his hearers that in the light of these events, it is no less the duty of any Government in these days to make as effective against the threatened rebellion in Ulster as against the patriot risings of the past, the maxim that they who take the sword shall perish by the sword. "I at any rate," he continued, "do not shrink from the full consequences of that proposal if the wooden guns of Ulster should be translated into sound metal. If North-East Ulster should rise in revolt against the due decision of Parliament, I say, without mitigation or modification, or a saving clause of any kind, it will become the duty of the Government to put into operation against those gentlemen the penalties that were put into operation against the Nationalists of the past." It will remain then for Sir Edward Carson and his cohorts to demonstrate that they are made of as good stuff as, for example, the men of Ninety-Eight." Does any one really suppose that they will submit to the test? Should they do so, however, the inevitable result may serve to remind them of the ill tail of a passing cow and got kicked into the gutter for his pains. "It never pays," he said, "to jump at a conclusion." The Unionists in question give every evidence by their speeches of having perpetrated that

AN AMERICAN journalist, N. L. Theblin, who describes himself as a secularist, has been vindicating the women of Catholic Spain. He was at one time correspondent of the New York Herald, and some time ago published a volume of reminiscences and impressions of his many years' residence in the Iberian peninsula, under the title "Spain and the Spaniards." Writing of the women of Spain he says:

Married, she is, I believe, as a rule, the most truthful and loving woman on earth, and should her life prove an unhappy one, no one will ever know it, for she will never carry her complaints to a divorce court, or to the apartments of a paramour.' And he adds that "the comparative percentage of vice is lower in Spain than in any country of Europe.

AND THIS IS BY no means a solitary testimony. Mr. E. Hutton, in his book, "The Cities of Spain," says : "It is like paying visits in a dream to walk through the streets of Seville on a summer night, and you may see there all the life of the city - women more beautiful than flowers, in their summer dress women admirable and strong . . . more grave than the deepest and coldest pools an extraordinary simplicity surrounds them with an immense dignity." Making every allowance for poetic fervor, this surely proclaims a great fact. Nor is the testimony of Havelock Ellis, in his book, "The Soul of Spain" (1908) less warm. "All the old Spanish traditions." he writes. "show that the women of this race require much wooing." A certain reserve, corresponding to their extreme sobriety, seems to lie in the temperament of the people. This proud reticence, the absence of any easy erethic response to masculine advances, is the probable source of that erotic superiority of women which has often been noted as a characteristic of Spain; and is indeed symbolized in the profound Spanish worship of the Virgin Mary." A greater asset no race could possess, and it renders the proudest boast as to material progress the merest tinsel in compar-

THE MOVEMENT on foot to establish a Catholic club or a hotel in London which might serve as a rallying place for Catholics from all over the world is one that, under the auspices the appeal is made, can scarcely fail of al opportunities for our Catholic realization. Cardinal Bourne, who is youth, eminently a practical man, has given it his support, and with him practically all the Bishops of England. But while under ecclesiastical patronage, the scheme has been fathered by laymen, among them men known almost as well abroad as in their own country. London yet remains the world's chief city, and to it yearly flock multitudes from every country under the sun. Yet, writes a correspondent of a leading English journal, a Catholic visiting London from abroad has no centre to which he can resort for the company or association of his brothers in the Faith. He is overwhelmed by a Protestant atmosphere. With a few notable exceptions Catholic churches are hidden away in by-streets, and enquiry even of London's world-famous police often fails to elicit satisfactory information. All this accentuates the need of such a centre as that projected, and the appeal which is being made to Catholics over-seas should find a ready acquiescence. The Salisbury Hotel in Fleet Street has already been bespoken, and, as the prospectus informs us, sufficient co-operation been secured to place the project within easy distance of realization.

BISHOP FALLON GONE TO ROME

Previous to his departure for Europe as chaplain of one of the McGrane tours His Lordship Bishop Fallon of London was presented with an illuminated address from the laity of the diocese. The address was a work of art which was greatly admired. It was executed by one of the Ladies of the Ursuline Con-Chatham. The signatures to the address represented every parish in the diocese and numbered twelve thousand names. The presentation place at St. Peter's Palace. Senator Coffey read the document and Judge J. O. Dromgole presented the work to His Lordship. Other laity present were: Messrs. E. I. Scully, of Windsor, representing the out-of-town parishes; C. J. Fitz-gerald, Capt. T. J. Murphy, Captain Manley, William McPhillips, W. G. Coles, Philip Pocock, sr., Joseph Pevler, W. T. Pace, William Regan, Joseph Moralee, Joseph Leach, Joseph Crummey, John P. Forristal, John M. Doyle, R. M. Burns, J. V. Flanagan, H. R. Dignan, Stephen Pocock, Joseph Pocock, Dr. Claude Brown, Dr. Tillmann, Frank Smith, Joseph Nolan, Thomas White and Martin O'Sullivan.

THE ADDRESS Right Rev. M. F. Fallon, D. D., Bishop

of London:

May it please Your Lordship-Having learned of your intended visit to the eternal city, we, the laity of your diocese, wish to take advantage of this opportunity to extend to you our feelings of filial affection, our genuine respect and faithful de-

Your advent to this diocese has been marked by marvelous achievements. Your name has gone before you. Your ability, your learning, your piety, your zeal for the glory of the Church of God, wherein the Holy Ghost then placed you Bishop. You had been but a short time amongst us when we saw for ourselves the realization of the hopes those qualities inspired. From the day and the hour of your consecration we knew that the welfare of us all, and the weal of that portion of the Catholic Church over which you came to rule at the bidding of the Holy Father, were safe in your The unprecedented impres sion your wonderful personality your recognized ability then created has not been momentarily abated but rather has it advanced in growing splendor. Catholics or non-Catholics, it matters not, knew then and realize more keenly now, that of London is not only a champion of the Faith but the courageous leader in things spiritual or

temporal, in the things that make for good in the Catholic Church, and for a higher, better, wider, nobler citizenship of the great Dominion in which we live. You have made the name of Catholic an honored name, you have, on every and all occasions, when we were privileged to have you come amongst us, infused a spirit of manly Catholicity and of sturdy faith. In a word, we recognize the admirable influence for good you have exerted in your people in this your fair diocese.
You came to us with an inter-

national reputation in the cause of We knew, for we could not but know, your fatherly love for the little ones of your flock, and the earnest interest that is yours in everything that touches their welfare. Promp ed by that love for them. Inspire by your devotion to the sacred cause of Catholic education, and guided by valuable experience, you have endeavored by every means in your power to raise the standard of educa tion in this province. In that cour ageous, single purposed endeavor you have the whole hearted support, the sympathy and the gratitude of your people. We wish similarly to refer in terms of genuine appreciation and unstinted praise cathedral city. The need of such an institution is unquestioned. The time is ripe for broadened education and, while congratulating you on the inception of this school we assure you of our appreciation of its importance and wish it the suc-

ess which it truly deserves. We view with pride the parochial residences and the numerous churches you have built throughout your diocese. No spiritual need of your people has been overlooked. They have found in you always the provident spiritual father, with a geen insight into the needs of your people and a zeal which finds remedy those needs and blending into one the qualities that are met in a the Church of God. The coming, too, of two religious communities to your diocese, the Com-munity of the Holy Redeemer and the Sisters of the Precious Blood, augurs well for a growth in holiness an increase of spirituality and awak ened piety among your people, aris-ing from the influence and prayers of hose devoted servants of God.

But if among the achievements that have been yours since your coming amongst us we may be privi leged to choose one work as your crowning glory, that has in a specia way the support of our prayers, has inspired the warmth of enthusiasm in our hearts and to which we point with pardonable pride, it is the institution of your diocesan Theological Seminary in the diocese of Lon don. There is no need for us to say that you have our heartfelt and enthusiastic support. Young and old, and those of every condition in your diocese, have already signified that support, both in word and in deed. have visited our parishes; the parishes have spoken, and may we be permitted to say that it was a to say that it was a generous and a noble response. We have responded freely, cheerfully enthusiastically, nay more, lovingly, to your faith-inspired appeal for St. Peter's Seminary. May its success be unbounded. May young men throughout the generations yet unborn be there taught in great num pers the truths of Holy Faith and the science of the saints. May it send out to us, and to our children, learned, pious, zealous priests to do the work of the Master ; may it even extend its beneficent influence to foreign lands where the harvest is ripe and the laborers few, and may the full light of its glory, rise up, as we do now, and call you blessed.

On your setting out across the trackless sea to the eternal city we wish Your Lordship a safe journey and a speedy return to our midst. Our prayers and good wishes will follow you. In return we ask you to remember us at the Holy shrines. Ve ask you to present our love and filial devotion to the Holy Father Pius X., gloriously reigning in the chair of Peter. Tell him that the faith is strong and burning in the Diocese of London, assure him of our loyalty to our Bishop and to Christ's Vicar on earth, and may he grant us, through Your Lordship, his

postolic Blessing, for ourselves, our amilies and our homes Your devoted faithful laity of the

diocese of London. The Bishop in reply said: "It would be unfitting to acknowledge in words what I cannot feel in my heart deserve. What has been achieved in the three years of my administra tion has been due almost entirely to the people, who have been most hearty in their support. It is due to their unbroken generosity and to their love of the Church. I shall be glad when I have an audience with the Father of the Faithful to assure him that the Diocese of London is ever faithful. May his blessing bring upon you God's blessing and may i make you all the stronger to work for the good of the Church. You have heretofore bound me bonds of love to you, but to-night His Lordship then gave his bless ing to those assembled.

