The Catholic Record

LONDON, SATURDAY, JULY 18, 1914

THE CATECHISM LESSON

We know that the home that is safeguarded and hallowed by religion is a perennial source of happiness for those who dwell therein. The memory of the fireside around which are grouped parents and children in family prayer is enduring; and in after years has its own guiding and protecting power. Hence the most important study for the child is his religion. Parents teach it by their example that makes a home a nurserv of character and not merely a place wherein to talk of the world and its ostentation and pride. They can make the children understand its importance by insisting upon the preparation of the catechism lesson.

The welfare of the Sunday school depends almost entirely on the cooperation of the parents, for with its short sessions it can never be made the source of influence that it should be unless we give it every care and support. To many parents this has no meaning. True they send their children to Sunday school, but they never see to it that the lesson is studied during the week, never interest themselves enough to hear the lesson or to consult the teachers as to the progress of the child. The excuse frequently given when boys and girls are ignorant of the Catechism lesson is that the ordinary school tasks left them no time for it. Parents are very zealous regarding the latter. We blame them not, but any parent conscious of his duty should know that upon him rests the responsibil ity of having children made ready not only for the world but for eternity. Unceasing vigilance in this matter will save the children many sorrows and bring down blessings on the parents. The children who are not educated in their religion never know enough about it to care for it. Hence indifference is the bane of so many lives.

OUR COLLEGES

Our readers should not be allured by the opportunities which the nonsectarian college claims to be able to give its students. It has, in many instances, professors of repute and equipment due to generous benefaction, but its atmosphere is saturated with indifference to religion which cannot but have an influence upon the student. Sometimes, indeed, doctrines dear to Christians are regarded with a pitying condescension, or the whole scheme of revelation is scored with acrid criticism. Fanciful theories are taught as if they were truths beyond question. Their horizon is bounded by the world. Their eyes are upon the earth and the things thereof. Their philosophy is a patchwork of opinions devoid of light and nourishment. They preach righteousness without giving the means to attain it. Far better to sit under a professor of uncultured and prejudiced tongue than under one who lulls the soul to somnolency and lays it open to every insidious attack. Some may breathe the atmosphere of indifference and suffer no ill effects. That is possible, but it is, as experience shows, a very dangerous experiment. The wise Catholic will send his son to those who can teach him the science of right living, how to stand in stress and storm and to die well-Every now and then McGill University or some other hall of learning receives large gifts and legacies. While these may be indicative of the generosity of the donors they do not prove the superiority of McGill over other institutions. Princely benefactions lessen the strain, stand for up-to-date equipment, but the strength of a college is in its teaching staff. One teacher who is enthusiastic, scholarly, and with the gifts of personal magnetism and ability to mould hearts and minds, can make the veriest log-hut a source of learning. And in some of our struggling colleges we have such professors. Many of them receive a pittance in lieu of a salary. But money is not their aim. They toil for years and wish no greater reward than to see their charges developing into intelligent Catholics. And be it

to adopt any new idea that can make for greater efficiency.

THE WHITE LIST

In preparing its "White List" of plays the Catholic Theatre Movement is guided by rules as sensible as they are simple. In order that it be included in the list " there should be a general agreement that a play is clean and wholsome " and" the play should be fit for theatre goers of all ages and suited to varied tastes." For the purposes of a black list these rules, or rather their converse, might be too exigent; but there is good work to be done by a white list, and the number of people interested in it is far greater than is usually recognized. There are plays which fall outside the description cited and which, nevertheless, have good reason for being; but they who go to the theatre for recreation or edification would most gladly miss a play they might have cared for for the great gain and comfort of being protected against the drama that offends either their tastes or their sense of morality and decency. In providing the average man and woman with a list of plays to which they may go and take their young people, without being confronted either with outrageous offensiveness or with performances that skirt the border of it, The Catholic Theatre Movement is doing noble service and should have the support of all.

FEW NEEDS

We are all prone to forget that the essential needs of life are few and simple. There is much chatter about art in these progressive days; and many people assume that it springs from tastes which can be indulged only by wealthy patrons and those who minister to their costly and varied requirements. This is a great mistake, one which a very slight acquaintance with early efforts to adorn household and associations would dispel. Ruskin, whose devotion to art-study was complete and life-long, did not scruple to refer to rich men's choice of "stone dolls" and "paintings of price" with scorn, seeing that they were usually evidences of means rather than

of worth guided by knowledge.

Amid all the welter of political and industrial activity one idea is ever claiming a hearing; it is a plea for sane simplicity as the only harmoniser of our wayward preferences and inconsistent ambitions. Too many of us confound simplicity with immaturity, whereas it is really the goal at which the arts and science are aiming, the ultimate result of all life and labor. Is it not surprising that while churchmen and statesmen are striving to find a common term which will unite sects and nations in vital matters, men should struggle to outclass one another by heaping up material possessions which throw them as far apart as possible. How is it that they fail to see that this feverish eagerness for adding to but marks a childish greed which should give place to a habit of judicious rejection. Good art, fine manners, great lives are simple in a way which is beyond imitation, for they are the product of an instinct which selects the best and passes by the inferior. Mere custom sweeps the mess along, stifling the originality of tary on Protestantism as a religion of the world is mind and heart. Simplicity is the key to true independence because it and every religious organization, it recognizes not the tyranny of having is difficult to find the least justificabut the glory of being.

JUST AN ABERRATION

We cannot find space for a disser tation written by a subscriber on Mr. Kipling's aberrations. The trouble with Kipling is that he is too near to the Bank and too far from Mandalay. Though his East is calling he hears but the voice from the North. We are sorry for him, but we do not forget his tribute to the Blessed Mother in his "Prayer Before Action." Some of these days the spirit of his early years will disinfect his blood, purge his mind of dread of civil law; and then, because he loves brave men, he may tell in his own way the story of Ireland's fight for legislative independence. And that story would, if his better than "Soldiers Three." It is and solicitous attention to the

fidelity tested by blood to the ancient faith waiting to be fused and placed. living and heart-thrilling before his public.

"IRISH CATHOLICS" IN I. W. W.

THAT IS, SOME OF THEM GIVE IRISH CATHOLIC NAMES, BUT THE RECORDS DISCLOSE AN OLD GAME

Socialists have ever been strong at the game of bluff, says the Catholic Transcript, of Hartford. But the advanced and only logical branch of Socialists is the I. W. W., or to put it in plain English — the Industrial Wreckers of the World. The following from James V. Shields, of Brooklyn will cast new light on that hide n, will cast new light on that hide ous branch:

"I told you," said a spineless Catho lic to us a while ago, "that Catholic Irishmen or their sons would, against the warnings of their priests, go into the I. W. W. Read the names of I. W. W. leaders in this newspaper ar-ticle, Gibbons, Donnely, Burke and the like." We read, but doubted the authenticity of these names, for we were slow to believe that any genuine, self-respecting Catholic, in par-ticular an Irish Catholic, could fall so low as to identify himself with these apostles of the three F's-False

hood, Filth and Fury.
Proceedings held on May 29, before Judge Mulqueen in the Court of General Sessions, New York, proved that our belief in the strength of faith and common sense of Catholics was warranted, and our indignation was aroused at the revelation that the breed who dare to hide their real personalities behind and to bring into disrepute such noble Irish names are aliens from the slums of European cities.

Before the court were one David Shapiro, alias Edward Gibbons, and one Samuel Kaplan, alias Donnelly, both charged with assaulting and rob quarters of the I. W. W. They had put a tablecloth over his head, beaten him severely and divided his money between them. Their attorney, one Sarasohn, pleaded that all this was part of the I. W. W. initiation, that their creed was that what belonged to one belonged to all. He further plead ed that both were innocent, hard-working men, but as might have been expected of such a plea from such a source, it was a lie, for Shapiro had been convicted of crime twice before. Judge Mulqueen, who denounced both criminals as having no respect for the law, and who told them that since they did not like things here they ought to be run out of the country did not like things here they nced Shapiro to twenty years in Sing Sing Prison and Kaplan to from two and one half to five years.—Philadelphia Catholic Standard and

THE BUSINESS OF SALVATION

Bishop F. S. Spalding, Protestant Bishop of the diocese of Utah, is severe in his criticism of e methods and means employed by the various non-Catholic sects for the propagation of their religious teaching and influence. He does not mince words in his denunciation of testant religious bodies. He delivers himself of a straightforward and vehement Philippic which can be epitomized in the closing sentence of his discourse before the diocesan convention of the Utah diocese—that Protestantism "was occupied, for the most part, with matters which had connection with the salvation of the world. If the good Bishop's accusation be

even partly substantiated by facts as they exist, it is indeed a sad commennot the primary end and aim of any tion for the use of the nomenclature, "religions." The gospel, which is to be preached to all nations and all men, is a gospel of salvation. To pretend to fulfill the Christ-given injunction for its universal propaga-tion with the slightest gratuitous alteration or modification of its essential intent and purpose is presumptious, if not gravely blasphe Church or a sect which is forced to matters which have little

plead guilty to the indictment that it is "occupied, for the most part, with tion with the salvation of the world,' is a sorry travesty upon the true Church of Christ, which He Himself founded and to which He Himself entrusted the colossal task of carry ing the evangel of salvation to all men, even to the most distant and mostinaccessible corners of the world.

It is just possible that Bishop Spalding has exaggerated this negative evil, which he condemns as the bane of Protestantism. Perhaps we should allow for circumstances hand had not lost its cunning, be which to day demand a continua

practical and impossible in fact. There is a business aspect of relig-ion which cannot be ignored or negected. Such prosaic things as col lections, receipts and expenditures coal and wood, light and heat, are necessary appurtenances of any human society operating in a human

element, howsoever spiritual and even divine its purpose and province may be. Even a church, from a human viewpoint, cannot be perfect in its methods, its members or its

But, making full allowances for conditions, we think that there is more than a little truth in the criticism voiced by Bishop Spalding, Protestantism is busy about many things, and perhaps it is neglecting the one great thing worth while. "Go ye therefore and teach all na-tions" was the divine command, the acred and solemn commission, given to the first Christian missionaries. A universal propagation of divine, revealed truth was then, and is to-day, the first great purpose of Christianity. Is Protestantism meeting and fulfilling this arduous duty? Is it concerned above all else, with the preaching of salvation to the world? The lapse of centuries, with all its evolution and progress, has not modified the original intent of Christianity one iota. Men may substitute other religious aims for themselves and their man made systems of belief, but such substitu tions cannot be christened Christian save by usurpation. The first great object of twentieth century Christianity is identical with that of Christianity of the first century—to bring the message of salvation to the whole world. This is the test under which, as Bishop Spalding asserts, Protestantism has fallen down. We are inclined to believe that he does not greatly exaggerate when he boldly affirs that the Church (Protestant) is shy on salvation.

No religious body can maintain its Christian identity and Christian lineage which diverges from the or-iginally intended line of Christianity. Social service for the amelioration of the needy, the destitute and the unfortunate is a laudable work of corporal mercy. Caring for the widow and the orphan is true religion undefiled, if it be supplementary to a firm and comprehensive belief in those revealed truths which the Almighty has deigned to make known to us. Faith and works are twin sisters in religion. Neither the one nor the other will suffice of itself. Neither the one nor the other is a sole sufficient mark of true Christianity If "faith without works is dead," works without faith" are short lived, as an expression of a religion which believes in a God, hopes in a God, and has no other purpose but to realize the divine plan which God Himself has outlined for its operations and its activities.

Protestantism, as we understand it, is busy with "works" but lazy and hazy about faith, in the commonly accepted sense of the word. It is little occupied with the salvation of the world because it has no certain divine message to communicate to the world. It presumes and pretends to tell men what to do without telling men what to believe, with the result that men refuse to act, deprived as they are of any motive or sanction for their actions.

Catholicity is a teacher of belief before it is a preacher of action. aith is the foundation, the motive the sanction of all our actions. As a Protestant, you may believe what you like or believe nothing; it is what you do that makes you relig-ious. As a Catholic, you must be-lieve Christ's revealed truth, else whatever you do will never entitle you to the name of Catholic. It is occupied with the salvation of the

FATHER VAUGHAN ON CHILD LABOR

Father Bernard Vaughan, S. J., recently said in London that he did not think there was a much worse crime crying to heaven for vengeance than that of forcing a boy or girl to supplement a starvation wage be hind a counter by having recourse to some form of degrading vice. Let them imagine the type of man who could be happy when he knew that girls in his employment were receiving from him a weekly wage which would not cover his evening meal. It was appalling to think that so-called Christians, in a Christian land, were driving girls on the streets, or else were running them into gaol, because they gave them wage on which even a dog could not exist. Those were the employers of labor who were converting employes into Syndicalists. Could they bla men and women for going on strike or doing any rash thing in the land when the "beasts that perish" would turn upon their masters for less harsh treatment than they experienced? There was only one remedy for the crying sin of man's inhumanity to man, and that was a public conscience alive and alert, better than "Soldiers Three." It is and solicitous attention to the public conscience and another all there on the records—love and that we are all inclined to take a England's cities all such cruel treatremembered that they, while holding to old and proved methods, are ready and laughter, devotion to ideals and which is ideal in conception but imwomen.—New World.

NATHAN'S CROWNING INSULT

Nathan, erstwhile mayor of Rome, and now Italian Commissioner at the Panama Exposition, recently gave the crowning insult to the Catholic Church by declaring, "I am not an enemy of religion. I am not fighting anything sacred to any man, but I have fought and will fight to the best of very shill the best of the sacred." best of my ability sham religions which are political organizations.'

In apparently trying to explain his notorious antagonism to the Catholic Church, Nathan adds the worst insult that his infamous mind can vent. He substantially says that he opposes no church, but the Catholic Cl is only a sham Church and in reality a political organization. How many political speeches has Nathan heard from Catholic pulpits? Strange that a sham should be such a reality in setting its seal on time and eternity! Nathan must be physically blind as well as suffering from mental strabismus, or he could see that the imperishable realities of Rome in religion and art and all the refining in reality and not a sham for their parent. He is a disturber in Rome and out of it, and has turned our antagonism to his personality to mean opposition to the Jew and to the fre nason, both of which he is. He remarked to an interviewer in New York: "Some people don't like the shape of my nose." Catholics have never discriminated against Jews, and our Catholic press has stood manfully for the rights of the Israelite, as the recent passover murder in Russia indicates. There is something more than Nathan's nose misshapen, or there would not be a word about this ill-mannered reviler of the most ancient throne of Christendom —the Pope's. He is a poor judge of shams and realities. Really, Nathan, are not you a sham that will have withered when the Catholic Church and its sacred head will still enjoy that real life which your tongue can not pollute, nor your hand even soil? Catholic Union and Times.

ARCHBISHOP IRELAND

SPEAKS TO GIRL GRADUATES .-WARNS THEM OF SOCIAL

Addressing the graduating class of the Visitation Academy Dubuque, Iowa, at the commencement exercises of the school, Archbishop Ireland of St. Paul, in a notable address on "Christian Womanhood," denounced the attitude of a great majority of the women of the present toward every dictate of fashion

It is of little use to know all the precepts of religion unless we have that strength of character which will compel us to put into practice the lessons taught us," said the Archbishop. bishop. "Every now and then we find women in need of that fortitude of soul so necessary to-day. They are ruled by fashion. Let anything be the fashion and we hear women say, "I must have it." I say this is a peril. I'm talking of Catholic women and I appeal to them to show forth that fortitude of soul that will

make them exemplars. "The tendency of the present day mother in selecting a school for her daughter is to choose one where the daughters of the wealthy attend, be-The fashionable school is given the preference to the school where God and religion are taught. It is rather fashionable nowadays not to be a strong and valiant Catholic, and you will find some that will tell you that certain practices of the Church do not belong to the high-toned Catholic. Now, whoever heard of high-toned Catholics?

QUESTIONABLE PLAYS

"Then again, let the theatre put on any sort of an attraction and you hear the poor slaves of fashion say: excuse can I give to my neighbors for not being there when all the fashionable set was there? It is hard for the Catholic woman with all her principles and lofty ideals to resist the social tide but I say she must. FASHIONABLE ALLIANCES

"Fashion says there is a new dance, and even though it be so ques-tionable and if the heavens were to fall you'll find women adopting it and allowing their daughter to do the same. Will Catholic women say: 'I must follow every mind of Will Catholic women fashion.' Will she say the rule of the best and sweetest in religion will

be followed out? 'In the marriage of their daughters you more than find the mothers asking "to how many clubs does he belong?" but never a question about his character or how he discharges his obligations to God. They seek alliances purely for fashion's sake. Then you'll find the girls more attracted by the way in which a young man carries his cane or parts his hair than she is by all the virtues of Christian manhood. Men are not so much addicted to fashion, but it is a

terrible temptation to the women.
"From where are to come the From the academies where the lives of the Sisters are the strongest protest against all the perils of fashion.