If you boast a lot about your dis

tinguished forbears you cannot be living up to their standard. Woe to them that disdain to humble themselves willingly with the little children ; for the low gate of the heavenly kingdom will not suffer

"BE IT RESOLVED" CTION OF CATHOLIC SOCIETIES A GOOD DEAL OF A JOKE

Spread on the records of many Catholic societies there will be found resolutions to the effect that the embers should take a more active part in the work of building up the Kingdom of Christ, by defending it against wanton attacks, protesting against libelous articles and magazines, in a word, by being genuine lay apostles. The resolu tions were proposed by some earnest member and carried with a hurrah. That was all right and they were Catholic society should pass. But resolutions are, after all, only highsounding words until put into effect, the records of the society as an orna-Why is this so? simply a case of what has been characterized in the well known set of cartoons, "Let George do it." The members of the society, when

they voted upon the resolutions really meant what they said, but they forgot that it is one thing to be brave in the midst of friends, quite another thing to show the same spirit when alone and in face of the And it so often happens that a few days later, when at the noon hour a loud-mouthed blusterer be gins to prate about the Church, telling what he thinks he knows, one of the members, fearing to get the worst of the ensuing argument does not correct him. He lets it pass, waiting "for George to do it." Another member reads in his morning paper a false statement about Catho lic doctrine. He is angry and feels like writing a protest to the editor, but he waits and "leaves it to ' So it goes on and the re-George." So it goes on and the re-sult is that no one takes up the de fence of truth. All "leave it for George" and the "George" in the priest, whose protest is not nearly so efficacious as that of the busines man known to the editor of the paper as a subscriber and advertiser This is not as it should be. It would cost but a little time to send in a protest or to make a suitable renly to calumniators of the Church an might do a whole lot of good. Many a man has had his atten tion turned to the faith by a vigor ous reply to an attack against relig

Such defence of the Church is pre eminently the work of Catholic lay men, but to take it up they must be above all filled with the apostolic work and to prepare them for an infusion of pentecostal fire that the laymen's retreats have been organ-A few days spent in earnest consideration of the great truths of faith, fervent prayer and self-examination have a marvelous effect on a man's soul. They mak him realize the value of that faith which is his; they bring home to him the fact that he is a member of that great army fighting under the standard of the cross for the con-version of the world and, above all, they fill him with an ardent love for his Leader and King. It is to such nen that the Holy Ghost comes with his gifts as He did to the apostles and those gifts fill men with courage and zeal. Many of our laymer these gifts badly, and it would pay them to take a few days from ousiness for the purpose of making one of these retreats. - Cleveland

JOHNSON READS THE BIBLE

MISTAKES IN THE WRITING

"I hope you are convinced, Friend Johnson, that mistakes may creep into telegrams and books in such way as to completely distort the or al meaning of the writer."

Of course I am convinced; but it is quite another matter when there is question of the Bible. That is inspired, and there should be no mistake in it whatever."

"I cordially agree with you, and there are no mistakes in the Inspired But you yourself have shown m

very many."
"Not in the Inspired Volume."

What do you mean ?" Take, for instance, the book

which Moses wrote under divine in spiration." Have you got it ?"

Not I. "Where is it to be found? In you Bible ?"

"No, indeed. It is lost irretrievably The Bibles we now have are mere ly copies, and God did not guarante copyists against error. In fact, errors of all kinds immediately began to multiply as soon as the copyists settled down to their work."

Why were they not careful?" " Because they were only men, as to err is human. It is true that Moses was a man, but he was divinely protected in his work. Moreover. it is very difficult to copy Hebrew cor You have only to glance over your shoulder in the trolley at the Yid-dish paper your neighbor is perusing; or you might look at the Yiddish billboard, or try to make out a kosher meat sign, and you will see how bewilderingly like each other Hebrew letters are. It takes a practiced eye to distinguish, for example, a T from an M, or a D from an R, and so for many other of the characters. Moreover, in those days they had not on their desks countless reams of paper as we have, and consequently their chirography was microscopic. Ab-

previations were also the rage, and to make confusion worse confounded the numerals had to be expressed in letters: so, that there is no wonder the poor scribes made mistakes.

"Nowadays, when a book is printed the proofs are carefully read by proof readers, but even then it is a miracle if a book gets through the press without a blunder; but when books had to be transcribed, the more the copies were multiplied the more the errors increased, because each individual writer contributed his own ersonal liability to blunder. More over, there were scribes who added closses, which were soon incorpor ted in the text by their successors Others were appointed as correctors who not unfrequently inserted errors where there were none before, and finally they were distracted scribes, and sleepy scribes, and hasty scribes all piling up one after the other or simultaneously their mountains of mistakes.

"When printing was invented mat ters grew worse instead of better; for though there are not as many blunders in a printed book as in manuscript copy, yet one mistake is repeated hundreds of thousands of times and scattered to the ends of the earth, and there is no possibility of ever recalling the book for revis

You speak with some bitterness, as if you had been a victim of som printer's mishap.'

Indeed, I have, and, like every author. I have seen myself made a fool of by the printers and proofreaders. Who would not be exas perated, for instance, if he found himself describing a gift to a beggar as a great bone, instead of a grea poon, or if his gallant skipper treads the quarter dock, or his holy nun reoices in her quiet sell? " Publishers of Protestant Bible

have been particularly unfortunate in this respect, though they were usually working under royal patron-age and availing themselves of the scholarship that heterodoxy could provide. Thus, there was a Bible published in 1551 which was popularly called, 'The Bug Bible,' cause instead of Bogeys by night, there appeared in it the words Another Bible ,translated by the English exiles in Geneva, was 'The Breeches Bible,' because it said that 'our first parents made hemselves breeches of fig leaves another was styled 'The Place-makers Bible,' because it assured its readers that blessed were 'the place makers instead of peace-makers; another was known as 'The Wicked Bible,' because in it appeared the command ment 'Thou shalt commit adultery. The printer was fined 300 pounds for the blunder. 'The Vinegar Bible,' was so called because instead of the parable of the Vineyard, it recounted the parable of the Vinegar. In published at the end of the Bibl seventeenth century, King David complains that he was persecuted by printers' instead of princes. The Unrighteous Bible declared that ' the unrighteous shall possess the King dom of God.' Finally we have 'The Murderer's Bible.' In the Epistle of St. Jude some one had substituted for 'murmurers' the terrible word 'murderers.' What penalty was meted out to the offending printers of the two last perversions is not

Copying was bad enough, but when the work of translation began results were appalling. Augustine complained in his time that as soon as any one knew a little Latin or Greek he immediately set about making a new version of the Bible. But Latin and Greek are comparatively easy; whereas translating from Hebrew is particularly perplexing and perilous, not only because of the presence of previous errors in the text, but also because of the

poverty of the Hebrew language."
"What effect could that have on a

translation?" You see, when a man has only one coat he has to put it on again and again. He has no choice. Now, the Hebrew vocabulary is very lim ited. The word, for instance, which signifies 'brother' stands also for many other relationships; for cousin and nephew and near kinsmen, and even for a compatriot. Your Hebrew writer will know from inside information the exact relationship existing. but your Greek translator will put it down simply as adelphos; your Latin, frater; your Spanish scribes will express it by hermano; your French by frere, and your Englishman by brother. This is why Jacob says to Lot: 'You are my sister's son, and Lot: therefore you are my brother;' and that is how it happens that Our Lord appears in Holy Scripture as the brother of his cousins.

But are there no translations approved by the Church? There are; the Latin Vulgate,

for example.' "Does such approbation imply an exactness of translation?"

General exactness, yes; but an exactness that is invariable and exending to the least details, no. fact, certain difficulties in the Latin or other versions are often solved by going back to the original Hebrew. But I don't clearly grasp how far this term of 'general exactness' allows me to trust the authorized trans-

lation which we call the Vulgate." "This far. The Vulgate is declared to be authentic in the sense that it can and must be held as a true and genuine source of revelation, so that not only no false doctrine of faith or erroneous rule of morals is legitimately deducible from it, but it expresses faithfully all that pertains to the substance of the Divine Word. That is what is meant by general ex actness. But let us go one step fur-ther. What would you say if, be-

sides these unintentional errors in honest and approved translations and approved translations were deliberate falsifications of the text; falsifications which were maliciously devised to throw dis-credit on the Holy Book?"

Are there any such?"
There certainly are. "There certainly are. Do you know what the rascally Voltaire did? He wanted to show that the testimany of the Hebrews about every was absolutely worthless. And for that reason he set himself to show that they were not only a very degraded people, but were actually addicted to cannibalism. Not only did he assert that, but he attempted to prove that their indulgence in the eating of human flesh was actually commanded by the representatives of the Almighty. As proof of his assertion, he informed the world that such a command had been formally issued by the Prophet occasion of a great battle.' 'Did Ezechiel give any foundation

for the calumny?" "The very reverse. If you turn to

Chap. xxxix, v. 17, you will find that God had commanded him to say to all the fowls, and to all the birds, and to all the beasts of the fields. . . . You shall eat the flesh of the mighty

and shalt drink the blood of the princes of the earth.' In brief, the prophet was bidden to announce that the Hebrews were to be victorious in battle and that the carcasses of the enemy would strew the field and be the prey of the vultures and wolves. Voltaire made the Hebrews do the eating, whereas, on the contrary, they were bidden to bury the bones and burn the weapons of their foes. If that is cannibalism, then every under taker is guilty of the crime. Don't ead Voltaire's translation. are too many mistakes in writing.

It all goes to show how difficult it has been to keep the copies and translations of the Inspired Text immune from error. Both friends and foes ad to be quarantined. But in spite of the care exerted in the time of ooth the Old and New Testaments some escaped supervision; the harm was done and the evil effects contin ued century after century.

RELIGION AND BIRTH RATE

Another country that has begun to worry over its decreasing birth rate is Germany, where an interesting hase of the problem lies in the fac that this decrease is much greate among the Protestants than among the Catholics. In the current dis cussions in the German press the churches of all denominations are called upon to throw their influence against race suicide. The following facts and figures are taken from an article called "What Can We Do to Counteract the Growing Decrease in the Birth Rate?" by Johannes Kubel in the Christliche Welt (Marburg). "In 1870 there were born in Ger-

nany in every 1,000 population 40.1 children: in 1910 it was only 29.8 a decrease of nearly 25 per cent. The decline in the thirty years to 1900 was 3.3 per cent; in the last ten years it was 7 per cent. Since 1901 this percentage of decline has steadily grown, it being 2.1 in a single year. Compared with other Euro nean lands, the rate of decline in Germany is the most marked. Thus in the year 1910, the decline of birth rate in Spain was 1.7; in France, 95 · in England and Wales, 5.1 : but in Germany, 6.3, as compared the figures of ten years before. Germany reports even an absolute as well as relative decline. Since 1898. more than two million children were 1910 the number sank below the two million line, although the population had increased nearly ten millions since 1898; in 1910 the number of children born was 93.824 fewer than two years before. In some of the larger cities this decline amounts to a catastrophe, e. g., in Berlin the decline since 1876 was from 46 in ten housand to 21.8 in 1909; in Barmer, from 47.7 to 23.4; in Solingen, from 38.3 to 21.2; in Dresden from 41 to 25. The absolute retrogression is seen in such cases as Munich, which in 1901, with a population of half a million, there were 14,103 children born, but in 1909, with a population of 26570,000, only 10,535. hese are only sample facts.