This is the great mission that our Catholic academies stand for to day. Woman is the great influence for the good, the true, the beautiful and the holy. Because she is the life of the home, all the great social, civic and personal virtues which uplift humanity are in her hands. To the home where woman is queen man returns from the busy outer world to inhale some of the sweetness and then go forth to scatter far and wide the

fragrance of the rose. HOME RULES NATION

"Let the home fail and the whole community fails. Every act of pub-lic opinion that makes against the sacredness and holiness of the home is fatal to the nation, fatal to hu manity. Home is woman, wife, and daughter. Woman is Men have their influence mother but often times their duty is to wander out across the seas. Outside the home we have nothing more im-portant than the school, whose duty it is to fit women for their duties and responsibilities. The Christian school over whose portals may be inscribed science and religion Our children should be thoroughly versed in all things they should Not so much in a variety of multitudinous abundance of inform ation before the people does a school find its excellence. The first thing is to train the mind by proper development to think. Put the well-trained mind into the world and whatever is to be learned will be learned quickly. A multitude of studies allows no time for proper study, and the child gets but a smattering and no culture of the mind. We want our Catholic young women to be taught to be intelligent so that by their intelligence they may reign over those under their influence.

THE INDULGENCE OF THE PORTIUNCULA

The 2nd of August annually re

minds the faithful and zealous soul of the great St. Francis, who was not only similar to our Lord and Re deemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sinners of Jerusalem. St. Francis endeav ored to bring his fellow men to repentance by speaking to their hearts, and he prayed to God for their conversion—yes, even wept often and protractedly when he considered how so many were heedlessly continuing in sin and thus hastening to their temporal and eternal destruction He wept so much over the sufferings of our Lord and the indifference and carelessness of the world, that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant, lamenting the offenses offered to his God and his all, was much pleased, hearing the suppliant prayers of his ardent intercession. At one time when St. Francis was again fervently praying for the conversion of sinners, an angel urged him to go quickly into his beloved chapel, called Portiuncula. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle. His face beam ing with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and ask a favor for his poor sinners. And St. Francis said: ful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart a full forgiveness of all their sins and the punishment thereof." When Jesus seemed to hesitate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Portiuncula.

For two hundred years this Indulg ence was confined to that little chapel of the Portiuncula, which was each 2nd of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world.

Succeeding Popes have still further extended it to churches where mem-bers of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Com-munion, either on that day. Aug. 2nd, or on the day before, is required for all the churches outside of Assisi,

however.
Confession and Communion and a visit to the church so privileged are all that is necessary to the gaining of the Indulgence of the Portiuncula One may not gain it oftener than once for himself, but he can gain it as many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in union with the and continued firing his rifle with Sovereign Pontiff's prayers are his right. Cregan's action was said recommended, but any form of by his superior officer to be am prayer may be followed.—New World.

CATHOLIC NOTES

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian chil-

The Cultus-Minister of Germany, Catholics belonging to the religious orders had increased from 19,000, in 1902, to 36,800 in 1913.

In Northern Kiang-Si, a province of China, containing about 10,000,000 souls, there live some 25,000 converts, who are attended by only 30 priests. Last year 1,700 new converts entered the Church, and 3,000 Pagan children were baptized.

Reverend William Turner, D. D., Professor of Philosophy in the Catho-lic university, Washington, D. C., and Editor of the Catholic University Bulletin, has consented, at the urgent request of Rev. Dr. Heuser, of Philadelphia, to assume the responsibility of editing the American Ecclesiastical Review.

The Rev. Charles M. Ferrari, who died a few days ago in Mercy Hospital, Denver, came of a noble family. He was born in Cotrone, Italy, on June 28, 1842. His father was a baron and his mother a lady at the court of the Queen of Naples. He was a direct descendant of one of the Doges of Venice.

At the time of the Restoration of the English Hierarchy in 1850 England had one Cardinal-Archbishop and twelve suffragans under Propa-ganda, now under the Consistorial Congregation the Church is governed by 1 Cardinal, 2 Archbishops, 13 suffragans, besides 4 Bishops auxiliary; and the 587 churches and 788 priests of 1850 have increased to 1837 churches, chapels, and stations, and 3,872 priests.

Through the combined efforts of St. Rita's Catholic Missionary Society, composed of six young women who have great devotion to St. Rita. the saint of the impossible," and to fill a long felt want in a Catholic com-munity, a Catholic church is under way at Mt. Ida, Alexandria county, Va., the cornerstone having been laid on May 17 by Msgr. Bonzano, apostolic delegate, in the presence of a large audience.

A Jewish business man of Akron, Colo., noticing that a large cruciax in the new church there would be greatly improved if it were lined with electric lights, inquired of the Rev. Father J. L. Juily, pastor, how much it would cost to install the illuminators, then handed over the money to the priest for this purpose. The case is probably without a parallel in the world's history, and the gentleman's liberal mindedness is appreciated.

Senor Vidal of Plana, Spain, editor of the Socialist organ Espana Nueva, a most furious anti-Catholic and free-thinker, was recently condemned to prison for an attack on the military. When he got time to think in his silent cell, he began to see his Socialist companions in their true light, and on being liberated hastened to the episcopal palace in Madrid, where he made a retraction of all his errors against the Church and religion and made a fervent profession of faith

Not only Catholics, but the large circle of admirers of Cardinal Gasquet who recognize his world-wide reputation in the fields of letters. history, and Biblical research, are aiding in the move to make a presentation to him in honor of his tion to the Cardinalate, and a committee has been formed for that pur-pose. It includes the Duke of Norfolk, who is president of the Catholic Union of Great Britain : Lord Denbigh, president of the Catholic Asso ciation; Lord Clifford of Chudleigh. the Bishop of Newport, Lord Lovat and others.

Mrs. Susan Devin, a woman well known in New York Catholic circles, has made a gift of a \$200,000 building to the Sisters of Mercy. The structure, the foundations of which will be laid shortly, will be used as a hotel for Catholic working girls. While the direction of the institution will be under the auspices of the Sisters and a handsome little chapel will be an adjunct, it will not be a home in the popular sense. Reasonable board charges will be made. There will be about 150 private rooms, and the in most hotels of the better class.

Secretary of the Navy Daniels has written a letter commending eleven sailors for extraordinary heroism in the taking of Vera Cruz, says the Catholic Universe. A medal of honor and a gratuity of \$100 will be given each of these young men. Among the number is George Cregan, a nephew of Rev. Dr. James H. Cotter, editor of the Catholic Union and Times of Buffalo, and pastor of St. Lawrence's church, Ironton, O. Cregan's home is at Port Richmond N. Y. While on duty on one of the streets of Vera Cruz a companion of Cregan's, J. F. Schumacker of Brooklyn, N. Y., was killed. Cregan attempted to stop the flow of his companion's blood with his left hand

AILEY MOORE

BALL OF THE TIMES SHOWING HOT EVICTIONS, MURDER AND SUCE-LIKE PASTIMES ARE MANAGED AND JUSTICE ADMINISTERED IN IRE-STIBBING INCIDENTS IN OTHER

BY RICHARD B. O BRIEN, D. D. DRAN OF NEWCASTLE WES CHAPTER XXII.—CONTINUED

"Villian!" she cried, seizing him I thought I had reared you honestly Oh, my God-my God !"

She held the lash in her hand. "Mamma, don't beat me! Mamma don't beat me!" cried the boy.

"Where have you obtained this

money—where?"
"Oh! mamma! mamma! I have
eaten my bread dry every day, and
saved the half-pennies to give them
to the poor on the day of my First
Communion!"

Bravo! good mother! you have "reared your boy honestly," because you have taught him to love! Some nothers teach their boys to hate, and then they wonder if, when their hair grow gray, they—the mothers—get their own share of the hatred.

We must return to the parlor. When Gerald's adventures had bee discussed, and Frank had expressed some apprehensions of "his sister's heart," and, as far as he dared, spoke a few words of preoccupations of that kind," and proved himself a novice quite clearly, he spoke of the case of poor Emma Crane. In fact, he had had Emma Crane's case in his mind " all the time he was travelling from Cork to Limerick," he said; and he laid great stress upon the in-fluence which it exercised in bringing him to the "Treaty Stone,"—for, of course, he was the strange gentleman found there by Mr. M'Cann; and when he turned upon that topic, he spoke of it quite ardently.

What an ambrosial atmosphere of security hangs around the child of high virtue! Frank feared to say he had searched the " world round Ailey: had measured every yard of the ground which he had been told she trod at Kinmacarra; had gone to visit her little oratory, and absolutely knelt down where she loved and worshipped, because he said "an angel knelt there." He had found where she lived only from Father Mick, and had nearly killed the horses in driving to Limerick; yet when he looked at that transparent browthat mild, firm, full lustrous eyethat ethereal something truly called angelic," that seemed to separate her from all he had ever known, and even from his own passionate devoted-ness—the finest, frankest and handsomest young man that a long year's search could discover would not dare to say he had travelled and labored "to see Ailey Moore?" If she were distant, one could account for it; or if she had forbidden such conversa tion, one would feel no surprise; but there was nothing of all this. Ailey was candid, easy, confiding, and simple as childhood—it was that she looked like one whom we saw in a vision, and whom, on the subject of being attached to us, it would be abif not profane, to approach.

I should like so much to see this young lady," said Frank. I am going to make her a visit.' said Ailey, in reply, " and I shall feel happy to introduce you." The young woman spoke calmly and sweetlyhow he blest her for the offer !

It is a singularly great kindness,

Miss—"
"Nay, I shall not keep you many
"Nay, I shall not keep you many minutes while I prepare to go out. Tell Cecily," she said in a whisper tell Cecily I love her, and accept ner charming present with joy. Poor father likes harp music so much; but of course we could never have afforded to purchase a harp. I hope Gerald has said everything for me." And she vanished through the parlor door.

Frank thought all the time she remained away that he should have a walk all alone with Ailey, and he thought of the wonderful truth of soul which manifested itself in her last few words.

infinitely more respectable Ailey Moore was than Ailey Moore would have been had she hired a harp and called it her own, or spoiled her beautiful form with Brummagem

jewellery.

The day was not wet, nor boisterous, and the companions soon arrived at the house of Emma Crane. The nuns, she informed Frank, had sent a little servant to take care of Emma, and Aunt Benn endeavored to give her a little room, and a little sup-

They ascended one pair of stairs, and entered on the left-hand a back room, off which there was a closet. Frank followed Ailey Moore, who was received with an exclamation of joy. He was instantly recognized by Emma,

for the brother of Cecily.

The little room was like a chapel.

A altar occupied one corner, on which there was a small tabernacle. Behind the tabernacle, and on a raised platform, was a statuette of Our Lady; and on the wall was nailed a heavy figure of the Crucifixion. A lamp burned before the tabernacle; on the pure white altar-cloth it stood, and was of cut glass, festooned around the side with drops of the same material. A little cushion lay before the altar on the floor, and beside the cushion a low small chair—as if the time were divided between sitting and kneeling by some one of the in-mates. The walls of the little dwelling-place were covered with prints

endeavoring to be so; that is, to say what we think, it was the patience of tolerance, because it should be borne, more than the resignation of that opened its arms for the

cried Ailey, stooping down to kiss her blotted brow. "Think of Him?" she whispered. "He is here," she added, in a lower voice still; and Ailey looked like one who felt He was

The tears flowed down the cheeks

of the "obsessed."

"Perhaps you wish to speak to Miss Moore alone?" said Frank.

"So like your sister, sir!" she said, "considerate and kind—but no, sir," she continued: "I am very glad

to see you." You have been attacked again?'

asked Ailey.
"Alas!" she replied, uncovering her neck, and exhibiting some fright ful gashes; " alas! three times this day and a half."

day and a half."
"Is Kate, the servant any use?" "Oh, a fine courageous girl," said

I heard it, Miss Ailey, these two nights, and I made a blow at it, and I flung the holy water after it."
"A good child," said Ailey.

"But I thought," Ailey continued, that since the little tabernacle was placed in your room, you had perfect

There is my despair!" cried Emma — "there is my despair Never had the demon dared to present himself in the presence of the Adorable; and after great trouble and many refusals, my confessor obtained leave to place Him in my room, keeping the key himself. For a week I was in heaven! I lay down at night with a soul so happy—and could not sleep—and I needed not -and l for I felt fresh in the dear presence of my Saviour—my dear Saviour that came to dwell with me! I could not and I would not sleep; I thought it hard to sleep and He, my Saviour, watching; and if I slept for a mo-ment, His face was just before me, smiling, and so assuring—He used to say, 'Fear not!' Oh, Miss Moore!— Miss Moore! I am a sinner! I am a sinner!—the night before last!—

Do not exhaust yourself, Miss Crane," said Frank, in the kindest

and most friendly tone. "No, sir, I cannot now stand long, my heart is breaking! I feel it! I had not seen it since I was in London; my God had protected me! And the night before last I was lying as usual in my little bed, and thinking on my God, and looking at the little lamp, and watching its shadow as it move on the altar cloth; and I was saying, I am happy—happy at last. Oh! my heart began to beat; and I felt as if the place was closing in around me, and the awful shadow of some giant had filled my little room! Oh God! I looked on the floor, it stood—stood there, there!" she said, pointing to a certain spot on the gnashed its teeth, and the fire flashed red, red, from its murderous eyes and it crouched for the bound, and O Saviour! I called upon Jesus and Mary in vain! and Jesus so near me! I am deserted! I am deserted, because I am a sinner, oh God!"

The scene was impressive, no matter what might have been the reality or unreality; and Frank con-fessed to himself he did not see why the two young persons should be accused or suspected of imposture. Emma had left her situation; she bore the marks of violence; she was vidently sick and miserable, and the young servant authenticated the sadness of her condition. The clergyman believed her; Ailey believed her; it brought him to the presence of the supernatural more directly than he anticipated, or maybe, wished; but Frank, on leaving the room, at once said to Ailey, "I believe her.'

Ailey gave him a sweet, sweet look for it grieved her to hear Emma

doubted. "Why, yes," said Frank; "if God allowed the evil one to strike Job, and to take Himself to the pinnacle of the temple. He surely may permit this; and all I can want is proof of the fact. What more proof do

need?"
"Beg pardon, miss," said the little servant Kate, who had followed them out of the room; "I want to speak

one word, miss."
"Well, Katey," answered Ailey

"Things ain't so bad as Miss Crane says, miss," said Kate. Ailey blushed crimson, and her

heart beat. Sure you won't tell on me, miss?

"Oh, no, Katey; speak the truth."

"And you won't tell Miss Crane, miss ?" No, child; but take care to tell

the truth."
"Well, miss," she said, while Frank devoured her words no less than well, miss, Father Bearne, miss, came two days ago, when Miss Crane was out, an' he said, miss, it was all fancy, so it was; an' he took out a bunch of keys, miss, an' he opened the tabernacle, an' he took away Our Lord in the Blessed Sacra-ment, miss; an' then that night Miss

Oh, Kate! why did you not tell poor Emma? I was afraid o' Father Bearne, miss; but I went to look for him, an'

Crane was attacked, miss, again."

he was out."
"And why not tell the confessor?" "Oh, Miss Ailey, he'd be so angry -he'd be so angry-hush, miss! Oh my! oh my! but here he is! Sure you won't tell him," whispered Kate.

sofa—her neck covered, and her cheeks torn and her eyes bloodshot.

She looked pained, and restern

of more than Father Bearne. whole case was explained to the suf-ferer, and her security was once more restored. The reverend gentleman then turned to Alley and Frank,

"In a fortnight, Ailey," he said, We shall exorcise Emma in God's holy name.

How is that ?" said Frank. Alley looked at him earnestly and repeated the words, "In My name they shall cast out devils."

CHAPTER XXIV

HOWING HOW MEN WILL INSIST UPON FARE THOUGH IT HAS NEARLY POISONED THEMSELVES; AND HOW FRANK TYRELL TELLS THE TALE OF EMMA CRANE'S " EXORCISM

Late ?"

Late, sir." 'How do you account for that?"
'Simply bekase the coach came in

afther the train went out, sir." " Where is the proprietor?"
" O' the coach, sir?"
" Of the hotel?"

"He's dead, sir."
"Counfound you!—Where am I to
—I say, sir," said the gentleman who
had thus been holding a dialogue with the butler of an inn at Mary borough, when he saw a well-dress man coming out of the hotel, "will you be kind enough to inform me whether there be any train from this

place to Dublin to night?"
"No," replied the party addressed I suspect there's a misunderstand ing between the companies, for their

time tables do not harmonize."
"Or an 'understanding! said an other, who had just popped out of

the vehicle.

"'Tis pleasanter to suppose the other," answered the person who had given occasion to the remark, "Good morning, gentlemen," continued the same individual; "you'll find John an excellent butler, though not the readiest at giving information re

garding the trains."
"God bless you, Father Tom!" an swered the servant.

A decidedly uncomfortable thing Three insides, and outsides in such number as to give the appearance of a monster travelling cauliflower, ar rived at Maryborough from Limerick—quite satisfied that they should rest in metropolitan comfort on that evening; and here they find them selves at the door of a country inn, at a complete standstill. Now, country inn is an admirable place; and would be-that is, the writer would be-inclined to back a country inn against any town inn of the same dimensions, if a man seek only romance or philosophy, and if a man do not want money—"but there is the rub,"—for it is not exhilerating to find yourself outside on a couch on a snowy day in December, with just enough of cash to pay your fare to town, and then to find the "train gone;" and it is not astonishing that men look rather stupidly down from the roof of such a vehicle, as if they did not know very well what to do.

It was the 19th day of December, 844. The three "insides" — one 1844. The three lady and two gentlemen—entered the hotel; one "outside" did the same, with an air and a clatter that showed he was "somebody." This last had a fur cap, and all the rest of him was oilcloth and shawls. Of the remain ing "outsides" one walked away briskly, as if he knew what he was about, and the remainder at various paces; but though covered with snow, all of them walked slowly; some of them, in fact, kept looking back every now and then, as if they had a lurking hope that "some-

thing" would happen to change the very miserable aspect of affairs. Two of the "insides" and the outside" found their way into the coffee room, the lady having gone to make acquaintance with the hostess; and all agreed, when dinner came on the table, that fate could have been less propitious than she appeared, with a ham, chickens, cutlets, and laughing potatoes, hauled in by her thread—not to speak of a peculiar whiskey, of which John spoke with an enthusiasm nearly superstitious. The young gentleman in the oilcloth and shawls was demurring a little, and inclined to "damn;" but having put his fingers into his waistcoat ocket to draw out a toothpick, he brought out a scissors in mistake, which he perceived had been observed and one of the "insides" having sent for a small leather trunk, from which he took forth a bottle or two of expensive wines, it was perceived the gentleman belonging to the fur shawls, and oil cloth was very cap, much more inclined to listen than to

converse.

After dinner the conversation of the "insides" became less restrained, in consequence of the fur cap's departure for a "look about the village, and in consequence of the improve circulation resulting from the oper ations in which they had been en

gaged.
"I confess," said the elder of th two—for one was of middle age and stature, and the other was Frank Tyrrell—"I confess," he said, "that my views of the country are much changed. My notions of the ignorance of the population were simply absurd, and my opinion of their accountability, as regards the poverty of the nation, has been seriously

modified."
"You are not inclined to think

them idle?" No-but I am inclined to think them unambitious. I think their religion subdues them."

What principle of it?" Why-not any written principle,

"I do not well understand."
"Well, really, Mr. Tyrrell, perhaps it is that they do not value the world's goods sufficiently."

You think they place the spiritus oo supremely over that of the tem-

Well, I think so.

"Well, I think so.

"And you are a clergymen?"

"Certainly; I am a clergyman of
the Church of England, and I believe
the destiny of men is to progress; and that which opposes men's progress is not a true view of religion."

"Oh, we shall not much disagree on that; and if I discuss at all, it is to take advantage of your informa-tion," said Frank, modestly.

"Mr. Tyrrell, permit me to say this day has proved to me that you need very little information which I can

Frank bowed in acknowledgment,

but immediately renewed the conver-"I think we shall agree," said

Frank, that the development of a love of 'progress,' which is 'money' in the sense understood by us, may be a great evil.'

"Suppose it be developed at the expense of morals; for example, if men be encouraged to rob, cheat, and murder for money." Surely we do not encourage rob-

"On the contrary we punish it by transportation and imprisonment; but you agree with me that it would be a very wretched state of affairs if we did."

'Oh, certainly." "Well, the next question is whether, although we do not go so ar, we do not go too far?"

What do you mean?' "I mean that although we do not ncourage people to rob and murder for mouey, we may talk of 'progress, and write of 'progress' and dream of progress, until practically 'progress, pecomes the religion of the nation and its Christianity becomes a form and a pastime.'

You do not think, your country has come to that ?"

"I do; or at least, we are far on the way towards that goal. It is no wonder we are rich, then, for we have sold our souls for gold-or we are selling them for it.

"You are a Puseyite, Mr. Tyrrell."
"By no means—I am an English and I love my country sufficiently to bewail her demoralization All the exertion which should be made to watch over the young-to cherish the old, to educate, love God and one another, to live in the hope of eternity,—are all of then employed to attain one object : that s, the time, energy, and work belong to heaven and earth, we give to the earth alone, and we have Money.'

"Better than be like Italy." "Why, so a highwayman might say after robbing a carriage, if he saw virtuous poverty on the other side of the road—'better than be like

Why-Mr. Tyrrell!" "Really, sir, yes! We have money; the question is about the way we got it. If having the money be a proof we are right, it should also prove for the highwayman. For my own part, I think we obtain it nearly as immorally; for we obtain it by for-getting and violating every law of nature and reason. Italy might have money on the same terms.'

"Yes, any country has only to do what we do, mind nothing but what we do, mind nothing but money, and they will have our 'pro gress' and our infidelity."

You do not believe in 'progress?' "I do, indeed. I believe 'progress' to mean an advancement in the virtues which open the gates of heaven, and such an advancement in wealth as will help the nation to

"Money enough to make people pious! Such is your national wealth i Oh, 'pon my honor! Oh,

"Yes, in truth, I believe that all this world is given to prepare for the other; and wealth employed for any other purpose is abused; wealth opposing such purpose is man's enemy as well as God's." enemy as well as

"So the Pope thinks."
"For which I honor him."

'You like the Pope's government?' "I like his principle of keeping the 'money spirit' subject to Faith; for if there be another world at all, that principle is 'common reason.'
The 'money spirit' with us rules everything; and hence we have given religion for it first, and national happiness secondly.'

"So we are not so happy as the ubjects of Gregory XVI.! We have subjects of Gregory XVI.! not the pleasure of rags and maccaroni and assassination.

You will pardon me for passing over the calendar of crime; the com-parison will not be creditable to us, believe me. As for the rags and mac-caroni, we have tens of thousands in a state of destitution; but we have ships and great factories;-the Pope has no one starving; but he has not the ships and factories to show ' progress.' The Pope has no subjects dying of want, though he has none gress.' living at the rate of one hundred thousand a year. The Pope has no subjects buried in mines and poornouses, although he has no great proprietors' and 'poor-law inspec-tors' travelling in their carriages In a word, reverend sir, the few in Italy do not show 'progress' at the expense of the many, as they do with us; the resources of the Italian states are divided among the many; it is not so with us;—and religion, the next world, is in Italy put forth as the ruling principle of life; not so with us. Now the Italian governments believe that they are right; but we are every day lour before your arrival."

nsisting upon giving them our state of felicity in exchange for their

"Well, and you think—"
"I think that it is an English sin to think our state safe or Christian, and that, with the instinct of iniquity. we want to share our misery. I think the devil is sagacious enough to know, that if Mammon reign, Christ will be dethroned, even if he had not England and America as 'experience;' and hence that he will urge this country to produce in every other the same effects by the 'money spirit' which the 'money spirit' has produced at

'In your opinion?" "In your opinion?"
"In my opinion, churches without belief, people without principle, a government depending for existence upon checks and balances, which may become impossible in a year—"
"Beg pardon," said a gentleman, who had just entered the room in

mistake. Walk in, sir !" said the parson.

"Pray walk in, sir !" said Frank walk in.' "I beg your pardon, gentlemen,' said Father Tom—for it was he—ad vancing a pace or two—"I have had a call to a man who got suddenly ill

coffee room to await the servant; but pied."
"You are, most welcome!" cried both.

"And," Frank added, "you will do us a favor if, when you have per-formed your function upstairs, you will join us for half an hour. We are Englishmen, and strangers, so that your company will be an hospi

tality, and an advantage."

Father Tom hesitated, but the kind looks of the travellers prevailed, and

he promised to return. Father Tom was about fifty—mustifled-looking, but gentle. He was a reader, moreover, and a "hard-worker," as the people said. He had a light gray eye and compressed lips, and Father Tom was very sallow. In about a quarter of an hour he returned, saying that the affair was nothing; "but," added Father Tom, the priest before the doctor 'is hence I get many unnecessary my good parishioners' principle; and

"I suppose they believe you can cure them ?" demanded the parson, looking sharply at the priest.

"They really do believe that my ministry can," said Father Tom. "In which I am inclined to think

they are not wrong," said Frank. The Protestant clergyman smiled and the process of settling chairs and persons have been gone through, Why, St. James is a sound theologian, and he tells us, 'The prayer of faith will save the sick-man, and the Lord will raise him up," said the priest, continuing the conversa-

on. "But, surely, reverend sir," said the parson, "the people are filled with superstition. Come, draw nearer the fire. Mr. Tyrrell, will you look after the lights? very good. But surely, I was about to say, there is much of their religion, I do not say taught by you, but inherited, much of it, I say, in 'wells,' and 'spirits,' and 'devils 'and so on."

" 'Wells,' and 'spirits ' and 'devils,' have always had to do with Revelation," said Frank. "The spirit of the age is the only

spirit recognized in these times," said the priest. "Unless in Rome," answered the Protestant clergyman with his usual

"Well," the priest replied, very calmly, "I know Rome very well. I have for twelve years received protection from the lone mother of cated in other things. But I have dead nations.' Will you allow me t say that you do not act philosophically in your conduct toward Rome You come to a state hoary with the experience of 1,500 years, and you insist upon its taking your views of government, while your government is scarcely a century and a half old. Who can tell how long your 'constitution 'will last yourselves! By what process of reasoning have you come to the conclusion that your system does not 'progress' to dis-ruption; or what right have you to insist upon other people believing that it is infallible? You will par-don me, but really I can see no reason why France, Russia, or Austria, if they found themselves in a position to be insolent, should not dictate to you their system of government for your own—just as you take it upon yourself to dictate to the Holy Father."

"Oh, 'pon my honor, that is too bad," said the parson; "France, and Austria, and Russia dictate to us! Oh, nonsense, my dear friend! Par-don me!" he said, quite red in the face, " pardon me !"

"Well, do not be too secure : the fortunes of nations are very variable, and it may come to that sad con juncture. France may even permit you to go along in a career of insult, for the very purpose of 'making a case 'against you when you are least able to defend yourselves! France has a traditional glory to maintain, and its light is Rome; every occasion of standing outside the gates of the Vatican, and surrounding the papal tiara with the swords of France, will he seized as a French historical

"You will pardon me," said Frank "but I was a little while ago about to ask my friend Mr. Korner, whether he disbelieved in 'devils,' 'spirits,' and things of that kind? In fact, to say truth, reverend sir," he contin-ued, turning towards the Catholic clergyman. "we have been discus-

"Well," answered Mr. Korner, after a pause, "I believe in no manifestation of them at any rate."
"Will you allow me to tell you

A most delightful thing a story will be—draw another bottle of wine.

I am sorry the reverend parish is a teetotaller."

TO BE CONTINUED

OUT OF THE MINNESOTA WOODS

A TRUE STORY By Rev. Richard W. Alexander in The Mis

They found him prone on the earth, entirely unconscious, the great forest trees of the Minnesota woods bending over him. The rough lumber men said one to another: "This work was too hard for poor Harry," and as tenderly as a woman would do it, they raised him up and bore him to the nearest shack. him on the humble cot, and with their genuine, but rough kindness, restored him to consciousness. The man opened his eyes and looked around with a frightened stare. Then, seeing only the faces of friends, the fright ened look passed away, and a deadly paleness spread over his features.

The lumber men, his comrades stood around the bed; one of them said :

"You seem to be a sick man, Harry Another said: "The work was too hard for you, Harry. You've got to lay off for a spell."

Harry tried to sit up, and, with s great effort, succeeded. Then with a thick voice he said : "Yes, boys, I am a sick man. Don't take me home but get me to the nearest Sisters Hospital as quick as you can." And he laid back wearily on the rough comrades, under their "boss," had Harry in the Franciscan Hospital in a pleasant room, with a sympathetic kindly - faced Sister bending over

Harry was not of the same class a the usual "lumber jacks," as they are called in the Minnesota woods. He was refined and educated : a man forced to earn a living in this manner by disappointment in other things He had a wife and two young children to support, and it was supposed the atmosphere of the woods, and the free life in the open air would restore the health that had been failing of late. He was not a Catholic, nor was any one belonging to him a Catholic. so it was strange that he insisted on being brought to the Sisters' Hospital. since he had never met a Sister. The good Sisters soon realized that a special Providence was hovering

over their patient.

The physicians, after treating him for some days, saw that his case was hopeless, and they left the breaking of the news to the Sisters who watched over him. But it was no news. Harry felt long before that his days were numbered. He only thirty years old, and with a pang he thought of his wife and two babies. Still he had not yet asked for them, although the Sisters gently begged to know their whereabouts. He always said, "Wait."

Finally one of the Sisters spoke to him about his soul. Instantly his interest was aroused. She spoke of the goodness of God, of the necessity of sorrow for sin, the need of baptism and he seemed to hang on her words.

"Have you ever been baptized, Harry ?" she said. No Sister. I never was. I never had a chance to know much about religion, although I was fairly eduwanted to learn something about the next world, and how I could get to heaven. I used to wonder who would tell me about these things. I never met any one who knew much about

them.' Then the Sister instructed him in the mysteries of our faith, and unfastening her crucifix, spoke of the death and passion of our Redeemer. He took the crucifix reverently in his hand, and, as she spoke of our Lord's sufferings, riveted his eyes upon it with deep awe and reverence. He begged her to leave it with him, when she went about her duties. She taught him several aspirations and ejaculations, which he began to re-

peat whenever he was alone.

After two or three days the Sister suggested gently, that as his illness was increasing, it would be better to send for his wife.
"Sister," he said, "I would like to

be baptised a Catholic, and be a true member of the Faith before I see "Do you wish to be baptised a Catholic," said the Sister; " are you sure?"

Yes!" he replied, "as soon as possible.' "I will bring you the Chaplain, then," said the Sister, "and he will do everything for you."

The poor man, having listened to all the instructions of the Sisters, now welcomed the Chaplain, who was amazed at his humble faith, and the eagerness with which he received the explanation of every point of doctrine. He held fast to the crucifix, which seemed to comfort him greatly, and he begged to be bap

That very evening he received the Sacrament. He seemed so full of holy joy that he brought tears to the eyes of the Sister who waited on him. Then he prepared for his first Holy Communion, which was also his last. Afterwards he asked that his wife and family be sent for. He was very restless and suffered in-tensely. Once he became unconsci-

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and the Sisters feared that his ous, and the Sisters reared that the tamily would not be there in time.

But his wife and relatives arrived, with and he was able to converse with them. He spoke to his wife with great joy about his baptism and con-version to the Faith, and when she wept bitterly he placed the crucifix in her hand, and said :

"When I am gone take your com-fort from this cross. It has been my solace and consolation." Then paus-ing a moment, as the thought struck him, he turned to the Sister, and

said pleadingly:
"But it does not belong to me, un-less this dear Sister will bestow it on course, the Sister told him he

Through her tears his wife thanked

the Sister, and again placed the cruci-fix in the hand of her husband. His prayers and resignation were wonderful, especially when the fact was remembered that he had never heard a word of Catholic doctrine before the few days he spent in the hospital.

He told his wife a singular circumstance. He said that when he fell in stance. He said that when he left in the forest a black shape seemed to pass before him and cloud his vision, but was hindered from harming him by a lady dressed as these Sisters—a linen band on the forehead, a black veil, dress and beads holding a cruci-fix. When he revived in the shack of his comrades, he was impelled to to ask to go to the Sisters' Hospital, although he never had heard where it was. When he saw the Sisters at his bedside, he recognized the dress at once, and looked for the crucifix. This was the reason the crucifix was so precious to him. When he asked the Sister the meaning of this, she the Sister the meaning of this, she said that some one had been praying

His death soon followed. Gently and peacefully he closed his eyes on this weary world to open them in sight of the tender Father who had so wonderfully brought his tired heart to the loving Heart of the Saviour. His family were wonderfully touched and impressed. One mem-ber begged the Sisters for a crucifix like the one Harry held when he was dying, and received it with grateful reverence. Perhaps he, too, will be won to the Faith by the sight of the blessed Figure of Christ stretched on the Cross.