Turning to the greater decreas among Protestants than among Cath-olics, the writer says:

"In Prussia from 1875 to 1900 the average number of children in a Catholic family was 5. in a Protest ant family 4. In 1871 the Protestant contingent in that kingdom was 64.9 per cent. of the entire population and the Catholic 33.3 per cent. In 1910 the ratio was 61.8 and 36.3 per cent. The percentage of Protestant children as compared with those born from Catholic parents has decreased from 54.4: 38.6 in 1903 to 52.3; 40.4 in 1910. Still more eloquent are thefollowing facts: In 1901 the Protestant school children in Prussia numbered 3,491,373, in 1906 it was 3,706,962; in 1911 it was 3,8516,47 while the Catholic figures were 2,057 272, then 3,321,926, and then 2,597,914. In ten years the three and a half million Protestant school children in Germany increased 360,000 while the two million Catholic children had an increase of 510,000. The problem has also a serious religious side, and in addition a political phase when it is remembered that the Polish families report the largest gains. Discussing some of the causes be

hind these figures, he continues : The first and foremost cause is the industrializing of Germany and against him in his new see.

ulation, where Germany has built up its big businesses. Experience has shown that the workingman's family, inevitably doomed to the proletariat. men in factories, the growth of greed for money, the modern culture of women, the fact that the Protestants more than the Catholics flock to th cities, and other reasons are the One fifth of the Protestant popula tion of Germany is now living in cities of 100,000 and more, but only one-seventh of the Catholic contin-

And of the possible remedies

read:
"Protestantism can unfortunately do little except to preach and to ad-monish. Minister Dr. Kirchner, in the Prussian Diet, recently declared that the Protestant clergy can do less in this matter that the Catholic be cause the latter have that powerful help, private confession and absolu-Just how much can be done in awakening the conscience of the people will depend on the trial. Things do not look encouraging in this respect. Medical science and mics, especially in antagonizing the theories of Malthus, must exert some influence. The state can assist by forbidding the sale of illegal instruments and medicines. But all these can be only experimental The problem is new and the solution not yet found."—Translation made for the Literary Digest.

THE HISTORY OF A SLANDER

HALF CENTURY OLD FORGERY REVIVED BY THE REV. MR. BARNETT

In the course of his address to Orangemen and Knights of Malta in the Reformed Episcopal Church of our Redeemer the Rev. Mr. Barnett said:

"Take these words of the late Archbishop Ryan, quoted by The Christian

We maintain that the Church of

Rome is intolerant—that is, she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, for she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the Princes of the Church for what they thought

"Send for the Postmaster General!" exclaimed the Rev. Mr. Barnett ironically. Calling attention to the Archbishops alleged admission of "historic facts," the speaker said that he dissemination of such "facts" is the work in which The Menace is engaged, and that is why Catholics nate it.

HISTORY OF THE FORGERY

The forgery revived by the Rev. Mr. Barnett dates back more than fifty-five years, and is an enlarged version of a slander originally gotten up against a St. Louis layman. It has been exposed and denounced at regular intervals of ten years, and as recently as January 18, 1908, in the Catholic Standard and Times, after nnually born in that country; in The Watchman a representative Baptist journal of Boston, had per mitted a correspondent to quote it as an utterance by Archbishop Ryan. Like the correspondent of The Watch man, the Rev. Mr. Barnett became the willing instrument for the resuscitation of a musty falsehood

Early in the second half of the last century a newspaper was published in St. Louis called the "Shepherd of the Valley." Its editor was a Mr. Bakewell, a Catholic, then a young man, who became a very dis tinguished citizen of St. Louis and judge of the Court of Appeals. ferring to misrepresentations of the Catholic religion by its enemies Judge Bakewell wrote in his paper as follows:

"If Catholics ever attain, which they surely will, though at a distant day, the immense numerical major-ity in the United States, religious liberty, as at present understood, will be at an end—so say our enemies."

The sentence was mutilated and its meaning entirely changed by leaving out the words we have printed in italics. In this mutilated form it was published by anti-Catholic newspapers as an expression of Judge Bake well's belief. The misrepresentation was exposed, and for a time it passed out of notice. Soon, however, it was revived in an anti-Catholic publication, and it was attempted to fasten it in Archbishop Kenrick, of St. Louis. Again it was exposed Then again it was revived, and was again exposed about 1878 in Catholic Standard, of Philadelphia. Then it traveled to Australia was attributed to Archbishop Ryan. It was contradicted and exposed him by letter. It then traveled to Ireland, and was circulated by Pres byterian Orangemen and was again exposed. It came back to this coun try and was attempted to be foisted again on Archbishop Ryan then recently installed as Archbishop of Philadelphia, and with the evident intention of exciting prejudice the rush to the larger centers of pop- again thoroughly exposed in the

Catholic Standard of 1886, both by its editor and in a published letter Judge Bakewell

Then apparently immune to "death from exposure," the libel was found alive in a pretentious book on 'Christianity in the United States. by Daniel Dorchester, a Protestant "doctor of divinity," who quoted it as a "recent" utterance of Archbishop

Ryan.
This was its first appearance in its present expanded form, in which Judge Bakewell's mutilated sentence is sand wiched between the fabricated addi-

tional matter. It was promptly denounced in the Catholic Standard of August 4, 1888. Boston's Baptist "organ of truth" dragged it out in December, 1907, and exposure followed in The Catholic Standard and Times of Jan

uary, 18, 1908. Now in the year of our Lord 1913, it is read in the Pulpit of the Reform ed Episcopal Church of Our Redeem er, in the City of Brotherly Love, by the Rev. Augustus E. Barnett, former chief recorder of the Guardians of The sheet misnamed the Christian,

Liberty and lecturer for the Menace. to which the Rev. Mr. Barnett credits the forgery, is edited by Walter Sims, of Bay City, Michigan, who is lecturer-in-chief of Guardians of Liberty, and who was engaged in the same style of lecturing twenty-five years ago during the American Protective Association agitation. He was then silenced in a joint debate with the late Ignatius Donnelly, and was recently excoriated, after an address in Winona, Minn., by The Leader, a secular journal.— Philadelphia Catholic Standard and Times.

FATHER JOHNSON GOING WEST .

The Island Patriot of Charlottetown informs us that a farewell entertainment was given Rev. Father Johnston, the Island's poet priest and lecturer, on the eve of his de parture for Charlottetown. An address was read by Mr. Patrick Train or and Mr. Patrick Smith presented the Rev. Father with a well-filled purse. Complimentary in the highest degree were the terms of the address. Father Johnston will take with him to the great west the affection and esteem of his parish-ioners in the little Island who have received at his hands for so long a tender, spiritual care. He will continue the work in a larger field and the prayers and blessings of his people in the East will a

Father Johnston made a fitting reply, and expressed his thanks to the League of the Cross Society and the congregation for their kind act of generosity. He also spoke feelingly of the time when he was Spiritual Adviser of the League of the the welfare of which was always dear to his heart.

His Lordship Bishop O'Leary next spoke, and made a feeling reference to Father Johnston's departure, and referred to the many Island priests who have left their native province who by their zealous work for the spiritual welfare of mankind have made their names loved and honored at home and abroad, and predicted a likewise brilliant future for Father Johnson, and wished him God speed.

Excellent addresses were also de Maurice McDonald, Mr. D. O. M. Reddin, Mr. Jas. Landrigan, Mr. Alex. McDonald, Mr. J. H. McQuaid and Mr. Jas. McIsaac, expressing their regret at Father Johnston's departure.

FUNERAL DIRECTING

Mr. E. C. Killingsworth has opened Funeral Directing establishment on Richmond street opposite the CATHO-LIC RECORD office. He is a brother LIC RECORD office. He is a brother of Mr. W. A. Killingsworth, Chief Train Despatcher on the C. P. R. Mr. Killingsworth comes from St. Thomas and is highly recommended. He is a most exemplary Catholic and a Knight of Columbus, as well as a member of the C.M.B.A; a man of the highest character in every regard. His equipment is new and up-to-date and he has had experience with R. V. Stone and B. D. Humphrey, Toronto. Residence on the premises.

"I BECAME A CATHOLIC BECAUSE"

"First: "Every rational and in-structed man ought to believe in

"One who believes in Second: God ought to believe in Christ and His revelation.' "Whosper believes in

"Third: "Whoeoer believes in Christ and Christianity ought to believe in the Catholic Church, whose centre of unity and seat of sovereignty s the Roman See of Peter."-V. Rev. Augustine F. Hewit, C. S. P.

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ing baskets, these indicate some of the forms.

THE COAST INDIANS

of the family, the Penobscots, are

these great traps. They are owned and operated by Indians.

The construction and operation

are curious, ingenious. The weirs are built on the beach when the tide

is out. The tide is the highest in the

world here, from fifty to seventy five

engine hired from white men is used

way leading down the beach to the

circle. This fence is fifty yards long.

And the circular enclose into the gate of which the fence forces the

fish with the receding tide is fifty yards in circumference. The small

ish, like sardines, come in with the

tide to seek the protection of shallow

waters from the large fish which pur-

sue and would devour them. But the

cunning and patience of the redskin

The Passamaquoddies are fisher-

en by the circumstance of their

numan.

the swamps to pull the grass.

FIVE MINUTE SERMON

NINTH SUNDAY AFTER PENTE-COST

For the days shall come upon thee: and thy enemies shall cast a treach about thee—because thou has not known the time of thy visitation." (St. Luke xix. 43)

The sinful city of Jerusalem, which caused Our Saviour to shed bitter tears and utter these words of warn-ing, is a figure of sinful man. Haying led a bad life, having neglected ing led a bad life, having legiscated God's grace, having ignored the day of His visitation, the day of mercy, he is now in the presence of death, and his spiritual enemies "cast a trench" about him and bring him

to despair of God's mercy.

If he had recognized the time of visitation, the time of mercy, if he had listened to the voice calling him to repentance, if he had frequently reflected on death, then his life would have been a prepara-tion for death. "In all thy works remember thy last end, and thou shalt never sin." (Ecclesiasticus vii,

Death is a punishment of sin. "In what day soever thou shalt eat of it," says God to our first parents, "thou shalt die the death." (Gen. ii, 17.) If it is a punishment of sin, it is also a great preservative from sin. "Remember thy last end and thou shalt never sin." If we would but been never sin." If we would but keep ever before us this thought, that we must one day die and render an exact account of our whole lives, of every thought, word, deed and omisto a Judge who knows all things, who receives neither bribes nor excuses, would it not preserve us from falling into grievous sin and running the risk of dying in that

tate?
The young die as well as the old.
eath is the end of life; and, although the young are but beginning life, they too must die when God wills. Those who flatter them-selves that they have before them a long career of usefulness, many years of legitimate enjoyment, seldom or never think that before the morrow's sun death may claim

them as his own. Before the glorious orb of day sinks in the distant west, those who do not wish to surround the bright on not wish to surround the bright springtime of their lives with the gloomy atmosphere of death, may be wrapped in its cold embrace. For death is everywhere brought home to us. That grim workman is ever in our midst. He is inexorable to the cries of dear friends and the lamentations of fond mothers. He cares not for age nor condition; he strikes down all, both great and

The serpent may whisper in your ear, young friend, that although you must one day die, you have many years yet to live ; so, enjoy yourself, and towards the end you can repent and prepare for death.

But he is the father of lies, and as he lied to our first parents in Para-dise, so he lies to you. You may not live another day. Life is short at best. And the Great Disposer of life and death often takes the young in the freshness of early youth, or the vigor of early manhood or maiden-hood, while he allows the old to whom life is a burden to linger for

years between life and death. Then listen not to the tempter whispering "long life." He is but deceiving you as he deceived our first parents in Paradise. But listen earliest years, when putting the ashes on our foreheads, "Remember of congest the kidneys of a middleto the Church telling us even in our

Often think of this; think well on it, and it will be well for you. Often imagine that the hour has comeand it surely shall come—the most important hour of your whole life, the hour when you are to bid farewell to everything temporal, when you are to leave father and mother, sister and brother relations and friends, when you are to bid adieu to every. body and everything you hold most

Only one step, and you are on the broad, boundless ocean of eternity. One step, and you are standing be-fore the Judge of the living and the dead to render an account. memory of your many sins will then flash vividly before you, and you know not if they have been forgiven. Would you not wish to strip death of half its terrors? You can do this by remembrance of the great preserva-tive from sin. "Remember thy last tive from sin. "Remember thy last end and thou shalt never sin." For the terror, "the sting of death is

One of the best resolutions we could form is to devote to God not alone the last days of our lives, when life is scarcely worth the living, but to give Him the freshness of our youth and the strength of our man-hood and womanhood; to devote to His service all the energies of our bodies and all the faculties of our

Then, at whatever time God requires us to render an account, He will find us ready and watching.

Impress, then, firmly upon your minds: first, that you shall certainly die; secondly, that the hour so decisive, so full of consequences, is not far distant; thirdly, that God gives us ample means of thinking on death as a preservative from sin in the deaths of our relatives and playmates; fourthly, that this decisive hour is so uncertain that we may well be always armed and ready for our departure.

These reflections will have a tendency to make us less worldly and



Every ten cent packet will kill more flies than \$8.00 worth of any sticky fly killer. Refuse substitutes, which are most unsatisfactory:

more attached to God, Who, while everything else changes, remains unchangeable, our Good Father and faithful Friend. Death cannot deprive us of Him; but if we are faithful to the end, we shall see Him face to face a single glance of Whom would more than compensate for a thousand years of penance. If we offer Him our whole lives here, all that we are and all that we have, if we continue to the end to do all for His honor and glory, we shall enjoy forever hereafter the full fruition of the beatific vision.

TEMPERANCE

A PHYSICIAN'S NOTION OF THE EVILS OF DRINK

"The evil a person does whilst drunk is morally imputable to him provided he foresees, even probably, that he will commit it," writes Dr. O'Malley in the American Ecclesiastical Review. "Criminal actions are especially chargeable against the drunkard, as murder, assault, damage of property, unchastity, scandal, neglect of family, and the like. Evil speech in the form of contempt may not be grave sin, as no one seriously heeds a drunken man; but blasphemy and obscene speech are attributable to him as they are intrinsically evil. These deeds and words are not vol-untary in act, but they are in cause. (Cf. St. Thomas, 2, 2, q. 150, a 4).

"The physical and moral evil done a child which is conceived in drunkenness, or is the offspring of a chronic alcoholic, is imputable to the drunk ard, in greater or less degree accord ing to the drunkard's knowledge.

As was shown above, 50 grammes of alcohol taken at a daily sitting (a pint of claret, a half-tumberful of whiskey) brings on all the somatic injuries of chronic alcoholism, although the drinker may not become drunk in the meaning of the term as used by moral theologians. The bodily diseases, the loss of working power, the injury done society and offspring can all become mortal sins in themselves apart from any notion of technical inebriation. Sometimes. even a pint of American beer taken man, thou art but dust and unto dust thou shalt return." And listen to the Holy Spirit when He tells you how to avoid sin: "Remember thy last end and thou shalt never sin."

Often think of this, think well and dangarous excess and where a facility of the statement is dependent on the man the excess grave sin; just what degree would constitute a mortal sin in this case would have to be judged specially To take a drug in a quantity sufficient to cause chronic inflammation of the liver or kidneys, degeneration of the nerves, and the like, can evidently become mortal sin, apart from any notion of drunkenness as a depriva tion of consciousness, provided the person knows that he is bringing on these bodily diseases.
"Chronic alcoholism, as far as the

body is concerned, is evidently a disease, as tuberculosis or nephritis are diseases; but it is a self-inflicted disease, as the cutting off of a finger to esse, as the cutting off of a higher to escape military service is a self-in-flicted disease, or mutulation. As the acquisition of a disease of chronic alcoholism is the result of a series of immoral acts, the fact that it is a grave physical disease adds to the moral turpitude. Like syphilis acquired in a brothel, it is not only a disease, it is also a vice and a crime The chronic alcoholic and the syphilitics may repent their original immoral acts, but they seldom advert to the fact that the bodily degeneration in itself is also a deordination which demands moral satisfaction The alcoholic cirrhosis, nephritis, neurosis, mental hebetude, the swarm

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Meredith, Chief Justice.
Sir Geo. W. Ross, ex-Premier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto.
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ing heredity of physical evils handed down to children and children's children, and so on, are each a separate vice or crime. Hence, Aristotle said 'The drunkard deserves double pun-ishment;' and Sir Edward Coke, 'As for a drunkard, who is a voluntarius daemon, he hath no privileges thereby; but what hurt or ill soever he doth, his drunkenness doth aggravate

When one commits an immora act he falls into the sins that natur ally follow from this act, inasmuch as the immoral act embraces the proximate chances of committing these sins. Whoever, then, culpably grows drunk takes upon himself, be sides the substantial malice of drunkenness, its accidental and de-rivative malice, by exposing himself to the danger of committing these resulting immoral acts, or of omitting the good he should normally do."

DRINK AND BUSINESS

The days when every bargain was concluded with what is sometimes called a "smile" have passed away, says the Boston Advertiser. The man of to day who takes a drink during business hours is very likely to step into a drug store to obtain something to kill the smell of it before he goes back to work. Firms are beginning to look upon intemperance on the part of employees as an unpardonable matter. This is particularly true with the railroads, and the Pennsylvania Road has recently taken the dvanced ground that it would rather not have its employees drink at all, very decidedly rather than that they would. The men are reported as reconciled with such a stand on the part of their superiors, although it is not hard to imagine what their attitude would have been a few decades ago, if any such demand had been made. It is becoming apparent to an increasing number of persons that drink and business do not belong to-

HOW ABOUT THE BOYS? If we had upon our statute books aws that permitted men to sell something that poisoned the pigs, calves and chickens, and interfered with their complete development as per

fect animals, especially while the prices are so high, would there not be something doing? How about the boys? asks the "Teachers' Journal."-St. Paul Bulletin.

HAPPIEST PEOPLE IN THE WORLD

PENOBSCOT AND PASSAMA. QUODDY INDIANS OF THE STATE OF MAINE

The happiest people in the world are the Indians of Maine. Seldom indeed, nowhere else in the whole country—can there be found Indians without serious complaints to make nd just grounds to show for their complaints. But these Indians who celebrate this year the three hundredth anniversary of the establish ment of Catholic missions among

them, are without a single grudge. They have the happiest dispositions are the most industrious; the most santly situated for the following of their natural bent, woodcraft hunting and fishing; the most favored in their treatment at the hands of the government; among the best cared for in the matter of religion; the most Catholic in their history; by nature the most intelligent if judged from their legendary lore; in a word, they are the most favored Indians in the country.

PEACEFUL FACES

The faces of the Penobscots and the most r ful and the most expressive of p of soul of any Indians in the land. Their voices, especially those of the young women, are the gentlest, the most musical. It is no dispraise of womankind to add that they are the most talkative, because their talk is charitable and their voices are as resonant as the woods they inhabit and as sweet as the babble of the waters under the paddle of the canoe they ride in. The manners of the people are the politest. Their sense of humor is the keenest, although not the noisest. Their lives are among the most religious. An air of contentment pervades the whole tribe It is set as a halo about them, especially when the thought of their homes comes to them.

The cluster of gray shingled houses with a setting of green hills on Passa maquoddy Bay, seen from a boat coming up from Eastport in midsummer is a picture of the contentment which fills the souls of the inhabitants. The lake village at Dana's Point which one suddenly beholds as he rounds the point in a canoe, with the cross-crowned chapel set in the deep forest above the placid waters, is a blessing to behold.

Nor does the village of the Penobscots on Indian Island belie the first impression which one gets of it from the ferryboat which plies between Oldtown and the Island. It is selfontented but by no means conceited

AN INDUSTRIOUS PEOPLE

The Indians of Maine cannot b are nembers of the great Algic, or Algonquin, family whose ancestors were hunters and fishers rather than tillers of the soil. In the olden times they planted their crops and left them while they went hunting and fishing until harvest time. To this day they have not a prejudice against but an indisposition to agriculture. If they stay at home, it is not to remain idle; it is to pass the time busily in making baskets and moccasions for use and ornament, and toys

such as bows arrows and paddles. The baskets are of many kinds. The ornamental ones are the joy of the summer visitor to the Maine coast. The variety in form and color is destructed by the page to which the PRESIDENT termined by the use to which the baskets will be put. Work baskets for women's sewing, collar baskets for men's toilet, hatpin holders, fish-NONE SO EASY

guides of white sportsmen with rod and gun in both seasons.