Such conversions are so striking that we wonder in silence at God's ways, and bow in deep thankfulness before His goodness.

ANGLICANS AND INFALLIBILITY

An interesting article appeared in America some time ago, giving a brief account of the history of the Society of the Atonement at Graymoor. In the course of his article the writer says: "That a religious institute could have existed for ten years in the Episcopal Church, and all this time holding the Catholic Faith in its entirety, inclusive of the Immaculate Conception of the Blessed Virgin Mary, and the Papal Infallibility, was astonishing to many. Yet this was done by the Society of the Atonement, not in secret, but openly, and with a month-ly magazine boldly proclaiming the fact to the world."

Naturally this raises the question as to whether an Anglican really can hold to the doctrine of Papal Infallibility and remain an Anglican.

To hold Papal Infallibility as a

opinion is one thing; to accept the dogma of Papal Infallibility as de fide is quite another. The dogma of Infallibility as an Article of the Faith is as incompatible with Anglicanism as is light with darkness. The two propositions are mutually destructive; and a very elementary principle of logic assures us that of wo contradictories one may be true, but both cannot be.

One of the fundamental tenets of Anglicanism is that the Church can err, that Councils err, and also that the "Bishop of Rome hath no jurisdiction in this realm of England;" or, in other words, the Anglican Church denies altogether what a Catholic understands by Catholic Unity and Authority. As to the other side of the question; we all know what the Church means by the Infallibility of the Pope. So that it is practically impossible to avoid the conclusion that for an Anglican to hold to Papal Infallibility and to remain in the Anglican Church, so far from being Catholic, is the supreme effort of the Protestant principle of Private Judgment—that is, provided such an Anglican grasps fully the import of the dogma of Papal Infallibility as de fide. To accept it as a pious opinion is not to accept Infallibility at all: the whole thing stands or falls according as it rests upon a Divine Revelation or not. A position, such as has just been indicated, is, of course, untenable, and the obvious step for the members of the Society of the Atonement to take was to make their sub-mission to the Infallible Teacher—

The Anglican Benedictines were quoted as being of this same turn of mind, but they do not appear, so far as any of their prioted publications or public utterances indicate, to have made the doctrine of Papal Infallibility part of their programme. Their acceptance of the Immaculate Conception has more to be said for it. The Kalendar of the Reformed Church of England as by Law estab lished does contain a feast of the Conception on December 8, and this is the old name for the feast which received the title of the Immaculate Conception at the Vatican Council. On the face of it, the Anglican kings, in season and out of season. the age.

Church is committed to no opinion

Church is committed to no opinion on the Immaculate Conception.

There is, of course, the fact that the assembled Bishops of the Anglican Communion at the Lambeth Conference repudiated the dogma of the Immaculate Conception and the Infallibility of the Pope, on the ground that they were contravy to Catholic that they were contrary to Catholic teaching! But how for even this may be said to bind the Anglican conscience is a matter for the individual Anglican to decide.

In a pamphlet issued so recently as

June, 1912, entitled The Benedictines of Caldey Island, appears an article on St. Benedict, which is more or less of an apologia for Anglican Bene-dictinism. The following significant sentence occurs in the course of the

These other systems (Dominicans Franciscans, Jesuits, etc.) are there-fore Papal and Catholic monopolies out Benedictinism is Catholic; and the question is not whether the Benedictine Life can be restored in the Church of England, but whether the Pope can over-ride the ruling of

an Ecumenical Council. Clearly, this is hardly the kind of thing any Catholic would say regarding the question of the jurisdiction of the Supreme Pontiff; nor could it be construed into an acceptance of

Papal Infallibility.

The title of "Benedictine" also was-in the Anglican days of this community — called into question both by Catholics and Anglicans, and n defending the use of this title the Caldey religious were forced to fall back upon a "Catholicism" without the Pope; certainly without the Pope as the divinely-ordered Centre of

Catholic Unity.

The Anglican Benedictines did, of course, come to accept the dogma of Papal Infallibility, otherwise they would not be where they are to day. Their full acceptance of this dogma came with startling rapidity, and, as circumstances showed, they acted with unquestionable logic in determining that to accept this dogma they must reject the heresy of Angli-'I am quite sure said the Bishop

of Oxford to the Caldey monks, "that I could not become Visitor of your Community until the doctrine of the Immaculate Conception of the Blessed Virgin . . had been eliminated from the breviary and missal. I feel sure that the public profession of these doctrines, i. e., as part of the common faith, can not be justified on any other than a strictly Papal basis of authority." The Caldey monks were brought up against a proposition that involved Papal Infallibility. Were they to reject the Immaculate Conception on the word of a prelate of a Christian body that denies the Infallibility of the Church, or were they to accept it from the mouth of him who claims to be the Supreme Pastor and Teacher of all Christians? They chose the latter, that is to say, they accepted Papal Infallibility, and be-fore the hour was out they had de-finitely abandoned Anglicanism as incompatible with their newly-found in an Infallible Teacher. With the acceptance of Papal Infal-libility the Abbot of Caldey laid side without comment of any sort. the exercise of his functions as a presbyter of the Anglican Church: the Sacrament hallowed after the Anglican Rite, was removed from the altar of the Abbey Church to a private chapel, where it was consumed next day by a clergyman of the Church of England, and in due course, at the earliest opportunity, the monks submitted to Catholic

authority. The words of the monks of Caldey to the Bishop of Oxford were, " You have cleared the matter up, and have helped us to realize that we were in a false position, and could not honestly go on holding these views without at the same time being untrue to the teaching of the Church of England." The views re-ferred to were belief in the Immacu-late Conception and the Assumption of our Blessed Lady; but realizing that belief in the former of these as a dogma is bound up with the accept-ance of Papal Infallibility de fide, the Caldey monks had no alternative but to abandon their allegiance to the Anglican Church, if their belief was to be anything more than an exercise of private judgment.-H. C. Watts, Caldey Convert, in America.

THE PAPACY IN THE MIDDLE AGES

Johann Ancillon, a Protestant clergyman, who was professor of history in the Royal Military Academy of Berlin, in his work leau des Revolutions du Systeme Politique de l'Europe," says :

"During the Middle Ages, when there was no social order, the Papacy alone perhaps saved Europe from total barbarism. It created bonds of connection between the most distant nations ; it was a com mon center, a rallying point for isolated States. . It was a supreme tribunal, established in the midst of universal anarchy, and its decrees were sometimes as respectable as they were respected. It prevented and arrested the despotism of the emperors, compensated for the want of equilibrium and diminished the in-

convenience of the feudal system." The great Protestant writer, Von Leibnitz, in his treatise, "De Actor-

um publicorum usu," says:
"It must be confessed that the solicitude of the Popes concerning the canons and ecclesiastical discipline was from time to time most beneficial; and that, by influencing

Loisy maintained that he was defending the Church (against Harnack, the Lutheran) and he advocated the necessity of the adaption of the gos-pel to the changing needs of human-ity. So radical were the views ad-vanced that he was condemned, and on his refusal to recant, was excommunicated in 1908. After Loisy came another professor, a layman, Leroy, whose book "Dogma and Criticism" WILSON'S FLY PAD. POISON

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either by the authority of their office or by the threat of ecclesiastical censures, the Pontiffs hindered many evils. And nothing was more com-mon than that kings should subject themselves, in their treaties, to the censure and correction of the Pope, as in the Treaty of Bretigny, in 1360, and in the Treaty of Etaples, in 1492."

Southey, in his "Book of the Church," says :

"Politically, too, the Papacy was the savior of Europe—for, in all human probability, the West like the East, must have been overrun by Mohammedanism, and sunk in irremediable degradation, through the pernicious institutions that have everywhere accompanied it, if, in that great crisis of the world, the Roman Church had not roused the nations to a united and prodigious effort, commensurate with the dan-ger."—St. Paul Bulletin.

WHO'S WHO IN MODERNISM

The name Modernism would appear says Father Bampton, S. J., in his "Modernism" (Herder) to be derived from France, and the doctrines involved would seem to owe their origin partly to French and partly to German sources. The name is said to be as old as the days of Rousseau, the philosopher deist, who used the term Modernist to describe certain savants of his time then beginning to teach those principles which cul-minated in Darwinism. The word Modernism as we of to day use it, and as it was used in the famous Encyclical of September 1907, was first heard of some eight years ago in Italy, and it was then used in reference to a school of teachers who based their new doctrines on the philosophy of Kant, tracing their way to the German philosopher through Rousseau. Nevertheless, the Modernists of the present added principles which were unknown to the two thinkers mentioned, and in so far, their Modernism may be said to be of an entirely new growth. Its origin is worth investigating.

In 1864, Pius IX. published his famous Syllabus of Errors against the faith, condemning by anticipation some of the most conspicuous doctrines of present day Modernism.
These doctrines grew up somewhat in the following way. There was a French of Lille, by name Maurice Blondel who was known to be a great studen of Kant and an admirer of his ideas. This professor first came to be known as the author of an essay called "Achon" directed towards the harmonizing of Catholicity and modern thought. In 1896 Blondel published a letter in which he attacked the traditional methods of defence employed by the Church against the in-fidel philosophy and science of the day, which he declared antiquated and out of date. He contended that a new kind of apologetics was needed wherewith to combat the attacks of scientists. An Oratorian priest, Father Laberthonniere, followed him in 1897 with a work called "The Religious Problem," and Blondel's views were also voiced by another priest, Marcel Hebert, professor of philosophy in Paris. All these men were avowed Kantians and they at tacked Catholic Scholasticism or the traditional method employed in Catholic Seminaries of philosophy and theology. Soon to this band came a more learned man in the person of

the Abbe Loisy.

Loisy had already been well-known as a writer on Bible subjects, and was at first a professor in the Catho lic Institute in Paris. A man of great learning and ability as a teacher, he was removed from the chair on account of his ultra radical views. Mgr. Hulst, it was who removed Loisy. He was not at once condemned, and it was only after his publishing (under assumed names) many articles which were opposed to Catholic teaching that his Bishop took action and removed him from the chaplaincy of a convent near Paris. Then Loisy reappeared as a professor in a lay school of higher education in Paris which was of course a government institution, and where he was encouraged to publish his work "The Gospel and the Church" which practically went to show that the spirit of the Church did not meet the spirit of

fifteen thousand converts to the new ideas among the Catholic clergy of

The ex-Abbe Loisy, however, said there were probably not fifteen hun-dred and that in his opinion Modernism had disappeared from all but a few isolated studies. For Modernism he has admitted a bad defeat. After the famous Encyclical Pas-cendi (1907) in which he finally con-

whose book "Dogma and Criticism" reversed all accepted notions of what dogma means. Then there was the Abbe Houtin who in the "Crisis of the Clergy," published a violent attack on the Church. Thus, from attacking the scholastic curriculum, it denned Modernism, Pius X. was accused of being an obscurantist of the worst type, although it is now admitted, in view of the perils threatened by the new cultus, that there was every call for drastic and repressive rapidly began to attack the Church itself. From France these measures. There can be no doubt about it, Modernism strikes at the very root of Christianity itself. Its spread into Germany and Italy. pivotal doctrine reposes on what is known as the theory of "vital im-In Germany the men who took up the new doctrines were Schell and Schnitzer, while in Italy the priestmanence," or inherency, and postulates practically that when man aragitator Murri and Senator Fogaz. rives at consciousness of self, God reveals Himself to him. There is zaro came prominently in view. In England also the appearance of Father Tyrell was noted, and in 1900 therefore, no need for Revelation from anyoutside Church, or from any a joint pastoral of the English Bishops warned English Catholics other source. So then there is n need of anybody claiming to hold the deposit of Revelation. In other words, the claim of the Catholic Church to hold the deposit of Revelaagainst the new ideas and their pro mulgators. It was, however, France which mostly sent forth the apostles of the new notions and in view of the political condition of France betion (whether Old or New) is nugatory and futile, since this Revelation tween 1895 and 1910 and the antiman can attain to himself. Here, in-deed, is the root-principle of Private Christian principles which were at work, the coincidence of the rise of Judgment carried far beyond what the Modernists with the destructive Luther taught. And although the Modernist with strange perversity holds, while denying the sources of ideas in the political sphere is one which begs attention. Thus Paul Sabatier lectured in 1908 to English Christian Revelation, that he is still audiences on the subject of Moderna Christian, we cannot see that his idea of Christ in any way differs ism, and became known in France as the Pope of Modernism. Then as the Pope of Modernism. Then came Bergson, a professed free-thinker, whom the London Evening News (June 1914) describes as "an Irishman by descent," but who is also said to be a Jew, a possibility which also accentuates the coincidence. from the Christ of the Arians who denied His divinity.—N. Y. Freeman's

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mon Reinach, also a Jew. All these

men have been active in France and

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LONDON, SATURDAY, JULY 18, 1914

NAMES THAT ARE ON EVERY

This is the age of electricity; ohms and volts and amperes are as familiar to us as pounds, shillings and pence were to our fathers; if galvanic battery is becoming archaic galvanized iron is still the common term for a common article in general

This may be the age of electricity but few know more about the mysterious thing itself than was known a thousand years ago. In deed many regard Edison as the scientist who, if not the dis the coverer of electricity, is discoverer of all that is useful in our knowledge of electricity. The truth is that Edison is not a scientist at all. He is an inventor. He applies the truths of science discovered by others to useful purposes. He is something greater than a mechanic but something much less than s scientist. This superstitious reverence for Edison gave to his profession of infidelity some time ago an altogether exaggerated importance. He is no more qualified to speak on matters of faith and religion, of things supernatural or of man's destiny than is a motorman. Nevertheless his vapid materialism gives color to the uninformed belief that science and religion are antagonistic. It may be useful as well as interesting to recall the names of the real scientists to whose researches modern invention is indebted for the knowledge which makes modern invention possible.

We speak of galvanism, galvanic battery, and galvanized iron because Galvani, an Italian, was one of the earliest and greatest discoverers in this line of research. Galvani was bern in Bologna in 1787 and died in 1798. He was a pious Catholic. It is recorded in his life that he made a novena to Our Lady in order to be guided in his choice of a wife. Evidently we can learn from Galvani prudence and piety as well as other things. Electricity is not measured by yards, feet or inches; nor is it there are units of measurement for this mysterious thing. Everyone has heard of voltage or of a current electro-motive force. It owes its pere was a French Catholic born in Lyons in 1775. Ampere was afterwards a Professor in the College de quantity is called a coulomb after Coulomb, another French Catholic who was born in 1730 and died in

Sir Michael Faraday, who gives the term farad to the unit of capacity, was not a Catholic, but he was a Christian. Ohm, who gives his name to the unit of resistance and also to the law of electrical resistance. (Ohm's law) was also a Christian and probably a Catholic. The Encyclopædia Britannica says nothing about his religion but mentions the fact that he was for many years a professor in the Jesuit University in Cologne.

So we see that four, and perhaps five, of the names embedded in the very nomenclature of electricity are those of Catholics. Not one is that of an infidel. In every other branch of science a similar condition obtains. The conflict between science and re ligion exists in the minds or imagin ation of men who know little of either the one or the other. Though we are not now considering anything outside of electricity there is another name connected with a recent discovery closely related with the subject. The Rontgen rays are perhaps more familiarly known to everybody

coverer, is a faithful Catholic who. even after his name was known to the world by his great discovery, considered it an honor to be one of those chosen to carry the canopy in the Corpus Christi procession.

If the derivation of words help to make clearer and more precise their meaning as a general rule, the derivation of the terms galvanized, voltage, ampere, ohm, coulomb and farad teach something also which is useful in this age of electricity. It goes without saying that the names of those men would not have been thus honored by modern scientists if they had not fully earned the distinction which has been given to them.

REGAINING LOST GROUND From time to time we hear exressions of genuine admiration at the really marvellous revival of religion in France; occasionally also the anticlerical cry of alarm adds its unwilling testimony to the great fact. That there was and is lost ground to be regained is only too well known. It will be easier to grasp the real significance and to realize the depth of the revitalizing influence of this religious revival in we take a concrete case. This is furnished by Professor Max Turman of the Catholic University of Fri bourg, in the Constructive Quarter

He quotes from an article written by Abbè Boyreau about twenty years ago in which he calls for the evangel ization of the 2,000,000 of poor people in the faubourgs of Paris who were sunk in irreligion and atheism, and whose moral condition was worse than that which confronts the mis sionaries to China or to Africa "What a triumph for religion," he exclaims, "if we could raise the 2,000, 000 of inhabitants of our faubourge from atheism. Is it not here that the evil journals and evil teachings find their support and their resources to spread themselves through the whole of France?" Here then was a festering sore in the national life that might make the most hope ful despair of a remedy.