The small remnant of Passama-quoddies at Dana's Point on the The favorite material for ornament and perfume is the sweet grass. Ash forms the body. The men go into the woods to cut the trees, and into Schoodic Lakes are wood-choppers and farmers to a greater extent than either of their relatives on the river or on the sea. They are also trappers of otter and mink as well as The Coast Indians, the Passamahunters of moose and deer. quoddies, cousins to the river branch

The Passamaquoddies, especially those living on the lakes, are more Indian in manner than the Penobfishermen by preference. And they are not fishermen of any mean sort, either in ability or in the scope of scots. The difference may perhaps be measured by twenty-five or even fifty years. The railroad has come their operations. I have seen three weirs for catching sardines on Passadoors of the former only with to the maquoddy Bay which cost the Indians \$500 hard cash. And this does not in ten years. The tracks have somewhat spoiled their shoreage. include the value of their untiring labor either in building or operating

The canoe is still the favorite with them. But the dory and the row boat have been called into use in the past two years by the building of the weirs and the introduction of fishing on a large scale. The sight is fascin-ating of a dory filled to the gunwales with quivering, jumping little fish, whose agitation gives the appearance of boiling water. The old birchfeet. When the tide is out a donkey bark canoe is rapidly passing away. It yields to the canvas-covered shell. to drive the upright poles which hold the nets in the circle and the brush in the long straight fence or drive-

The people of Maine have an enviable reputation for square dealing. And they have a great liking for the Indians. They do not forget the welcome and aid given the early colonists, particularly in the first severe and spare winter. They re-member the service of the Indians in the revolutionary war. Does not justice demand that the State make return for the lands seized or ceded? The people of Maine need no outlittle finny tribe cannot escape the sider to inform them of their duty They are fulfilling that duty, to the very brim if not to running over They are a model for other States and for the National Government.

residence on the sea. Their cousins, The helpful financial support given the Penobscots, are hunters of deer the Sisters for educating the In-dians is small compared to the and moose in the fall, fishermen in fresh waters in summer and famous

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AUGUST

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CHATS WITH YOUNG MEN

MOTHER

"All that I am or hope to be," said Lincoln, after he had become Presi-

dent, "I owe to my angel mother."
"My mother was the making of me," said Thomas Edison, recome, "She was so true, so sure of me and I felt that I had some one to live for; some one I must not dis-

All that I have ever accomp lished in life," declared Dwight L. Moody, the great evangelist, "I owe

to my mother."
"To the man who has had mother, all women are sacred for her sake," said Jean Paul Richter.

The testimony of great men in acknowledgment of the boundless debt they owe to their mothers would make a record stretching from the dawn of history to to day. Few men indeed, become great who do not owe their greatness to a mother's love and inspiration.

How often we hear people in every walk of life say, "I never could have done this thing but for my mother. She believed in , encouraged me, when others saw

nothing in me."
"A kiss from my mother made me a painter," said Benjamin West.

A distinguished man of to-ty says: "I never could have day says: "I never could have reached my present position had I not known that my mother expected me to reach it. From a child she made me feel that this was the position she expected me to fill; and her faith spurred me on and gave me the

power to attain it.' It is a strange fact that our mothers, the molders of the world, should get so little credit and should be so seldom mentioned among the world's achievers. The world sees only the successful son; the mother is but a round in the ladder upon which he has climbed. Her name or face is never seen in the papers; only her son is lauded and held up to our admiration. Yet it was that sweet, pathetic figure in the background that made his success pos-

Many a man is enjoying a fame which is really due to a self effacing, sacrificing mother. People hurral for the governor, or mayor or con gressman, but the real secret of his ccess is often tucked away in that little unknown, unappreciated, un-heralded mother. His education and his chance to rise may have been due to her sacrifices.

The very atmosphere that radiates surrounds the mother is the inspiration and constitutes the holy of holies of family life.

In my mother's presence," said a minent man, "I become for the prominent man, "I become for the time transformed into another per-

How many of us have felt the truth of his statement! How ashamed we feel when we meet her eyes, that we have ever harbored an unholy thought, or dishonorable suggestion! It seems impossible to do wrong while under that magic influence. What revengeful plans, what thoughts of hatred and jealousy, have been scattered to the four winds while in the mother's presence! Her children go out from communion with her resolved to be better men, noble women, truer citizens.

The greatest heroine in the world is the mother. No one else makes such sacrifices, or endures anything like the sufferings that she uncomplainingly endures for her

up a large family of children under conditions which, I believe, no man living could possibly have survived. She had a lazy, worthless husband with no ambition, no force of character; a man extremely selfish and exacting, who not only did practically nothing to help his wife carry her terrible burden, but also insisted upon her waiting upon him by

They were too poor to afford a servant, and the good-for-nothing husband would not lift a finger to help his wife if he could avoid it; vet he was cross, crabbed, and abusive if meals were not on time, and if they were lacking in any respect, or if the children annoyed him or inter-fered with his comfort. Although the mother worked like a slave to keep her little family together and to make a living for them, her husband would never even look after th children while she was working, if he could sneak out of it. When the children were sick, he would retire without the slightest concern, and leave the jaded mother, who had worked all day like a galley slave, to nurse them. This man never seemed to think that his wife needed much sleep or rest, a vacation, holi-day, or any change; he seldom took her anywhere, and was never known to bring her home a flower or a nickel's worth of anything. He thought that anything was good enough for his wife. She made her clothes over and over again, until they were worn out, but he always had to have a natty suit, which his wife must keep pressed. He insisted upon having his tobacco and toddy, and would always take the best of everything for himself, no matter who else went without.

Yet, in spite of the never-ending drudgery, the lack of comforts and conveniences in her home, and the fact that her health was never good; no matter how much her rest was broken by attendance upon the sick children, or how ill she might be, this woman never complained. She was always cheerful, always ready to give a helping hand and an en-

couraging word, even to her un grateful husband. Calm. patient grateful husband. Calm, patient and reassuring, she never failed to furnish the balm for the hurts of all her family. This woman saw her beautyfade, and the ugly lines of care, anxiety, and suffering come into her face. She saw no prospects of relief from care for herself in the future; nothing but increasing poverty homelessness, and not a cent in the savings-bank. Yet she never com-plained. No one heard her denounce her shiftless husband, the real cause of all her sufferings. She literally gave up her life to her family, until there was nothing left but the ashes of a burned-out existence, nothing but the shell of a once enchantingly peautiful and noble woman.

Ah, this is heroism—to see all the dreams of girlhood fade away, nearly everything of value go out of the life, and yet to bear up under it all with a sublime courage, heavenly patience, superb dignity, a wonder ful mental poise and optimism. If this is not heroism, there is none or

What is the giving of one's life in battle or in a wreck at sea to save another, in comparison with the perpetual sacrifice of a living death asting for half a century or more? How the world's heroes dwindle in comparison with the mother hero

Who but a mother would make such sacrifices, drain her very life-blood, all her energy, everything, for her children, and yet never ask for

or expect comprehension? There is no one in the average family, the value of whose services begins to compare with those of the mother, and yet there is no one who is more generally neglected or taken advantage of. She must always remain at home evenings, and look after the children, when the others are out having a good time. Her cares never cease. She is responsible for the housework, for the preparation of meals; she has the children's clothes to make or mend, there is company to be entertained, darning to be done, and a score of little duties which must often be attended to at odd moments, snatched from her busy days, and she is often up working long after everyone else

in the house is asleep.

No matter how loving or thoughtful the father may be, the heavier burdens, the greater anxieties, the weightier responsibilities of the home, of the children, always fall on the mother. Indeed the very virtues of the good mother are a constant temptation to the other members of the family, especially the selfish ones, to take advantage of ner. If she were not so kind, so affectionate and tender, so considerate, so generous and ever ready to make all sorts of sacrifices for were not so willing to efface herself if she were more self-assertive; if she stood up for and demanded her rights, she would have a much asier time.

But the members of the average family seem to take it for granted that they can put all their burdens on the patient, uncomplaining mother; that she will always do anything to help out, and to enable the children to have a good time: and in many homes, sad to say, the mother, just because of her goodness, is shamefully imposed upon and neglected. "Oh, mother won't mind, mother will stay at home." How often we hear remarks like this

from thoughtless children.

It is always the poor mother on the burden falls; and the pathetic thing is that she rarely gets much credit or praise.

working classes practically sacrifice fore all that most people hold dearest in life for their children. They de-liberately impair their health, wear themselves out, make all sorts of sacrifices, to send a worthless boy to college. They take in washing, go out house cleaning, do the hardest and most menial work, in order to give their boys and girls an educa-tion and the benefit of priceless opportunities that they never had; yet, how often, they are rewarded

only with total indifference and neg-Some time ago I heard of a young girl, beautiful, gay, full of spirit and igor, who married and had four children. The husband died penni less, and the mother made the most heroic efforts to educate the children. By dint of unremitting toil and unheard of sacrifices and privations she succeeded in sending the boys to college and the girls to a boarding-school. "When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their times, she was a worn-out commonplace old woman. They had their own pursuits and companions. She lingered among them for two or three years, and then died, of some sudden fail-ure of the brain. The shock woke them to consciousness of the truth. They hung over her, as she lay un conscious, in an agony of grief.

The oldest son, as he held her in his arms, cried: You have been a vividness and terrible clearness when good mother to us!' colored again, her eyes kindled into a smile, and she whispered: never said so before, John.' Then the light died out, and she was

Who can ever depict the tragedies that have been enacted in the hearts of mothers who have suffered untold tortures from neglect, indiffer-

ence, and lack of appreciation. What a pathetic story of neglect

conscience—mere apologies for let-ters, which chill the mother's heart.

There are plenty of wealthy men in this country who owe everything to the mothers who made all sorts of sacrifices for their rearing and education. When they became prosper-ous, these men neglected their de-voted mothers, but came to their senses at their funerals. Then they spent more money on expensive caskets, flowers, and emblems of mourning than they had spent on their poor, loving, self-sacrificing mothers for many years while alive. Men who, perhaps, never thought of carrying flowers to their mothers in life, pile them high on their coffins. There is nothing which pains a mother so much as ingratitude from the children for whom she has risked her life, and to whose care and training she has given her best vears.