Into one of the worst quarters of darkest Parisian heathendom a pious woman, Mlle. Acher, was accustomed to go to distribute alms and render service in the name of the Arch bishop of Paris. Accustomed as she was to the horrors of poverty she was shocked at conditions in the Plaisance quarter. An immense pity filled her heart for the poor children. Afflicted most of all by the sight of so many girls brought up like savages and devoted from their infancy to the corruption of the street, she resolved to open a school for them. How can you hope" she was asked. to bring these little savages to an independent Christian school when the authorities can not even by the force of the law get them to attend the lay school?" Mile. Acher an swered by her work.

She succeeded in getting a few children together, and rented a disused wine shop for a class-room She soon sought the aid of the curate of the nearest parish who entered into the work with Apostolic zeal. A of so many volts. Volt is the unit of larger school room was secured rough and barn-like and reached not name to Volta, a great physicist, a by a stairway but by a ladder. This he Catholic born in 1745. The unit of converted into a chapel for Sundays current is called an ampere. Am- In the beginning Abbe Soulange Bodin could not hope to enter into any relations with the hostile adults, but he soon reached them through the France; he died in 1836. The unit of children. Later a chapel was built to accommodate 400 people; it seemed too large and in fact was not always full. Twenty years afterwards, the 29th June, 1911, a parish church dedicated to Our Lady of the Rosary and seating 1,500 was opened; seven or eight Masses are said in the course of the day by the seven priests who are now engaged in the work and over ten thousand assist at the Holy Sacrifice every Sunday. The Catechism classes are well organ ized and are attended by about 400 children. The society of Christian Mothers has a membership of 300. The Patronayes, open to the pupils of all schools, receive about 1,300 children. "We seek to fortify the will in them," says the programme by personal effort, and to teach them to use liberty by developing among them the sense of responsi

bility." Then there is the Cercle des Jenne Gens (14 to 18 years of age) which is more and more frequented; the Cercle des Hommes, which receives young people over 18 and the men of the parish. Connected with these associations are evening classes and many other facilities for self improve ment. There is also a Cercle d'Etude Sociale to discuss freely, with the help as the x-rays. Rontgen, the dis- of the priests, all questions of interest

relating to domestic life, social life, conditions of labor, etc. This list is not exhaustive : but shows sufficient ly how thoroughly organized the parish is and how beneficent are its nanifold activities. The latest effort to ameliorate material conditions is the formation of a parish union for the co-operative buying of cheaper and better provisions.

The seven priests who administe the parish live in community and consecrate their lives and their efforts to bring happiness and peace to the laboring class by bringing them back to God." Hence, as a matter of course, we find that the parish is well provided with Catholic schools. For the girls they have opened a school which follows the same course as the State commercial schools, only religious instruction is added. This school, which is entirely supported by wealthy benefactors, has about 600 pupils. There is also a school which teaches domestic science and a professional sewing school. For young men who hold salaried positions, there are classes where short-hand, book-keeping, English etc., are provided; for those engaged in manual occupations, technical train-

Sickness, which bears so heavily on the very poor, is provided against by a free dispensary opened three times a week, and free medical consultation twice a week. Nursing Sisters attend the poor gratuitously in their homes. A country house re ceives every year more than 120 con-

Finally, work in the homes for women in 1912 brought in 25,000 francs. This, also, is a parish organization. The Vestiare gives out clothing, which has been made over and repaired, to the very poor : and the Fourneau economique provides cooked food cheap to working men and working women who have not the time to prepare their food for

When we try to realize that twenty five years ago this flourishing parish was peopled by degraded, abandoned and vicious atheists we feel that the impossible has been accomplished "the finger of God is here." Every year more than 100,000 francs has to be found to keep the various parochial activities alive, and every year the necessary sum is found. Seek ye list the Kingdom of God and His justice, and all these things shall be added unto you." When in 1887 the chapel was tentatively opened for a few scattered worshippers, anti-clerical hatred organized a charivari during the inaugural services: three years ago the new parish church was consecrated by Cardinal Amette in presence of an immense throng gathered from the whole quarter, and amid the evident joy of the whole population.

The separation of Church and State, however unjust in many ways. at any rate rid the French ecclesias tical authorities of the meddlesome restrictions of a hostile State department of Public Worship. Since that time the Archbishop of Paris has opened twenty-five new parishes and fifteen chapels in various centres which, with the blessing of God and through the zeal of holy and actively sympathetic priests, will develop like Our Lady of the Rosary into flourishing parishes.

When we read again of the religious reawakening of France let us remember what has been accomp lished in the parish of Our Lady of the Rosary, and remember also that in all the faubourgs of Paris a like restoration, moral and religious, is going on. The work is tremendous in its significance and its influence will reach beyond the limits of Paris or even of France. Catholics everywhere can find no more beautiful exercise of the beautiful virtue of Christian charity than by offering heartfelt prayers for the Church in France.

CATHOLICS AND THE BIBLE

We have been reading a Catholic devotional work during the past week and this passage struck us as worth reproducing :

"No subject must engage your atten tion so constantly as the Sacred Scriptures—eloquia Dei eloquia casta. They give to religion all the charm of a personal communication; they present dogma in animated epistles, set forth a rule of life in concrete examples, harmonize prayer to the lyre of David, and unveil divine mysteries in the parables and eds of the Son of Man. They are written that we may have hope (Rom. xv;) that amidst the turmoil of human affairs we may retain heart and courage, (St. Gregory the Great). With what eagerness, therefore, as Leo XIII. (Nov. 1898) suggests in his Encyclical on Sacred Scripture, ought you have recourse to this treasury of truth and virtue, with

what love and constancy ought you pore over its pages. If you read the Bible in the light is which it is written, if you read it continuously book by book, and without constant recourse to a commentator, you will come to realize its marvellous beauty, its sublime spirituality, and you will gradually acquire sor the unction and eloquence w

warm its pages.' Some of our Protestant friends who are over solicitous about Catholic and the Scriptures may derive profit from reading this extract. And then again they may not. There is a type of Protestant with whom it is a dogmatic belief that Catholics are for bidden to read the Scriptures; and though amongst their own people ignorance of the Bible has been described as "phenomenal" and "appalling " they take apparently a great deal of consolation out of this Protest

ant dogma. However, it is for Catholics primi arily and chiefly that we write, and for them we have quoted the beautiful exhortation to read the sacred writings. While we may feel at times a little bit annoyed at the persistent pharisaism of our critics, we should be much more troubled when condi tions in any measure justify the criticism.

ERNESTO NATHAN

The press despatches informed us that Ernesto Nathan's name was the last but one on the list of eighty members elected to the municipal council of Rome : a big come-down for the erstwhile arrogant and insolent Syndic of the Papal city. As a matter of fact the case is much worse for Nathan. There is in Rome a legal provision by which the minority receives one fifth of the representation. Sixteen, therefore, of Nathan's friends find seats in the Council though others received between four and five thousand more votes. But Nathan, instead of being the last but one of the sixteen who profited by this provision for minority representation, is far down and entirely out amongst the rejected candidates for municipal honors; he is not on the list at all.

The fact is worth recording though the press agencies have not thought it worth while to correct the error in the despatches first sent out.

Our Protestant exchanges in con demning American Catholic resent ment at the appointment of the rejected and discredited ex-Mayor of Rome to represent Italy at the Panama Exposition, are wonderfully unanimous, and are unable to see neither sense nor reason in the Catholic attitude. They even pretend to see in it something very reprehensible One would imagine that they never heard of one nation's objecting to receive as representative of another nation a persona non grata. Yet it is a very common course of procedure. Here is an instance at once illuminating, interesting and pertinent. We take it from Andrew J

Shipman's article in the Columbiad "Italy is the very nation which has objected keenly to a persona non grata. In 1871 Benjamin Keiley, then a young man and a private citi zen, made a speech in the South sharply criticising the Italian Governfor taking Rome. Fifteen ment years later President Cleveland nom inated him as Minister to Italy Some one in Rome found out about this speech which every one in America had forgotten, and raked it up; the Italian Government objected to receiving Mr. Keiley, and the Pres ident had to withdraw his name That is how keenly Italy took a single speech to heart, and how promptly she acted in refusing to accept him. It certainly gives us a precedent for the case of Signor

Ernesto Nathan.
"Because he used his office as Mayor to persistently vilify and insult the Sovereign Pontiff, an act forbidden both by his own law and by the commonest dictates of decency, is why we object to Signor Ernesto We do not object to him because incidentally he is Jewish in race. His own record furnishes the temperate language constitutes his condemnation."

Now, in 1886, was there a single Protestant journal that protested in the name of international comity against Italy's designating Benjamin Keiley as a persona non grata Should a similar case occur even while righteous indignation still in spires such unreserved condemnation of the American Catholic protest against Nathan, would there be a single Protestant editor who could weigh Catholic and anti-Catholic action in the same balance? Would there be any Protestant indignation at Catholic Italy's objecting to a Catholic American Minister? The trouble with these poor people is that where Catholics are concerned, they are blind and deaf, and at the same time they imagine they the Lodges for their much tried

NOTES AND COMMENTS

OUR TRANSATLANTIC contemporary, the Catholic News, classifies the Archbishop of St. John's, Newfoundland, as a " Canadian Prelate." The Archbishop, uncompromising Newfoundlander as he is, might demur to this, but has the News editor not some part among the prophets notwithstanding?

THE SOCIETY of Jesus is about to establish a new novitiate in Ireland, and Rathfarnham Castle is the prob able choice of location. A Catholic writer of name speaks of this historic spot as " certainly ideal for such a institution." One more appropriate or suitable could scarcely have been found anywhere.

THE CATHOLIC Herald of India one of the best edited Catholic papers we know and whose fund of humorous appreciation seems inexhaust ible, is sponsor for the following :

Squire: "Well, Matthew, and how are you now ?"

"Thankee sig, I be better than I were, but I beant as well as I were afore I was as bad as I be now.

THE MINISTER of Militia, in rebul ing his Orange brethren of Ontario for their gratuitous meddling in the affairs of another Province, steps aside to apostrophize the principles of the Order itself as distinct from fanatical members as "without exception the best yet promulgated for the upbuilding of humanity.' And, with the din of the fife and drum sounding nightly in his ears preparatory to the "twelfth," he is constrained to add that "these prin ciples are the broadest kind of tolerance." Col. Sam would be nothing without his gift of imagination.

onel's deliverance is that he did not carry it far enough. Theory is very well in its way. But the world is unreasonable enough to ask for a little practical demonstration now and then, and with the spectacle of Orange Ulster daily before our eyes, there is really no excuse for the Minister of Militia's reticence in this respect. Carsonism in Belfast is a living example of that spirit of tolerance which he acclaims as preeminently the possession of the Orange Order beyond all possibility of question. Let us supply the Colonel's omission by citing an example or two.

THE ONLY trouble with the Col.

EARLY ON a recent Sunday morning, number of Orangemen congre gated at the corner of a street leading to the Long Tower Catholic Church in Derry, where a great religious festival was being celebrated and proceeded to demonstrate their understanding of Orange principles They began by making remarks der ogatory of the worshippers passing soon developed into scurrilous epi- in the schools. thets, and wound up by some of the loiterers spitting in the faces of females. In the evening of the this great reaction has at last come. same day a body of men, three of The traditional worm has turned, and whom are prominent Unionists, discharged revolver shots opposite the Catholic presbytery, and shots were also fired in front of the churchthe ostensible purpose being to in cite reprisals. Hooting and shout ing and contamination of the air with coarse and insulting epithets towards the clergy filled up the balance of the programme. And the performers were not the "ignorant and uncultured" alone. One of them holds an official position in His Majesty's service, while two others hold responsible offices.

ONE MORE example will suffice. Mr. Spencer Leigh Hughes, M. P., a regular contributor to the London Daily News, furnished the readers of that paper lately with some excerpts from a Carsonite Song Book just published in Ulster which, better than anything else we have seen, illustrate the benign spirit claimed by the chivalrous Minister of Militia for Orange principles. A few selections may be rushed to his support. A few only will suffice, for many of them are too coarse for reproduc-

One song begins:

"Begone, begone, you Papist dogs, We'll conquer or we'll die." Another, called "Carson's Cat," has

this joyous refrain : "But every time they tried the rope It yelled, 'H—l roast the Pope.'"

And still another reaches its climax in the following lines, which re-echo so vibrantly the traditional regard of are the only ones who can see and hear. | Catholic fellow-citizens :

"I'll destroy your beads and scapulars.
I'll worry dirty Joe!

I'll worry dirty Joe!
I'll chase your priests from Ireland,
And expose your holy show.
I'll stop your nuns' vile slavery,
Your offspring I'll scrape up,

And expose your priests' iniquity, Get off, you Popish pup."

WE SHOULD BE SORRY to assert that stuff of this kind represents the feeling of every individual member of the Orange Order. On the contrary, we are quite prepared to believe, with the Minister of Militia that many of them are "splendid, well-informed men," who, however, from one motive or another into which we are not concerned to enquire, have been misled into such an alliance. But we have the authority of an English Member of Parliament, Col. Hughes' namesake, that these songs" voice the staple, mental pabulum of the rank and file in Carson's "army," and that they are pro mulgated by those in authority for no other purpose than to inflame the passions of hate and intolerance in the breasts of their dupes. The minister should extend his observation a little.

WE DO not feel called upon at this date to comment upon the incident which called forth Col. Hughes' letter of denunciation, viz., the participation of the sixty-fifth regiment, carrying rifles, in the annual Corpus Christie procession in Montreal. The Minister of Militia has, much to his credit himself given the quietus to the senseless outcry raised in pulpit and press in this Province against so harmless and time-honored a practice Ontario has ever been the recruiting ground of the "ultra loil," and in the exuberance of its patriotism is ever inclined to take precedence of even the king. Loyalty, while deeper, is apt to be less demonstrative in the Mother Country. We have before us as we write a photograph of a Corpus Christie procession at Stonyhurst, in Lancashire, with a military body guard, carrying rifles and presenting arms as the Blessed Sacrament is borne along. We have not heard that any outcry was made against the incident there, and, despite England's share of the fanatical element, we are inclined to think that none would have the assurance to try.

IT IS, says the Catholic News, highly satisfactory to learn from various Roman correspondents, that the anticlerical bloc in that city has at last been routed and put out of action by the recent municipal elections. In Rome itself the contest was between a Catholic - Liberal alliance and the infidel anti-Papal cabal that has so long terrorized freedom and religion. The result of the election is that out of eighty members of the Council, the anti-clericals have returned only sixteen, which means the disappear ance of the Hebrew-Masonic Nathan from the Mayor's chair, and the probby on their way to the church ; this able restoration of religious teaching

> It is a happy omen for Italy that the Roman people who have submitted for years to the insults and active persecution of the infidel clique have now completely rejected it. The Church and her august Head will now, let us hope, enjoy some immunity from the blasphemous attacks of the enemies of all religion and all order, and will receive that respect and veneration of the public authorities which is their natural and sovereign right, and which is especially their due in the age-long city of the Popes. We have never ceased to believe that Italy is sound at heart and that, to put it on no higher ground, Rome itself is not insensibl to her paramount distinction as the city of St. Peter and the capital of the Christian world.

A QUOTATION FROM HUXLEY

AGNOSTIC'S OPINION OF CATHOLIC PRIESTS AS COM-PARED WITH PROTESTANT MINISTERS

The late Thomas Henry Huxley, as we all know, was an agnostic, no friend of the Catholic Church. We may, therefore, take his opinion be low as testimony coming from a hostile witness. In his paper, headed "Scientific Education," etc. (See Lay Sermons, Addresses and Reviews, p. 61), he says: "It was my good fortune some time ago to pay a visit to one of the most portant of the institutions in which the clergy of the Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent was comparable to the differ-

ence between our gallant volunteers and the trained veterans of Napo

"The Catholic priest is trained to know his business, and do it effectually. The professors of the college in question, learned, zealous and dein question, learned, Zealous and de-termined men, permitted me to-speak frankly with them. We talked like outposts of opposed armies dur-ing a truce—as friendly enemies. And when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied: 'Our Church has lasted many years, and has passed through many storms. The present is but a new gust of the old empest, and we do not turn out our young men less fitted to weather it than they have been, in former times, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science and they are taught how those here sies are to be met.'

"I heartily respect an organization which faces its enemies in this way; and I wish that all ecclesiastical or ganizations were in as effective a condition. I think it would better, not only for them, but for

SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

RIGHT REV. P. T. RYAN, D. D., AUXILIARY BISHOP OF PEMBROKE

It was never my good fortune to be personally acquainted with the late Senator Coffey, and I saw him only once in my life. But as a man is identified with his work, for me Thomas Coffey was always the CATHOLIC RECORD. No doubt others will be able to say the same, but I know that the early reading of the CATHOLIC RECORD was one of the means used by God to keep me in the right path, and to make me what I am. And when I think of the many Catholic homes—Oh that they were more numerous !—that have had their faith strengthened by the RECORD'S exposition and defence of Catholic principles, I feel the assurance that he who is gone has heard the words, "Well done good and faithful servant," and that he soon will hear, if he has not already heard Enter thou into the joy of thy Lord.

HISHONOR MR. JUSTICE KELLY, TORONTO

The late Senator Coffev's splendid work in his conduct of the CATHOLIC RECORD is worthy of the highest appreciation. I have always felt that a Catholic paper which, altogether apart from its editorial department, treats of subjects in which all Catho lics should be interested, and pub lishes good, wholesome reading matter attractive to its readers, particularly the young, exercises the strongest kind of influence for good in the community in which it circu mended the RECORD to me, and to the extent to which its success in that direction is due to the wisdom. Senator Coffey-and he it was who outlined and directed its He has done a good work in Canada real value by which he will be re membered.

Though this may be too late I still wish to give expression, even privately, to the strong views I entertain about the influence of a journal conducted on the lines o

MR. JOS. SMYTH, COWANSVILLE, QUE.

cere regret at the death of Senator Coffey. I did not enjoy the pleasure of his personal acquaintance, but he matters in connection with the paper. I consider his death a great los Catholic journalism.

I did not consider the CATHOLIC

RECORD a local journal but as a paper that suited Catholic thought the Atlantic to the Pacific. The late Senator must have been possessed of a great amount of that rare gift, tact. The RECORD seemed to me to a contain matter suitable for Catholic readers, and an absence of matter that was superfluous. Long may it continue to live on those lines of thought is the wish of your humble servant

A HUGE ENGLISH JOKE

Lately, in the house of commons, one of the funniest things happened in the history of legislation deemed a form of common sense. Ireland, that has the happy faculty of laughing through her tears, must have shool the heart in her at the strange sight of Bonar Law, on behalf of the tories, introducing a vote of censure on the government for not suppressing the Irish Volunteers. Strange that the master would object to his pupil

learning the lesson he himself taught When we think that these very tories treated the world to "wars and rumors of wars," and expected applause for their daring; when we think of the gun-running expeditions of Largan; when we in fancy see the lordly strut of Carson leaving the house to confab with his northern warriors organized to oppose parlia mentary decrees, it surely is to laugh when the same members object to tactics in four-fifths of Ireland simi lar to those that they fostered in the

one-fifth.

The short-sightedness of bigotry is surely a joke! It would be all right if the tories had succeeded in alienating the volunteers from John Redmond and his purposes, but the actute leader was too clever for them. The volunteers are now hand and glove with the great nationalist.

All the answer that the benches of Ireland's enemies got in the debate on the vote of censure was that clever one of Mr. Birrell, who declared that the volunteers were increasing by 15,000 a week, and that Ireland was

never so free from crime.

Will it not be a good thing to make
the whole world laugh at the prowess of the Orangemen when Ireland, some of these fine mornings, declares

some of these fine mornings, declares "Now you have been spoiling for a fight, come on!" They won't come. Another feature of this huge English joke, that we forgot through laughing, is that Ireland is advocating Englands purpose in his volunteers, organized to maintain the dignity of law as against "the loyalists" of Ulster.—Buffalo Union and

SOME RECENT CONVERTS

Major General Daniel E. Sickles. U. S. A., returned to the Church on his deathbed. Last of the great commanders of the Union Army in the Civil War; formerly member of Cengress, Minister to Spain, etc. The late Mrs. Lyle Scofield Malone, Sam Antonio, Texas; re-ceived on her deathbed.

Brother Francis, of the Society of the Divine Compassion; received by the Rochampton Jesuits: The Anglican Society of the Divine Com-passion is founded on the Franciscan rule, and its members wear the Franciscan habit. The society is doing good work among the sub-merged of Whitechapel, London.

The Rev. G. W. Tate, of St. Clement's Church, City Rood, London; received by the Rochampton

Mrs. Mansell, wife of Captain G. R. Mansell, R. N., M. V. O., late of His Majesty's yachts, "Victoria and Albert," and "Alexandria," has been received by Father M. A. Power, S. J Miss Jean Marshall, Cedar Rapids

Franz Blei, a well known writer of

Germany.
Mr. P. H. Malden, B. A., of the University of Cambridge; for some time a theological student at Sarum Theological College, England.

V. H. Bucknell, B. A., London Mr. G. R. Edwards, B. A., of St. John's

College, Cambridge University.
Mr. W. H. Copleston, formerly of St. Mark's College, Chelsea, England. Mrs. A. M. Pawley, San Antonio,

William Fink, formerly master of ceremonies and soloist of the Epis-copal Church of the Good Shepherd, Chicago, and Edward Masacek, of the same parish. Both men were confraters of the Anglican Benedic

tines.
During Easter week, Father Mannix, of the Cathedral of Denver, received Jesse E. Bostwick, Charles G. Parrish, and Mary F. Kopsha. The late Mrs. Mary Wright, wife of

Dr. James H. Wright, Columbus,

The Misses Bertha Rehm and Margaret Fugler, two nurses at Santa Rosa Training School, San Antonio, were received on Holy Saturday. Several other non-Catholic nurses there are under instruction.

Miss Isabella Hita Price, Raleigh, N. C., an Episcopalian.

James H. Long, Colorado Springs,
Colo., son of the late Charles Long,

one of the pioneers of Colorado and County Commissioner. James Sloan, Valmont, Colo.

of Harvey-the discoverer of the cir culation of the blood—to the wonder of all his friends, was received into the Church before his death in St. Louis, on April 17. Miss Gladys Selden, Milwaukee;

Presbyterian. Charles Hubert Chapman, Esq.,

Corringham, England.
The late Gustavus Westhorn, Toledo, Ohio.

According to the 1914 Catholic Directory, the following number of converts were received in different dioceses last year : Milwaukee, 680; New Orleans, 1,018; Cleveland, 642; Columbus, 381 : Lincoln, 185 : Mobile. 697; Oklahoma, 262; Rochester, 356; Wichita, 129. The various other dioceses of the country give no returns of converts.

The Archbishop of Philadelphia

confirmed 10 adult converts at the Church of Our Lady of the Blessed Sacrament, Philadelphia, on April 5. Twenty-one adults were reconciled the mission held by the Oblate Fathers on April 5 in the Church of

St. Monica, New York. Twenty adults were confirmed by the Archbishop of St. Louis in St. Nicholas Church, St. Louis, on April 5. Bishop McCort confirmed 9 converts at Holy Angels Church, Oak Lane, Pa., on March 9 and 4 others in St. James Church, on April 7.

Cathedral this week prior to Passion

baptized at the Church of St. ate school, and to meet this not a Anthony, Memphis, Tenn. on Palm cent was levied upon the taxpayers Sunday

Communion at the Church of the Blessed Sacrament, Kansas City, on to be a necessity and this too was

Cross, Los Angeles, Cal.

Fifty adult converts were confirmed at St. Mary's Church, Lansing, Mich., on April 21. According to the Michigan Catholic, the number of converts increases from year to year at Lansing, showing a standy to year at Lansing, showing a steady growth of the Catholic faith there.

The Archbishop of St. Louis con firmed 40 adult converts at St. Francis Xavier's (Jesuit) Church, St ouis on April 26.

There is a class of 15 adult non-Catholics under instruction at St. Mary's Church, Columbus, Ohio. Seventy-eight converts were re-ceived at Norwich, England last year.

The Bishop of Denver confirmed over 50 adult converts at St. Mary's Church, Colorado Springs, April 26.
An unique cure for mixed mariages was offered by Father McMenamin, rector of the Cathedral of Denver, according to The Denver Catholic Register. Father McMena-min suggested that every youth or girl who intended to marry a non-Catholic consult the priests and have the bride or groom-to-be come to the rectory for instruction. He guaranteed a conversion unless the person was lacking in intelligence or was not morally clean. There were 65 marriages in the cathedral parish last year, the priest said—35 mixed—but 15 of the non-Catholic brides and grooms have been received into the Church, having been under in-struction at the time the ceremony occurred. This leaves only 20 real mixed marriages for the year.—The Missionary.

DIOCESE OF PEMBROKE

SHORT SKETCH OF THE WORK OF REV. P. S. DOWDALL, THE NEW RECTOR OF ST. COL. UMBA'S CATHEDRAL, PEM-BROKE

The Pembroke Observer Two weeks ago in these columns announcement was made of the ecclesiastical changes in the Cath-olic diocese of Pembroke, among them the transfer of Rev. Father J. Kimpton, for ten years rector of St. Columba's Cathedral, to the parish of Vinton and the appointment of Rev. Father Dowdall, of Eganville, as his

successor here.

Father Dowdall is so well known throughout the diocese that a sketch of his life would almost seem unecessary. Born in Drummond township, near Perth, he is a son of Mr. John Dowdall, and is about fiftynine years of age. His father is still alive and hearty, though almost an octogenarian, while his mother died at Eganville about seven years ago Father Dowdall obtained his primary education in the Public school near his home and at Pakenham, where he spent some years with the late Father Lavan, while he pursued a most successful classical course at St. Michael's College, Toronto. After its completion he was for a time a member of the College staff, and subsequently entered upon the study of theology at the Grand Seminary, Montreal. Thirty-two years ago this month he was ordained to the priesthood, and served for a time at the Basilica in Ottawa, after which he came to Pembroke. Many of the older residents have kindly recollections of him as a young man here—his splendid physique making him a striking figure, while, filled with the fire of youth, his work and his preaching left their

impression upon those among whom he labored. From here he went to Mount St. Patrick, with its scattered missions, as parish priest, and in that charge commenced the career as a builder which has made his name a familiar one all over the province. He tells himself some interesting and amusing anecdotes of his experience in Dr. Thomas Harvey, a prominent those early days in a backward settle-physician of St. Louis, a descendant ment, but he seldom speaks of the sacrifices which the duties of his calling and a rigid—even severe— personal discipline entailed upon

Following the death of the late Rev. Father Byrne, the saintly parish priest of Eganville, in 1890, Right Rev. P. T. Ryan, now Auxiliary Bishop of Pembroke, for a short time was in charge of the parish of Eganville, and then, about twenty-three years ago, Father Dowdall was named as parish priest. With confidence and determination he entered at once upon the great work before him. Besides the parish of Eganville, he had charge of the missions of Golden Lake, Round Lake, Barry's Bay, Whitney and Madawaska, while he had not been long in Eganville be-fore he commenced the building of fore he commenced the building of a beautiful new presbytery. This completed, he set to work upon the building of the new St. James church to replace the old frame church which had served the congregation for many years. It was a herculean task and cost him many days and nights of worry, both with through to completion—an edifice that in size, beauty of architecture and interior appointments and de-coration is surpassed by few in the land. On the occasion of his silver Eight adults were received at the mission held in the Des Moines was consecrated, free from debt. In the meantime improvements entailing an expenditure of about \$15.000 Thirty-five Colorod converts were had been made to Eganville Separthe amount being raised by subscrip-

Five converts received their First tions and other means.

Ommunion at the Church of the A new parish hall was then found provided—a building of three storeys Seven men were baptized on Holy and a basement, in which are recreasured as the Church of the Holy tion rooms, billiard rooms, library and other conveniences, togethe

on the spiritual side of his duties was not neglected, and he found time also to devote to the direction of the school, long regarded as one of the best in the province. Besides, he sisted by Rev. Father Leduc, O. M. I.,

onducted classes in advanced subconducted classes in advances sub-jects himself and, passionately fond of children, no sacrifice was too great in anything which concerned the welfare of the little ones. He has been termed "the father of voca tions" and as a result of his direction the parish of Eganville has probably given more young people to the religious life than any other

in the province. Of hearty, genial disposition he i the soul of any company in which he is found, and, absolutely devoid of pose, he is one of the most approach able of men.

Father Dowdall has long been recognized as one of the most forcible and most militant of the foremost fig. ures among the Catholic clergy of Ontario, and in church circles his influence has spread not only through out this province, but far beyond its bounds. His personality is at once striking and attractive. By those among whom he has labored so long and so faithfully he is loved with an affection touching in its intensity, while those who are not of his faith respect him for his broad sympathies and his kindly heart, and recognize in him a man whom neither fear nor affection can cause to swerve one inch from the straight path he has

The stern disciplinarians of St. Michael's College and the Grand Seminary, together with his own spirit of self effacement, have made Father Dowdall a valiant spiritual soldier. His passionete love for all humanity, his broad sympathies, his single-minded devotion, and his intimacy with all sides of human life have made of him a strong champion of the oppressed, a stern opponent of wrong living and a wonderfully potent pleader of His Master's cause

note, while as a lecturer he has also been in much demand. The writer can see him as he stood well forward in his old pulpit in Eganville—the high, clear cut forehead from which the hair was carelessly brushed back ward; the impressive eye brows, which seemed to grip the trenchant which seemed to grip the trenchant temples; the eyes, clear, ardent and deep-set, seeming almost to pierce one through and through with their extraordinarily steady flame; the lips, firm but wonderfully mobile, respond-ing to every shade and nuance of emotional expression; and the symmetrical, determinedly poised head all denoting an intensely keen men-tality, inflexible will and vehemence

of purpose. voice ranges down the whole gamut of human emotion. It is fused in the fire of oratory into a white heat of emotional ecstacy. It is cut-ting and cold in scorn of all that is wrong or ignoble. It is torn with pity. It is passionate with pleading. It is caressing with words of comfort and charity. It glows with natural eloquence. He pours out his words hot from his own full heart. No notes, no manuscript, no planned phrases, no designed rhetoric. His preaching throbs with the poignant pathos of the Crucifixion, of love, and nan's duty to mankind.

As he preaches, so he works. Tire less, self-reliant, knowing no surcease from labor, he has fought the fight of the Master for over thirty years. Into those thirty years or more has been crowded a splendid life work But he has relaxed no whit of the fiery energy with which he began, and to-day he stands the very personification and embodiment of the earnest priest—a servant accomplish-ing the task before him with relentless persistence, unflagging devotion, and armed with the all-powerful weapon of love for all mankind.

Father Dowdall is now leaving the scene of twenty-two long years of strenuous labor, rewarded with wonderful success and the sincere affec tion of those for whom he worked so tirelessly. He will commence work anew in the parish of Pembroke, the largest in the diocese, and people of all classes will welcome him for his worth as a citizen and as the spiritual leader of a large section of community. May success and happiness be his portion here.

KNIGHTS OF COLUMBUS

FOURTH DEGREE INITIATION AT

EDMONTON, ALBERTA, DOMIN-ION DAY The Fourth Degree of the Knights of Columbus was exemplified here on Dominion Day by Mr. T. D. Deegan, Master of the Fourth Degree for Alberta, Saskatchewan, and Manitoba. Mr. Deegan was assisted by Messrs. J. J. Callaghan, John O'Con nor, and Rev. Father Plourde, O. M. I., of Winnipeg, Mr. A. G. McKinnon of Regina, and Messrs. Wilfred Gariepy and J. T. J. Collison of this city. The occasion was also honored by the presence of His Grace the Arch bishop of Edmonton and several of the clergy. The class consisted of hundred candidates, among whom were followers of Columbus from all the centres of Knighthood in the Prairie Provinces. The par ade from the Separate School Hall to St. Joachim's Church, which took place immediately after the initia-tion work, was one of the most impressive ever seen in Alberta. The Knights attired in the full regalia of the Fourth Degree, and preceded by the Union Jack, presented an ex-ceptionally fine appearance and evoked much favorable comment from the spectators. At the church, after the example of the champions of old and the great patron of the order himself, the Knights knelt to

Vicar General of the diocese, and Rev. Father Plourde, O. M. I., of

Perhaps the most pleasing part of the day's proceedings was yet to come. The ladies of the Catholic Women's league, under the compe-tent direction of Mrs. S. J. Gorman, had prepared a banquet for the knights in the parish hall, and had provided an array of delicacies that more than sustained the reputation of the ladies of the Catholic Women's League in this direction. The toast-master was Hon. Wilfred Gariepy, K. C., who introduced the various speakers in a very happy manner. The watchword of the fourth degree, Patriotism, was the keynote of the speeches of the evening. His Grace Archbishop Legal, after proving that religion was the very foundation of the correlation of the foundation of the foundati tion of cur civilization, made strong appeal to the knights to stand firm against these movements of the present day, which seek to destroy not only Christianity and all religion but which if unstemmed would sweep away the very civilization itself which it has taken centuries to build persistently to their lot.