I know men who owe their success in life to their mothers, who have become prosperous and influential, because of the splendid training of the self-sacrificing mother, the education secured for them at an inestimable cost to her, and yet they seldom think of taking her flowers, confectionary, little delicacies, or taking her to a place of amusement, or of giving her a vacation, or bestowing upon her any of the little attentions and favors so dear to a woman's heart. They seem to think she is past the age for these things, that she no longer cares for them, that about all she expects is enough to eat and drink, and the simplest kind of raiment.

These men do not know the feminine heart which never changes in these respects, except to grow more appreciative of attentions, the little considerations and thoughtful acts which meant so much to them in their younger

days.

Not long ago I heard a mother whose sufferings and sacrifices for her children during a long and terrible struggle with poverty should have given her a monument, say that she guessed she'd better go to the old ladies' home and end her days there. What a picture that was! An old lady with white hair and a sweet, beautiful face; with a wonderful light in her eye; calm serene, and patient, yet dignified, whose children, all of whom are married and successful, made her feel as if she were a burden. She had no home of her own, not a single piece of furniture, or any of the things which are so dear to the feminine heart. Think of the old woman, who, in order to bring up and educate and fit for successful careers, half a dozen ungrate-ful selfish children, had made sacrifices that were simply heart-rending receiving, in her old age, only a stingy monthly allowance from her prosperous sons. They live in luxurious homes, but have never offered to provide a home for the poor, old rheumatic, broken down mother who for so many years slaved for them. They put own homes, stocks, and other property in their wives' names, and they pay the rent of their mother's meagrely furnished rooms and provide for her actual needs, they apparently never think what joy it would give her to own her own home, and to possess some pretty furnishings, and a few pic-

I know a mother whose children are in easy circumstances who is obliged to ask them for everything she has in the way of clothing. She is so sensitive, and feels so humiliated because of her dependence, that until her own sense of decency and to their classmates. self-respect forces her practically to

beg from her children. many cases men through thoughtlessness do not provide generously for their mothers, even when well able to. They seem to think that a mother can live most any. where, and most anyway; that if she prosperous business men, how you would feel if the conditions were reversed, if you were obliged to take the dependent, humiliating position

of your mother! Whatever else you are obliged to neglect, take no chances of giving your mother pain by neglecting her, and of thus making yourself miser-

able in the future. The time may come when you will stand by her bedside, in her last sickness, or by her coffin, and wish that you had exchanged a little of your money for more visits and more attention and more little presents to your mother; when you will wish that you had cultivated her more, even at the cost of making a little

less money. There is no one else in this world who can take your mother's place in your life. And there is no remorse like that which comes from the remembrance of ill-treating, abusing, the mother is gone forever from sight, and you have time to contrast your treatment with her long suffering, tenderness, and love and her

years of sacrifice for you.

One of the most painful things I have ever witnessed was the anguish of a son who had become wealthy, and in his prosperity neglected the mother, whose sacrifices alone had made his success possible. He did not take the time to write to her many a mother's letters from her grown-up children could tell! A few scraggy lines, a few sentences now and then, hurriedly written and mailed—often to ease a troubled mailed—often to ease a

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TAID NONE OF

grateful a son may be, no matter how

low he may sink in vice or crime, he is

always sure of his mother's love

always sure of one who will follow

and can get there; of one who will

cling to him when all others have

One of the saddest sights I have

ever seen was that of a poor, old,

been poured into her children, making

a long journey to the penitentiary to visit her boy, who had been aban-

doned by everybody but herself. Poor old mother! It did not matter that

he was a criminal, that he had dis-

graced his family, that everybody else

had forsaken him, that he had been

unkind to her-the mother's heart

went out to him just the same. She

did not see the hideous human wreck

that crime had made. She saw only

her darling boy, the child that God had given her, pure and innocent as

Oh, there is no other human love

like this, which follows the child from the cradle to the grave, never

once abandons, never once forsakes

it, no matter how unfortunate or

legenerate it may become.-O. S. M.

OUR BOYS AND GIRLS

EARNING THE FIRST DOLLAR

and philanthropist, in an interview

given the associated Sunday Maga-

how he earned his first dollar.

zine, gives the following account of

was in 1856," he said. "I recollect

it more distinctly because of the stirring times and martial parades

existing then. It was in the summer

might earn some money carrying water to the soldiers drilling in the

section called Hamilton Square, in New York City. In those days every

voter was conscripted to drill one day in the year, and, being a boy, I

loved to watch them drill like the

awkward squad that they were.

Suddenly it occurred to me that the

ing, might pay me for drinking water.

rate of a cent a cup. They were glad to get it at that price. I carried

the water from a well on Boston road

to the site of what is now Normal

helped me to buy; for I saved it with

the other money earned that way

during the summer. There were not

the temptations to spend money in

those days that there are now, so it was not difficult to save.

"What an exceedingly plain girl!"

It had been on the tip of my tongue to say "ugly," but a second glance at the tall girl going down the

veranda steps had made me change

"Yes," agreed my companion as we settled out of the way of others on the veranda of the summer hotel.

She certainly is plain-looking, but she

hasn't allowed her ugliness to mar her

happiness, and that is saying a good

deal for a young girl with such a handicap. She came here with a lot of Dresden-China cousins, whose

prettiness emphasized the ugly girls,

warthy skin and coarse features

But somehow before a week was over

most of us had forgotten about her

olain face. She was so unselfish and

heery and helpful that she became

popular at once. One rainy evening when the others had gone off to a

function she came out here, where I

was sitting alone watching the rain drip off the piazza eaves. She

dropped down on a chair beside me, and by and by I heard her sigh, 'Oh,

how I envy pretty girls!" There was something in her voice that

told me she was putting up a hard fight against the discontent that

such a handicap breeds. 'Please don't tell me that beauty is only

easy matter to keep down the evil spirit when I watch pretty girls win-

ning love and esteem without any effort by the mere power of beauty. I know it myself, too, she cried. 'It is the pretty child that attracts me

rather than the unfortunate, ugly

skin deep! I know better.

THE UGLY GIRL

'I don't remember what that dollar

I got two big tin buckets and

regular soldiers, who were also drill-

or early fall that I discovered how

John D. Crimmins, Catholic banker

in his childhood

in Success.

college.

the word.

CONTAINS NO ALL E. W. GILLETT COMPANY LIMITED TORONTO, ONT. WINNIPEG MONTREAL

and sacrificed for years for him! tried to throw her arms around his neck. He repulsed her, and after-wards told her that he was ashamed Finally, when he was summoned to her bedside in the country, in her last sickness, and realized that his that at his graduation she should mother, had been for years without the ordinary comforts of life, while have made such a scene! That was all the mother got for years of sacri-fice and efforts to help her ungratehe had been living in luxury, he broke down completely. And while he did everything possible to allevi-ate her suffering, in the few last days broken-hearted. that remained to her on earth, and was ashamed of his mother to make a real man. Such men are invaria gave her an imposing burial what torture he must have suffered at this bly selfish and mean. pitiful picture of his mother who had But no matter how callous or un-

fled.

acrificed everything for him! No man worthy of the name ever neglects or forgets his mother. I have an acquaintance, of very him even to his grave, if she is alive

poor parentage, who had a hard struggle to get a start in the world: but when he became prosperous and built his beautiful home, he finished a suite of rooms in it especially for his mother, furnished them with all conveniences and comforts possible and insisted upon keeping a maid specially for her. Although she lives with her son's family, she is made to feel that this part of the great home is her own, and that she is as independent as though she lived in her own house. Every son should be ambitious to see his mother as well provided for as his wife. Really great men have always reverence

and cared tenderly for their mothers. The first act of Garfield, after he was inaugurated President, was to kiss his aged mother, who sat near him, and who said this was the proudest and happiest moment of her life. Ex-President Loubet of France.

even after his elevation to the presi dency, took great pride in visiting his mother, who was a humble market gardener in a little French village. A writer on one occasion, describing a meeting between this mother and her son, says: "Her noted son awaited her in the market A writer on one occasion place, as she drove up in her little cart loaded with vegetables. Assisting his mother to alight, the French president gave her his arm and escorted to her accustomed seat. Then holding over her a large umbrella to shield her from the threatening weather, he seated himself at her side, and mother and son enjoyed a

long talk together."
I once saw a splendid young college graduate introduce his poor, plainly dressed old mother to his classmates with as much pride and dignity as though she was a queen. Her form was bent, her hands were calloused, she was prematurely old, and much of this deterioration was caused by all sorts of drudgery to help her boy to pay his college ex-

I have seen other college men whose mothers had made similar sacrifices, and who were ashamed to have them attend their graduating e waits just as long as she can be-re she asks for anything; waits exercises, ashamed to introduce them

I know of one peculiarly ungrateful son whose mother slaved for him for years, taking in washing, and going out to work by the day in order to send him to college, and who looked forward as a reward for all her labors to seeing him graduated. When the time came, just before commencehas enough to supply her necessities ment, she told her son how she longed to hear his commencement address, but he said that that would be impossible, because she did not have proper clothes to wear; that every body at that fashionable college com mencement would be elegantly dressed. In other words, he tried to discourage her from going because he was ashamed of her and did not want to introduce her to his classmates and teachers. But she was determined to go, and, keeping carefully out of her son's sight, she gained entrance to the rear of the hall. The young man's address was a good one; and so proud of her son was the poor old woman and so overjoyed at his success that when he finished speak ing, in the very midst of the applause, she rushed up to the platform and

NO TROUBLE TO KEEP SWEET, CLEAN and SANITARY With MANY USES AND FULL DIREC-TIONS ON LARGE SIFTER- one. It is human nature, I suppose We can't very well help it.'

"There was no gainsaying the truth of her assertion. But you are naving your innings, too,' I said. 'You are quite as popular as the pretty girls; you are in all the good times; and more than that, you help along the old and the diffident souls who hover on the edge of the good

Perhaps so,' she admitted, 'but I've worked so hard and have had so nany discouragements.

You must count that work as God-given privilege accorded to you along with the chance to be unselfish and courteous and kind, and with it the opportunity to write the beauty spirit into the plain features which He bestowed upon you. Don't worry about your plain face, child; His beauty is growing there.'"

INTRODUCTIONS

Such a usual thing as introducing ne person to another is so often done in a bangling, unsuccessful wrong way that one cannot speak too often about this very necessary so cial occurrence.