Now to the Christian who believes up. It is unfair to discriminate, but ecial mention should also be made of the speeches of Messrs. Roche, Callahau, McKinnon, Hanley, Wells, Collison and Lessard.

God Save the King " brought the function to a close and both the old and the new members of the Fourth Degree left the hall with a stronger inspiration to work and live for country and for God.

THE LATEST ANGLICAN CRISIS

It is always rash to prophesy any next development in Anglicanism Again and again intelligent observ ers have said that a decisive crisis has come at last; and again and again the crisis has gone by without ap preciable result except in the detach ment of a few individuals whose patience has been exhausted. The process began in Tractarian days, and has continued ever since. from this testimony of experience it would surely be said that the hour for the dismemberment of Anglican-ism had struck at last. Let us review the situation :

The most recent crisis began a fev months ago with the published letter of Dr. Weston, the Bishop of Zanzi bar. His principal charges were (1) that the Church of England appeared to stand for nothing except an almost limitless toleration — almost limitless only, since when she stuck it was only on those of clergy who frankly practised certain recognized Catholic devotions, while those who implicitly, if not those who implicitly, if not explicitly, denied the fundamen-tal doctrines of historic Christianity were passed over with, at the most, a mild and discreet remonstrance. He instanced the case of one clergyman who was publicly de nounced and inhibited for using the who, after the publication of articles denying certain parts of the Apostles' Creed, was privately requested merely to resign his office as Examining Chaplain to the same prelate who had shown such vigor in the former case. (2) Dr. Weston's second charge was that two of his fellowpishops in Africa had communicated in sacris with non-Episcopal Chris ian bodies, and had thereby offered at least a case for a charge of schism and he appealed to the Archbishop of Canterbury to open a court for inquiry.
Such was the origin of the most

recent crisis. It would occupy too

much space, unnecessarily, to trace its further developments; but this at least may be predicted with absolute certainty—first, that no decision will be given, even by a spiritual court which in any case, of course, would have no legal force in the Church of England,) which will support the Bisbop of Zanzibar's charge of schism; and next, that no policy which will have a narrowing effect sufficient to exclude even the most advanced Modernists will be pursued. For events have followed, swiftly and significantly, of which the principal is the open declaration of Professor Sandy, of Oxford - hithorto considered the leader of the conservative scholars in criticism—that he cannot regard such articles of the Creed as those dealing with the Virgin Birth of Christ and the physical Resurrection of His Body as binding upon ministers of the Church of England, in the same sense as that in which they have been considered binding upon all Christians in earlier ages. He seeks, indeed, to show that there is a spiritual significance in these articles of faith which are of the essence of Christianity; but his words can not be interpreted except words can not be interpreted except as meaning that he does not believe it to be an essential part of the Christian creed that Mary was a Virgin, or that the Body which hung virgin, or that the Body which hung upon the Cross rose again on Easter Day. Such a statement, made by such a man as Dr. Sanday, involves, to the mind of any impartial student of the disciplinary policy of Angli-canism, the conviction that no condemnation will be forthcoming of the views which the Professor has set forth. There has been a vague declaration made by the Bishops in Convocation to the effect that the Lambeth Quadrilateral (itself a vague statement of Anglican principles) is considered by them as essential to considered by them as essential to true Anglicanism; though even this passed the Upper House of Convocation with a good deal of hesitation; there will be, no doubt, some kind of there will be, no doubt, some kind of the convocament from the Archive Catholies throughout the world continue with this object in the convocament from the Archive continue with this object in the convocament from the Archive continue with the convocament from the Archive continue with the propaganda should be propa

cover up by phrases, capable of more than one interpretation, the great gaps of dogmatic and discip-linary division in the Anglican Communion (such phrases, for example, as "The Historic Episcopate," which will mean no more than that Episcopacy is a venerable institution, and may be forced to mean that Episcopacy is of divine institution), but their will be no more than this. No doubt a few conversions will take place; in fact the trickle has already begun; but, for the great mass of Anglican Churchmen nothing else Anglican Churchmen nothing else will happen at all, nor even do they desire it to happen. The zealous High Churchman will find comfort in continuing to be allowed to teach large portions of Catholic doctrine: the Low Churchman will continue to struggle on maintaining a position which is decidedly more precarious than it was; and the Modernists, certain that their growing influence will more than ever be tolerated, will proceed to eviscerate, little by little, all that is left of the Historic Creeds, secure in the Deaneries which fall so

that God made a Revelation and still

guarantees it, such a situation would seem to be impossible. How is it conceivable, he would ask, that a Church which permits such views to be held and such a policy to be tolerated, can have any part in the conversion of the world or in the presentation of the faith? But it nust be remembered, in explanation of the many High Churchmen who do, undoubtedly, think that they be-lieve in Revelation and a teaching Church, and who yet remain in the Church of England, that Anglicanism somehow manages to form habits of mind that are very difficult to eradi-The most significant of these is the idea that language is meant to bridge gulfs of difference rather than to define truth. So long as the authorities will issue statements that can be interpreted in a "Cathosense, he is content. This sounds a very small matter, yet it is certain that it explains a great deal. Such is the method of thought by which the Tractarians dealt with the Thirty nine Articles; such is the method by which the modern Ritualist still manages to maintain his foothold on the slippery slopes of Modernism. To the Catholic who regards language, naturally, as the means by which Truth is to be de-clared and defined as exactly as possible, such a line of thought is impossible. Allied to this, is another High Church tradition—admirable in its chivalry if a little deplorable in its fallacies—to the effect that, on the assumption that the Church of England is part of the Church of Christ, it is the duty of the loyal Churchman to remain within her borders and re Catholicize gradually the waste deserts of Anglicanism and he finds himself able to do this since, on his previous idea of the use of language he is persuaded that the formularies and decisions of his Church are capable of a Catholic interpretation; hence, too, it is his duty to inculcate this interpretation and gradually, if God wills, to exclude all others. A yet third way of escape for him, if he is driven from these positions, lies in denying any spiritual binding force to the declar ations of his authorities. The Archbishop, and Convocation, and even the entire Anglican Communion not the whole Church of Christ, he says, and therefore can always be

Such, very briefly is the state of Anglicanism at present. It does not promise well for the immediate future of English Christianity. In about two hundred Italians took present, have been inclined to de fend the Establishment as affording in Newman's words, a "breakwater against complete infidelity," have begun to wonder whether, after all, there is not to be preferred the Disestablishment of a Christian body which, largely in virtue of her prestige as the State Church, is, in spite of many good elements still left in her, contributing so vigorously to the poisoning of the wells of Truth and the evacuation of all intelligible ideas of a Revealed Faith. Within the walls of a beleaguered city the presence or citizens who are "broad ninded" on the subject of patriotism s scarcely desirable.—Robert Hugh Benson in America.

THE INTERNATIONAL EUCHAR ISTIC CONGRESS

The following note referring to the International Eucharistic Con-gress at Lourdes has been received from Europe just in time for inser-tion in this issue of the Messenger.
"The Holy Father asks the Cath-

olics of the whole world to unite their intentions with his during the International Eucharistic Congress International Eucharistic Congress which will be held at Lourdes, France, July 22 26, and especially during the great final procession which will take place on Sunday the 26th, at 5 p.m. To show how much in earnest he is in the matter, the Holy Father has deigned to grant to all these who are there with him in all those who are there with him in spirit at that hour, the same indul-gences as shall be gained by those

who are really present at Lourdes. "In an audience granted by him to a member of the Permanent Committee of the Congress, the latter gave an account to His Holiness of propaganda undertaken to make known his desire to Catholics throughout the World. The Holy Father was well pleased, and he expressed the wish that the propaganda should continue with this object in

tribution of at least one franc, (twenty cents) they will receive a splendidly illustrated pamphlet of the congress. As this contribution will barely cover cost of the pamphlet and postage, those who desire to show their sympathy for the Congress, and to help meet the expenses of the demonstration, are asked to or the demonstration, are asked to send larger donations. Letters con-taining money should be addressed to M. le Comte Etienne de Beau-champ, Lourdes, France."

ECCLESIASTICAL CHANGES ANNOUNCED

Important ecclesiastical changes have been announced by the Right Rev. Bishop in the Diocese of Lon don. The Rev. E. Hodgkinson don. The Rev. E. Hoogkinson of Woodslee after thirty-two years of faithful service has retired from active parochial duty and is replaced by the Rev. T. J. Ford of Bothwell; the Rev. J. Mahoney goes to Bothwell and is replaced as curate at Sarnia by the Rev. J. P. Gleeson. The Rev. G. Pitre, late assistant at Woodstock has been made administrator of Stony Point; late pastor, the Rev. N. D. Saint Cyr who belongs to Nicolet, Que., is re-

turning to his own diocese. The announcement of the transfer of three of the leading priests of the diocese was received with something like consternation by their parish ioners to whom each had in an es pecial and unusual degree endeared himself. The Right Rev. Mgr. Aylward, Rector of the Cathedral, has been transferred to Sarnia to replace the Rev. Jos. Kennedy who has been appointed to St. Mary's, London. The Rev. Chancellor McKeon of St. Mary's becomes rector of St. Peter's Cathedral. All three have reached an age when changes of this nature are particularly painful to priests and people. The intimate relation-ship which subsists between the people and their spiritual father, deepened by each succeeding year of a faithful and fruitful pastorate, is one that begets ties the strength which is not fully realized until the time of parting reveals how deeply they are rooted in the hearts of both pastors and people.

There is one great consolation for all concerned. Though in many ways these three priests may widely differ, in earnestness, in sacerdotal zeal, in single-minded devotion to duty and willing service it is impos sible to discriminate. Nor in the success which crowns their faithful ministry, in the love each bore his people and the corresponding love of people for their pastor can distinc-tion be made. "Like priest, like tion be made. "Like priest, like people." If in every case the priest is leaving a loving and loyal people, it is also true that each is going to a parish worthy of the best and highest work of the best and most zealous of

priests. His Lordship Bishop Fallon in an nouncing the changes paid the highest possible tribute to the priests concerned. Particularly noteworthy was his reference to their loyalty and obedience. "In noting this," said His Lordship, "I also wish to emphasize their manly independence, omething which is quite compatible with and usually accompanies in-telligent and self-respecting loyalty and obedience.

NEW ITALIAN CHURCH TO BE ERECTED IN LONDON

On the invitation of Rev. F. Maiorana, acting on instructions from His Lordship Bishop Fallon, a meeting of to the place on Sunday, July 12, in St. to de Peter's Hall with a view to the establishment of an Italian parish and church in London. His Lordship Bishop Fallon, presided and opened by an address in Italian in which he emphasized the necessity of the Catholic faith and encouraged the Italians to organize a parish for the people of their own nationality. His Lordship offered his personal subscription of \$250 towards the work. Mgr. Aylward gave \$25. Rev. Father Maiorana dwelt on the necessity of this new church and pointed out that it would prove a singular boon to the working people. Mr. F. Fenech spoke of the splendors of Italian civilization and the glories of the nation in all departments of science, literature and art and encouraged the Italians present to show themselves in the eyes of the people, among whom they have now cast their lot, worthy of their great ancestors. He invited their cooperation in the work of opening a church for themselves. Mr. A. Famularo expressed thanks to the Bishop in the name of Italians of London for his personal good-will and his noble senti-

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

-From a Toronto Paper of June 2nd. 1914.

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ments in relation to the supreme Pontiff Pius X. He likewise ex-pressed the hope that the well-to do nong the Catholics would come forward with generous and united efforts to promote the establishment of an Italian church which promises to prove such a benefit to their people. He pointed out that in other centres, where the Italians are less numerous, there are churches, and appealed to all those present to equal the piety and zeal of their compatriots in other places. He concluded by expressing the hope that when His Lordship Bishop Fallon paid his next visit to Rome he would be able to report to the Holy Father that he had opened

city.
The Italians of the city feel the kindliest sentiments towards the Bishop for his good will and his own personal cooperation in this work.

Father Maiorana is now engaged in forming a committee of energatic members of his flock to push forward the work of the new church.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. dear reader, have a share in that work by contributing of your means to its, maintenance and extension? The opportunity awaits you : let it not pass you by.

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FIVE MINUTE SERMON

SEVENTH SUNDAY AFTER PENTECOST

MORTAL SIN THE DEATH OF THE SOUL

When the Apostle, my dear breth-ren, wrote these words, he did not mean only to express the truth (for truth it is) that the inevitable result of sin, even in this world, is the misery, and finally the death, of the misery, and finally the death, of the sinner; nor even (though this also is true) that by sin death was introduced into the world. But he wished especially to teach us that the direct and immediate effect of mortal sin is a death much more fearful in itself, and much more fearful in itself, and much more awful in its consequences, than any mere cessation of the life of the body nely, the death of the soul.

Mortal sin cuts a man off from his last end; it, as it were, disconnects the soul of any one who is unhappy enough to be in that state with all the springs of the supernatural state. A soul which is in mortal sin is cut off from the mystical body of Christ, off from the mystical body of Christ, and, like a limb cut away from the body of a man, it ceases to have any part in the nourishment with which that body is supported and enabled to pass through the wear and tear of the every day life of the world.

The soul from the time of baptism to the time of death is kept alive by

the gift of sanctifying grace. Remove this and the soul inevitably dies. Restore this and it is alive again. Now, it is just the removal of this sanctifying grace which is the Now, it is just the removal immediate effect of mortal sin. As long as any baptized person remains free from the fearful stain of deliberate mortal sin sanctifying grace re and every sacrament received, nay, every good act per-formed, every good word spoken, and every aspiration to higher and better things which passes through the mind, increases the grace which is conferred upon that soul; but the moment the will is deliberately turned away from its Creator, at that moment sanctifying grace ceases and the soul dies. This death is a real deeth of the soul; it prevents the soul from meriting anything to-wards the attainment of its last end, and should any one be unhappy enough to die with mortal sin upon his conscience his soul must, by the law of its very being, be buried for all cternity in hell.

See, then, my dear brethren, how fearful a thing this sin is which can have such fearful effects. God has made us to enjoy Him for all eternity in heaven, and yet by sin we turn against ourselves, and, if I may so eak, compel the good God to issue gainst us an eternal sentence of nishment from his divine presence. We prevent our own souls from hing that end for which alone reaching that end for which alone they were created. We reap for ourselves an eternity of untold misery, instead of one of surpassing

Let us, then, to-day make a firm and constant resolution that, cost what it may, nothing in this world shall induce us to kill our souls by staining them with sin; and if any one is so unhappy as to be in that state now, let him now resolve that he will by a good confession cleanse his soul, and from henceforward, casting behind the things that are past, he will press forward to the things that are before.

TEMPERANCE

DIDN'T REMAIN " MODERATE "

The former bank clerk sat on a

Moderate drinking is the most insid-

ious form of indulgence.

"It was moderate drinking that also brought my wife here. She had her circle of friends, and they had their social glass. She will agree with me that the hard drinker has not so much to fear as those who take a social glass regularly."

Friends of this man who know him when he stood behind the grating of the bank and counted up oks and classified them would not have recognized the thin faced, white haired, unshorn prisoner, feebly and penitently telling of his downfall, as the same smiling, jovial, and confident young man who was pointed out as a model to many of the subordinate clerks in the big

I didn't bring my wife down with me. I didn't cause her to take up drinking," he said. "It was her circle of friends with whom she used to take a social glass.

"Whenever the boys would ask me out to have a drink, I would not refuse, but I was not in the habit of drinking. I thought that I could

stop at any time.
"I suppose it must be the case with all drunkards, but the first thing I knew I got to be so dependent upon my daily amount of stimu-lant that I would be nervous if I left it off. In the meantime I noticed that my wife also would ask for a drink before meals and before retir-

ing.
The first intimation I had that anything was wrong was when the surety company that protected my position in the bank went off my bond. The bank notified me that I must leave. I tried to get another position, and not until I had utterly failed to find employment did I realize that I had cultivated the drink habit so far that I was permanently

CLEAN-No dust or flying ashes. chutes guide all ashes into convenient,

McClary dealer or write for booklet.

McClary's Furnace necessary. See the

injured by it. My wife soon became a confirmed drunkard.

"Here we are, both of us, in prison until next July, and we can both attribute our present state to the moderate drinking habit."—
Sagred Heart Review Sacred Heart Review.