There are two or three points to

emphasize. First, remember that the simplest, most straightforward introduction is the best : second, do not mumble your words : make clear the names of the persons introduced by saying them slowly and distinctly. Do not rush through an introduction as if you disliked it or were

ashamed of it. A gentleman always asks permissions of a lady to bring a stranger to be presented. After securing this he presents the gentleman to the lady. This order is the general rule. The woman's name is used first except in the case of an elderly person or one of note, in which case the order is broken-down mother whose life had

The accepted form is "Miss Blank may I present Mr. Wood?" or "Miss Blank, I wish to introduce my friend

Never make a mistake of leading a lady around the room and introducing ner. Bring the ones already present to her in twos or threes and gradually make her acquainted. Needless to say a man is always taken around to the ladies in the party and pre-

sented to them.

A younger woman is introduced to an older one. An unmarried one is always presented to a matron. The one to whom an introduction is made has the name mentioned first, the one introduced coming next.

The distinctions are not so finely drawn in the introduction of men to each other. Of course any wellknown man is considered first. It is deemed an honor to be introduced to

When you introduce your relatives e sure to remember that every one does not know that your aunt is married. The words "my aunt" are not sufficient. Supplement them with the name by which strangers should know and address her. If your mother has been married twice r if your married name is different from hers give it, so that no embar rassing mistake will be made,

So much for the introducing of persons. Be sure to speak so that there will be absolutely no misinterpretation on the part of strangers who meet each other for the first time

The graceful introduction is a test of social poise. There is really no reason for the awkward attempts at it that we encounter every day. deed, the successful introduction is the unusual thing. Why this condi tion exists is attributable to the ease with which an introduction is made. It seems so simple that you do not force the role of introducer on you.

Well, you owe a good introduction to all your friends. Practice the forms given until they come naturally, unhesitatingly and redound to

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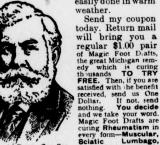
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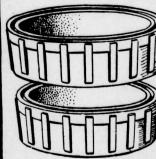


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These are some of the advantages of the Sunshine vantages of the Sunshine Furnace. Our agent will be

The "Sunshine" has a straight-sided semi-steel firepot, extra heavily ribbed and made in two sections. The two sections allow for contraction and expansion-which prevents cracking. The heavy ribs and semi-steel give extra strength and added radiating surface. Ashes cannot adhere to the straight sides which assures an all-over clear fire. This means the greatest heat from the fuel consumed.

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THE CHURCH AND SCIENCE

MGR. BENSON CITES NUMEROUS PROOFS TO SHOW THAT THERE IS NO ANTAGONISM BETWEEN THEM

Right Rev. Mgr. Robert Hugh Benson, in his admirable treatise on "Catholics and the Future," tells how some have cried out in their ignorance: "I have searched the universe with my telescope and I have not found God, I have searched the human body with my microscope and I have not found the soul."

As well, he exclaims, may such a one declare, "I have smelt Botti-celli's Primavera and I have detected no odor of beauty; I have licked a violin all over, but I can find in it no

passion or harmony."

"Religion," said Bishop Creighton, "means the knowledge of our destiny and of the means of fulfiling it." We can say no more and no We can say no more and no

less of science.

The Canon of the Cathedral of Frauenburg, better known as Coper-nicus, one of the greatest astronomers ever studied the heavens, de sired that there should be inscribed upon his tomb these words: "I ask not the grace accorded to St. Paul. nor that given to St. Peter; give me only the favor Thou didst show the thief on the cross !"

LEADERS IN ELECTRICITY

Galvani, born in Bologna in 1737, one of the earliest and greatest discoverers in the realm of electricity, whose name is perpetuated in our words: "galvanism," "galvanic bat-' and "galvanized iron," was evidently a man of more than merely nominal Catholic beliefs, since it is recorded in his life that he made novena to our Lady in order to be guided aright in his choice of a wife, an act which proclaims his prudence as well as his faith.

The term "volt," the unit of electromotive force, owes its name to Volta, a great physicist, who amongst other things discovered the electrical decomposition of water. He was a Catholic, born in Como in 1745, and was professor of natural philosophy in Pavia.

Scarcely less frequently do we hear of the "ampere," which is the unit of current of electricity. Amwhom it owes its name, was Catholic, born in Lyons in 1775. He was professor in the College de

Rontgen, the discoverer of the X rays, was a faithful son of the church. LEADERS IN BIOLOGY

No person doubts the sincerity of Pasteur's attachment to the Catholic faith. It was he who said that the more he knew, the more his faith as peasant, and that he was quite sure that if he knew as much as he wanted to know, his faith would be as great as that of the Breton peas wife. In the center of the great edifice of science, which has arisen as his memorial in Paris, there is a chapel where all that is mortal of Pasteur rests, and where Mass is said on each anniversary of his death for the repose of his soul. Schwann, the discoverer of the cell-

theory, on which the whole science of histology, normal and pathological, is built, was a Catholic. Johannes Muller, after whom the

Mullerian ducts are named, one of the greatest biologists of the last century, was a Catholic. Claude Bernard, a physiologist of

the very first ranks, abandoned his religion, became a professed materfull communion with the Church.

LEADER OF ANATOMISTS

Nicolaus Stensen, after whom is named Stensen's duct, one of the greatest anatomists, was a convert to the Church. He was born of Luther an parents, in Copenhagen, in the year 1638. While still a Lutheran, he went to Florence and became physician to the Hospital of Santa Maria Nuova in that city. Stensen owed his conversion to his connection with this hospital, for in the apothecary's department, acting as dispenser, was an old nun, who never left off arguing with Stensen and praying for him until she had brought him into the Church. After his conversion he was made professor of anatomy in Copenhagen, but his change of religion having aroused his fellow townsmen, he returned to Mtaly, refused several important positions offered to him, entered an ecclesiastical seminary and died Bishop of Hamburg, Besides being an eminent anatomist. Stemsen ranks as one of the foremost geologists. When the International Congress of Geologists met in Bologna in 1881 they erected a tablet to his memory commemorating his achieve-

FATHER OF DIAGNOSIS

Laennec, who was born at Quimper in Brittany, in 1781, discovered the stethoscope, and may be called the father of physical diagnosis. He was devoted to his religion. It is narrated

tinguished German biologist, has published several excellent scientific works which contain a wonderful vindication of Christianity against the assaults of materialist opponents. In a public debate, held in 1907, against twelve members of the Ger-Morrist Society-a society which would disprove the harmony of religion and science—Father Wasmann defended the Christian posi-tion, and as the public press ack.



nowledged emerged from the contes completely victorious. "IMMORTALE DEI"

Finally let us hear what the glori-ous and immortal Pope Leo XIII. has written in his encyclical "Immortale Dei" on the attitude of the Church toward the progress of science: When it is said that the Church is jealous of modern political systems, and that she repudiates the discoveries of modern research, the charge is a groundless and ridiculous calumny Wild opinions she does repudiate wicked and seditious projects she does condemn; together with that habit of mind which points to the beginning of a wilful departure from God. But as all the truth must necessarily proceed from God, the Church recognizes in all truth that is reached by research, a trace of the divine intelligence. And as all truth in the natural order is powerless to destroy belief in the teachings of revelation, but can do much to confirm it and as every newly discovered truth may serve to further the knowledge of the praise of God, it follows that whatever spreads the range of knowledge will always be willingly and even joyfully welcomed

by the Church. "She will always encourage and promote, as she does in other branches of knowledge, all study occupied with the investigation of nature. In these pursuits, should the human intellect discover any. thing not known before, the Church makes no opposition. She never objects to search being made for things that minister to the refinements and comforts of life. So far indeed from opposing these, she is now as she has ever been, hostile alone to indolence and sloth, and earnestly wishes that the talents of men may bear more and more abundant fruit by cultivation and exer-

"Moreover she gives encourage ment to every kind of art and handi-craft, and through her influence, directing all strivings after progress towards virtue and salvation, she abors to prevent man's intellect and industry from turning away from

God and heavenly things."
"There is one God and one truth, and truth cannot contradict itself."

PORTRAIT OF JEANNE MANCE

ETTER FROM CARDINAL MERRY DEL VAL TO THE LADIES OF HOTEL DIEU, WINDSOR

Montreal Gazette The Reverend Ladies of the Hotel Dieu Community are pleased over a letter just received from His Eminence Cardinal Merry del Val the Panal Secretary of State, thank ing the Superior and her nuns for sending His Holiness Pius X. a por trait of Jeanne Mance, the Found ress of the Hotel Dieu, which will be included among the treasures of the Vatican. Another portrait was sent to Lord Strathcona and now this picture is in the Royal Colonian

Institute. Realizing the fact that their reverend Foundress, Jeanne Mance, is now a celebrated historic figure ialist, and again returned to the throughout the world, the Hotel faith before his death and died in Dieu nuns decided to prepare a Dieu nuns decided to prepare a beautiful picture of the woman who may be said to be a co-worker of Maisonneuve in the early history of the colony sending one to the Vatican, one to London, one to Paris and the fourth to Ottawa. These pictures bear the inscription "Jeanne Mance, 1606-1673. The first white woman to put her foot on the Island of Montreal, Canada, Foundress of the Hotel Dieu Hospital, 1642. She was the main support of de Maisonneuve at the inception of the colony."

Writing from the Vatican under date of the 22nd of May, the Superior of the Community, Rev. Sister Brosseau, Cardinal Merry del Val says: "The Holy Father Pius X. readily accepts the homoge which you have accepts the homage which you have had the filial thought to render Him by sending the portrait of the venerable foundress of your hospital, Jeanne Mance, together with a copy of her life. These edifying pages which so vividly recall the work of one of the most sympathetic figures of the new born colony of Ville Marie, of the good religieuse who founded the first hospital, who devoted herself with so much solicitude and abnegation to the care of the sick and wounded and who saw with sick and wounded and who saw with joy her work assured by the arrival of the religious nurses of St. Joseph, your venerated mothers, these pages I say will perpetuate these splendid souvenirs and these noble examples of faith and charity. In the performance, therefore of this zealous work the entire the perform is pleased to offer devoted to his religion. It is narrated of him that when travelling with his wife it was their custom to say the Rosary together as they journeyed. Rev. Eric Wasmann, the most distinguished German biologist, has the result of this Zealous work and the august Pontiff is pleased to offer His congratulations. He thanks you also for this double act of filial piety as well as for the promise of your prayers and those of your Community of the promise of the ity. In return, as a gage of his paternal benevolence and of abundant heavenly favors His Holiness accords you the Apostolic Blessing, to you Honored Superior, and to you Reverend Ladies, who continue in the Hotel Dieu, near the suffering children of Our Lord Jesus Christ, the noble traditions of those who

to express to you, Honored Superior, my best sentiments in Our Lord.

R. CARDINAL MERRY DELVAL. The letter from Lord Strathcona and Mount Royal, which also gives infinite pleasure to the Hotel Dieu Community, reads: "I beg to inform you that the portrait of Mademoiselle Jeanne Mance, Foundate of the Hotel Dieu Hospital dress of the Hotel Dieu Hospital, Montreal, has been offered to the Royal Colonial Institute, London, and the secretary of that body, informs me that they will be pleased to accept it on the walls of the Institute. I am therefore taking steps to have the portrait delivered im-mediately and am sure it will be a most interesting addition to the other historical works which are displayed at the institution above

NEW CHURCH AT MEDICINE HAT On the 22nd June His Grace Archbishop Legal laid the corner stone of a splendid new church in Medicine Hat, Alberta. Rev. Father Cadoux is parish priest of this important mission and to bring about this happy result only the Most High can estimate the amount of arduous labor per formed by that zealous missionary After the Mass of the day the Arch bishop addressed tho children and administered the sacrament of confirmation. The ceremonies being concluded, an address of welcome and of appreciation of the pastoral care of His Grace was presented by M. Leonard on behalf of the congregation. The Archbishop replied at some length, speaking of his pleasure at being present as well as at learning of the progress of the parish and congratulated them on the splendid

new church they were erecting. A very warm reception was also given His Grace at St. Louis' school under charge of the Rev. Mother of the Order of Charges of St. Louis. The CATHOLIC RECORD sends congratulations to Father Cadoux on the happy outcome of his zealous work.



E. C. KILLINGSWORTH FUNERAL DIRECTOR 491 RICHMOND ST.

A BOLD (?) CHALLENGE

"I will give \$10,000 to any person who can prove that statements and charges against priests, prelates and opes in my volume are untrue; and furthermore, I will agree to hand over the plates of this book and stop its publication forever. Will Rome accept this challenge? If not, why

In these words in a flaring circular an ex-priest booms a book of his that is a vile attack on the Catholic Church. No doubt many non Catho-lics will ask why is his challenge not accepted? The answer is simple. The man, like all others of his kind is careful to be general in his state-ments. He fails to give names and dates and places when he makes his charges; so it is impossible to take up any of his accusations. Unthink ing persons fail to notice these in-tentional omissions, but any careful reader of the book will perceive at once that it is a collection of unsubstantiated charges and that, because of their indefiniteness, not one of them can be taken up and investi-gated. This is a characteristic of all of the anti-Catholic literature of the day.-Catholic News.

THE MOTE AND THE BEAM

To the Editor of The Globe: I was very much amused at a letter which appeared in The Globe yesterday, which had evidently got into the wrong column. It surely should have been in the next column, under the heading of "Humor of the Hour." Mr. L. W. Shipman writes at some length on the condition of the Protestant churches, saying that a majority of those who should attend their churches do not do so, and that even among those who attend there are many who have lost faith. Now, I have nothing to say about the truth of that statement, but if it is true one would surely think when Mr. Shipman begins to talk about the plair and urgent duty of Protestants he meant the duty of trying to awaken Reverend Ladies, who continue in the Hotel Dieu, near the suffering children of Our Lord Jesus Christ, the noble traditions of those who went before you. I freely avail myself of the present occasion in order meant the duty of trying to awaken and arouse their own people to a sense of religion and to revive their faith. But no, Mr. Shipman says it is the duty of Protestants to try and enlighten the Catholics! How can anyone en.

If you are a sufferer from Diabetes you will know what it means to find a remedy that may be used with little trouble, with perfect safety, and with immediate and lasting results, such a remedy is SANOL'S ANTIDIABETES, the remedy which is used extensively throughout Canada in the treating of this disease.

Sanol's Antidiabetes

bas cured many people; some of the cases cured had reached the stage where the patient was suffering from open sores, and in other respects was advanced in the disease. We have letters from just such sufferers as these. We are able to refer enquiries to large numbers of such cases, including people whose names are widely known and who occupy prominent positions. Doctors have tried and have proven the scientific value and the worth proven the scientific value and the worth of this remedy.

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lighten another when his own light has gone out? Now, Mr. Shipman, if you ever read the Bible you will find it in a passage about the hypocrite who tried to remove the mote from his neighbor's eye and left the beam in his own. According to your letter, you know where the beam is and its size and everything. Perhaps when you have removed it you will find that it was only a shadow cast by that beam you saw in your neigh bor's eye.

WM. JOHNSTON, Stratford.

PURGATORY POSTULATED

ANCIENT BELIEF OF GOD'S CHURCH I ONE OF HOLY COMMON SENSE SAYS A PROTESTANT MINISTER

Defense of the theory that provides, between heaven and hell, as intermediate state for the purging of sin-stained souls was made by Rev. H. Page Dyer in a sermon in the Protestant Episcopal Church of the Ascension, Philadelphia, recently, according to a report in the Record of that city. The utter injustice of a divine procedure that would provide for the repentant evil soul as quick an entrance into the land of the blessed as is accorded the spirit of the pure and godly formed the basis of Mr. Dyer's argument.

"Almost everybody," he said, "be-lieves there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course, it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of ife. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life.

The ancient belief of God's Church is one of holy common sense. Few souls are so pure that they are fit for heaven, where nothing that is defiled may enter. And yet there are many millions of people who are too good to go to hell. This vast body of immortal being will at death go neither to heaven nor to hell, but to an intermediate state, a sort of vestibule to heaven, an ante-chamber, where their stains will be re moved, and where a divine process of purgation is mercifully provided by Almighty God."

AN INTERESTING BANK MEETING

Senator James Mason cannot respect the thirteen superstition. This is 1913 and it is the year when Col. James Mason got his senatorship, and the year when he was able to submit to the shareholders of the Home Bank of Canada a statement of business affairs which conclusively marks him as a man of

onspicuous ability.
It is not given to the general public to atlend a bank neeting. One must be a shareholder in order to atlend these annual affairs where finances are dis-

that was worthy of geaeral communication to the public.

An increase of almost a million dollars in deposits and an increase in assets of nearly two and a half million are the figures in the Home Bank annual report which point to its steady growth as a business institution and its wide popularity among the Canadian priblic.

The absence through illness of Mr. Eugene O'Keefe, who has attended every annual meeting of this institution for the past forty years was an incident that re eived the respectful silence of every member who attended the meeting. The new faces on the board are that of Mr. Claude Macdonell, M.P., possibly the best-known man of his years in Toronto, and Mr. C.B McNaught, a young business man, enjoying an immense respect in financial circles.—Toronto World.

TEACHERS WANTED

WANTED FOR WEBBWOOD CONTINUA tion school, one Catholic teacher for second room, second and third book work. Initial salar \$325 per annum. Duties to commence Sept. 2nd Apply with testimonials and qualifications to S. J Hawkins, Sec. Treas. Webbwood. 1812-2

ACATHOLIC IBACHER WANTED FOR Separate school Sec. No. 1, Morley. Convent training preferred and qualified to teach in Ont. Salary \$4,50 per annum. Duties to begin Aug. 18th. 1913. Apply stating qualification and experience Patrick Armstrong, Sec., Stratton Station. Ont. 1812-2

WANTED FOR THE CATHOLIC SEPARATE

CATHOLIC TE CHER WANTED FOR Separate school section No. 6, Arthur. Holding first or second class certificate. Duties to commen

TEACHER WANTED FOR THE CATHOLIC

TEACHER WANTED FOR SEPARATE school No. 7, Glenely, first or second class Normal trained. Duties to commence on reopening of school after summer vacation. Address stating salary expected, experience and qualifications to J. S Black, Sec. Treas. Romona, Ont.

ANTED TWO TEACHERS, ONE FOR Principal and one for assistant, for Continuation School Ennismore. The Principal must hold at least permanent first class certificate, and the assistant must have passed successfully the Faculty of Education Examination for first class, teachers. Apply, stating salary, experience, age and qualifications to Rev. M. F. Fitzpatrick, P. P., sec. Continuation Board, Ennismore, Ont.

cussed. Nevertheless, the Home Bank annual meeting, held yesterday, would have provided interesting discussion for the ears of any outsider. To hear the Attorey-Genera', the Hon J. J. Boy, taking a sly digit the bank methods and refer to the diplomatic dry in which clients who are seeking loans are turned aside was at once a compliment to the Home Bank and a weighty comment on the subject of collat ral. The Honorable Attorney General, Mr. J. J. Foy, is famous as a public speaker for the pith of his remarks, and it is not often that bank meetings are enlivened by such pleasant yet pertinent observations as the Hon. Mr. Foy expressed before the shareholders and directors of the H rme Bank yesterday.

Then the remarks of Mr Kennedy, Vice-President of the Grain Growers' Association of the big Canadran West, who attended the Home Bank annual meeting, fresh from three weeks' business trip through the North-West Provinces, were most particularly to the point. Mr. Kennedy spoke on behalf of the grain growers in the North-West and when he thanked the Home Bank for the accommodation it had given the grain growers in the past, but at the same time very plainly intimat ng that he considered the Home Bank should follow a more liberal policy of extension through the North-West and not refuse to open branches when petitioned, without very deep consideration, he touched upon a point of national importance and spoke with an authority on the subject that was worthy of general communication to the public.

An increase of almost a million dollars in deposits.

WAN CED TEACHERS FOR CATHOLIC Separate school, Fort William, Ont. Must be holders of first or second class professional certic cates. Apply, stating-salaryland experience, also references to W. K. O Donnell, Sec. Treas, 11 ± South May St. Fort William, Ont.

school Oakville, teacher holding second ssional certificate. Duties to commence Se Salary \$450. L. V. Cote, Sec. Treas. Oakvilles 1812-tf

Separate school, union school section No. 4. Greenock and Brant. Holding a first or second protesional Normal certificate. State salary, experience and references. Duties to beg n vept. 1st, 1913. Address applications to Nicholas Lang, Sec. Treas Chepstow, Ont. 1812-3

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