FROM URUGUAY A special committee of the Uruguay Chamber of Deputies on the repression of alcoholism has re-ported recently a project which it is expected will be enacted into law in a more or less modified form. Its provisions prohibit the establishment of new liquor saloons, brewer-ies and distilleries, but exempts the manufacture and sale of natural wines, and provides for the separation of bars from other branches of business within one year from its promulgation. No games, public sales, auctions nor commercial transactions of any character will be allowed on the premises; and, after allowed on the premises; and, after the termination of the present an-nual licenses, the sale of alcoholic drinks is forbidden in public meet-ing places. Nor will bars be per-mitted within 200 meters (656 feet) of barracks, hospitals, university buildings and Public schools; and the importation, manufacture, sale, storage and display of alcoholic drinks containing absinthe is forbidden. Existing drinking saloons will not be allowed to be sold, ceded, in-herited, change owners, nor be improved; and the property will be ex-propriated on the death of the owner. one per cent, of the receipts of the office of Public Assistance (Charities) being destined for such purpose. No liquor will be permitted to be sold to minors; and drinking saloons will be closed on the afternoons of Sundays and holidays, the Executive being authorized to close them on election days and during strikes and other abnormal times, should the necessity arise. Infractions of this law wil be punished by fines and, if repeated, the place is liable to be permanently

VERY REV. CANON BARRY'S REPLY TO MR. BARING-GOULD

ed. One of the most interesting

features of the project is the provis-ion for subsidies to temperance societies that provide lectures in

schools and barracks against the use of alcoholic drinks.—Daily Consular

and Trade Reports.

ABOUT MOTIVES ACTUATING CONVERTS TO THE FAITH OF THE CATHOLIC

CHURCH In the course of an article in the London Tablet, the Very Rev. Canon William Barry, gently remonstrating with Mr. Baring Gould for deploring accessions to Rome from Anglicanism, gives the reasons for so many con-

Anglicanism, beginning, let us say, with men like Kenelm Digby and Ambrose Phillips de Lisle after the French Revolution, and coming down to those whom I have myself received not long ago, the motives patent to all observers were conscientious to an heroic degree. Are these admir-able persons to be tarred and feathered as a disgrace to Christianity?

PANSHIN

KITCHEN MAGIC

CLEANSE

They left the "City of Confusion for the Vision of Peace." Is that so wonderful as to bring with it moral collapse and mental imbedility? I turn, not without indignation, to Mr. Baring Gould's picture, decided in color and tone, of the Establishment (the Church of England) as he sees it and the anglesy for converts to it; and the apology for converts to Catholicism lies there visible. Past and present, from Henry VIII. to George V. utter it aloud. No more scathing indictment has been drawn up, by Catholic or Non-conformist, of the control of the the Anglican hierarchy, its worldliness, irreligion, neglect of duty, resistance to that which the writer upholds as revealed truth during periods long enough to show the genius and the mission of any

Rome ever looms large above the Church of England, a great and sacred height, visible in every direction, from which this fragment long ago detached is moving towards the abyss of scepticism. The mother calls to her children; many have returned; more are coming. Shall they be slandered as knaves, idiots, degenerates, because they have turned back to the Church where faith, sacraments, and orders have been kept safe; where Modernism dies as soon as born, and where past and present make one Catholic now?

THE CALL OF THE MOTHER CHURCH

The Very Rev. Canon Barry, writing in the London Tablet, remonstrates kindly with the aged Mr. Baring Gould, whose zeal for Anglicanism binds him to facts. Mr. Baring-Gould published "Thoughts and Reminiscences "in which he de-plored "a recrudescence of seces-sions" to Rome among the younger clergy, and attributed various motives to the converts, omitting, however, the real one, of which Dr. Barry now reminds him :

In the long list of converts from Anglicanism, beginning, let us say with men like Kenelm Digby and Ambrose Phillips de Lisle after the French Revolution, and coming down to those whom I have myself received not long ago, the motives natent to all observers were conscientious to an heroic degree. Are these admirable persons to be tar-red and feathered as a disgrace to

Christianity?

They left the "City of Confusion for the Vision of Peace." Is that so wonderful as to bring with it moral collapse and mental imbecility? I turn, not without indignation, to Mr. Baring-Gould's picture, decided in color and tone, of the Establishment (the Church of England) as he sees it; (the Church of England) as bench in the room for visitors at the workhouse on Blackwells Island. He wore prison trousers, prison shoes, and a prison hat.

"Tippling brought me here," he said, "just a drink or two a day with a friend. That's what downed me. Medested drinking is the most inside the property of the from the foundation of the world." (the Church of England) as he sees it; day the converts to Catholic or Norconformists of the sees the kingdom prepared for you against Socialism and a hundred kindre world." (the Church of England) as he sees it; day the church of England) and the apology for converts to Catholic Church of England) and the apology for converts to Catholic Church of England) and the apology for converts to Catholic Church of England) an irreligion, neglect of duty, resistance to that which the writer upholds as revealed truth during periods long enough to show the genius and the mission of any church.

Dr. Barry then reviews Mr. Baring-Gould's specific charges, including that branding the Anglican Bishops

In the Dairy

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NE NO DE NO DE NO DE NO DE DE DE DE

as incompetent to be guides and rulers, and that they have been found "in league, fighting against God." Where then must the seekers for truth and guidance turn? Dr.

Rome ever looms large above the Church of England, a great and sacred height, visible in every direction, from which this fragment long ago detached is moving towards the abyss of scepticism. The mother calls to her children; many have returned more are coming. Shall calls to her children; many have re-turned; more are coming. Shall they be slandered as knaves, idiots, degenerates, because they have turned back to the Church where faith, sacraments, and orders have been kept safe: where Modernism dies as soon as born; and where past and present make one Catholic

NOW NO HEAVEN

A little while ago the world beheld a movement in some sections of Protestantism on hell, and its flames were extinguished forthwith.

were extinguished forthwith.

Now the same silly youngster is advancing on the ramparts of heaven and, like the walls of Jericho, in fancy, they crumble before his gumslings. There is not much left of logic to destroy here, nor of the departments of eternity to demolish, as Protestantism is of all things, a good height. good bailiff.

Now that this compound of mad-

ness and malice has dared to pull down the home of the Almighty, the next thing to do is not to leave the omnipotent in the cold, but to deny the existence of God Himself and thus reach the reasonable sequence of false doctrine — infidelity. Says the dean of St. Paul's, in a recent deliverance, at which all hell must

have cut fantastic capers:
"The average man thinks for himself and wants to know what evidence there is for the existence of such a place as heaven, and he knows enough astronomy to feel the absurdity of placing it either inside or outside the solar system. So

many of the clergy are perplexed themselves, and say as little about heaven as they decently can."

This from Episcopalianism that has delighted to call itself, because of its proud conservatism, "the of its proud conservatism, "the cousin of Catholicity."

This is the South Sea wail of a

dying system. It has been truly said of old that he whom the gods would

destroy, they first make mad.

Why, may we ask, is the dean enjoying his ecclesiastical dignity and ts emoluments, since hell is ancient nistory and heaven is not? guidance to shun the one and climb o the other has the dean to give, since there is not one and there never was the other? As earth, by the process of elimination, is the whole thing, why fret about things that are not and why should there be established rule and guidance to direct the way to nothings? The devout dean's telescope has swept the heavens and has not discovered the eternal Eden, and there's an end of the whole thing. The brethren, too, according to the dean of St. Paul's, say as little about heaven as they decently can. For shame that they should act the hypocrite and say anything, since the diplomatic pronouncement would be an arrant falsehood. Or has Episcopalianism

learned how to decently lie?

Appreciating the fact that it is hard for the dean to believe in heaven, as his church is now a hell of discord in its contradictory "fundamentals," we

geography of the skies is due, good dean, to the fact that you never saw your own soul. Why should your soul be immortal if its destiny is not imperishable—if there be no heaven to enjoy everlastingly? Why should the grave dean marvel that he cannot locate heaven at the end of his long glass, when he at times cannot see even all the heavens possess stars; at night the sun has bade farewell to the skies, where an hour ago it reigned in brilliancy. There are many things one cannot find in the skies. Human common sense the skies. Human common sense does not twinkle there and, good dean, your brains are not as Ovid held of Casar, metamorphosed in a star. As flowers do not bloom there, nor cataracts tumble, nor lakes shine you should be prepared to believe that the eternal Eden has not its streets gleaming to your eye, and the Vision Beatific all glorious to your penetrating mind. To be, O dean, ignorant of the truth of Christ is to be guilty of any humbug that arrogance, the offspring of ignorance,

may perpetrate.

Protestantism is the essence of irreverence. It dares to intrude any place. There is no "holy ground" for its trespassing feet. It wants to see here the glory of God, the chief joy of the blessed. It denies heaven because its impious hand cannot rend the veil that hides it from the face of living men. Its grossness enters into its judgment that would span the acres that heaven occupies. It wants to be St. Peter, while denying the power of his keys. It wants to measure and weigh and survey the souls that shine in the summer

THE STOMACH

Completely Removed When She Took "Fruit-a-tives"

NEWBURY, ONT., April 4th. 1913.

"Some years ago, I was sick in bed, and thought I was going to die. I had a growth in my stomach, which the doctors said was a Tumor and they said that the only thing to do was to go to the hospital and have the tumor cut out. I dreaded an operation although both doctors said it was the only cure. I said I would die before being operated on. At this time, my mother in Alvinston sent me some "Fruit-a-tives" and induced me to try them as she had heard of another woman who had been cured of a similar growth in the stomach by taking "Fruit-a-tives".

To please my mother, I began to take "Fruit-a-tives" with the happy result that they cured me. I have not been to see a doctor since and my health is first class.

I recommend "Fruit-a-tives" every

first class.

I recommend "Fruit-a-tives" every time I get a chance and I will be glad to have you publish this letter as some other woman may now be a sufferer from the same trouble and "Fruit-a-tives" will cure her" Mrs. A. McDONALD.

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that like a briar grew from the earth and trusts itself thereto, a telescope to see spirits. If it does not succeed why it concludes, not that the glass is impossible, but that there are no spirits to be seen and no place where

they enjoy immortality.

Heaven is the home of (+od and compass the infinite than you can understand the location of God's eternal home. When the earth shall wither and dead suns shall crash in the end of the universe, then there will be no stars for the curious dean to examine and heaven will be, in very truth, "outside the solar system,"

for it will be no more.

We would advise a microscope instead of a telescope for the dean, as one is far more useful in the examination of a man's conscience than the other. If the wiseacre of St. Paul would use the one and eschew the other, he would not be undoing the goal of saintly endeavor in destroying the purpose of living well here, and he would find as curious questions of vital moment to solve, s ever his fantastic fancy and its telescope would see in the skies of

There is an old adage : "Children and fools should not play with edged tools." We would recommend the dean to return to the scriptures that "holy England" has so long been charmed with, and there he will make the wonderful discovery of the description of heaven, the portrayal of the Architect, and the conditions to be observed for entrance everlasting to a "building not made with hands" and hence not a subject for telescopic investigation. — Buffalo Union and Times.

BRAVE CATHOLICS NEEDED

This is the time when there should be brave men in the ranks of the Catholic laity—not only among the members of the Knights of Columbus, but in every Catholic organizationnot only brave men, but brave women. The Catholic Church is conducting her incessant warfare against Socialism and a hundred kin-

age. They were needed two thou-sand years ago; they were needed one hundred years ago; they were needed fifty years ago; they are needed to-day. The reason of this need lies in the necessity for a solution of problems which threaten society. These problems change with the ages. Sometimes they are thrust upon a country from without; sometimes they grow from within, taking substance and form from the uncon trolled passions of men. Their sources therefore are many, but the origin of their solution is one-brave

"Brave men are men who have the courage of their convictions; men who hold fast to principles in the face of the enemy, in the teeth of adversity; men who will not sacrifice right for power or wealth or fame or popularity or any other trumpery. Such is the brave man. But he is more than this. He is a good man. No man is brave, no man is strong who is not pure, honest, God-fearing. If he lacks virtue he has been conquered by a creature weaker by nature than himself, viler by nature than himself. He has entered the lists and been put to rout. He is not brave, he is not strong. He has endured a coward's fate. Lust has conquered him; lucre has conquered him; irreligion has conquered him, mean things all, and weak. Any vagabond can be impure, grasping, irreligious. Only a real man can be pure, generous, re ligious. All these demand a battle

Victory belongs to the brave alone.

"Brave men, therefore, must be strong and virtuous. There are not enough of these to day. There are rich men in abundance, far too many of the Creator.

A great believer in science, when real science smashes its professions, it now needs to sustain its faith,

perverse habits of thought to be corrected; false standards of action to be eliminated; souls to be saved. Who will do it? Where shall we look for brave men? Are they in our ranks? If so, why are their tongues silent? Why are their pens idle? Why do they sit idly by without protest, while the fabric of our protest, is smitten hard on every society is smitten hard on every side? Why do they watch listlessly godless sociologists busy patching the superstructure of the state, while its very foundation is shaken by social evils? Do they think that the house of shaky foundations is safe because its windows are clean? Why do they smoke their cigars and sip their wine seven nights a week while their brothers in the faith, the children of the poor, are falling into the traps the poor, are falling into the traps of wolves? If there are brave men in our ranks why does the Ozanam society call upon them in vain for help? Why is the Church the object of insidious, organized injustice? Brave men, where are you? Do you

Brave Catholic men and are needed everywhere for present emergencies. They can only be secured by prayer and the grace of God.—Intermountain Catholic.

WHO CAN FORGIVE SIN?

But the priest absolves, and he is a man; how dare he? Because he is himself sinless, or pretends to be? No, but because God has given him authority to do what only could be done by God's delegation. Jesus Christ said that He gave the power and delegated the authority; do those who deny the power not believe that He is God? Or do they deny the authenticity of the words? There are no plainer in Scripture; Christ did not in any Scripture more plainly declare His own Godhead than He declared His delegation of the nower of binding and loosing. To believe Him and His words in their plain sense is not to despise Scripture; to admit that He could Himself forgive sins is to admit that He was God, to refuse Him the power is to refuse to confess Him God; and if He be God and Almighty He can delegate any function He chooses. He said that He did delegate His own authority of binding and loosing. He nust have meant something; is it

arrogance, is it implety, to believe that He meant what He said, and that He could do what He said?— John Ayscough.

The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.—Mar-



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CHATS WITH YOUNG MEN

THE POSITIVE PLAN

THE POSITIVE PLAN

When we had our first municipal exhibit, said an expert in such things in an Eastern city, "we went on the principle of showing all the things that were wrong with the community—the things that ought not to be, and the ways that ought not to be followed. We had an exhibit of ruins and storm clouds. Well, it was sensational—the crowd came fast enough. But they didn't stay, and they took nothing away with them but a discouraged feeling. So we tried the positive plan, in with them but a discouraged feeling. So we tried the positive plan, in place of the negative. We showed beautiful architectural drawings of the right kind of public buildings, and fine models of sanitary tenement houses. In place of heavy clouds, we put in rainbows. We aimed to present what could be done, and how to do it well and quickly—and then. sent what could be done, and now to do it well and quickly—and then, and not until then, we held our crowds, sent them away thinking along our lines of thought, and got results. Negatives and 'knocking' don't pay. The true, the good and the beautiful win out every time in a municipal exhibit."

They win out everywhere else, too.
The Christian who would win others
to Christ must show them the things
which are lovely and of good report.
He, of all men, can least afford to be negative, censorious or unloving. Yet, are there not many who read this who need a hint from the municipal expert ?

NEW KIND OF DATE

Perhaps the last thing in the world over which the vagaries of fashion might be expected to exercise any influence is in regard to such an everyday practice as the style of dating letters. Yet even here fads and fancies have their way. A new fancy is said to be the elimination of the date of the month altogether, simply giving the day of the year For instance, June 1 would be represented by "152-1914," while New Year's Eve "365-1914" would be

WHAT HE ASPIRES TO

The desire shapes the deed. The hope of a young man lies not in what he now is, but in what he wants to be. The ideal pioneers the real. Every man's real is just a little less than his ideal. The manly feeling goes before manly achievements. A right ideal supplemented by oppor-tunity and effort can achieve any re-sult. The prophecy of the future of the young man is not in what he is doing, but in what he is think. ing and what he aspires to.

THE WAY TO SUCCESS

Development of one's own powers pays better than over reaching others. As one terse thinker has put it, "Success consists more in getting the best out of oneself than in getting the best of another person."
There are many points where each
man, too, needs to get the better of
himself—his worse self.

ENEMIES

The person who delights in making enemies is no more praiseworthy than he who would sacrifice his conns, rather than make an enemy Wisdom's course lies somewhere be-tween these two.—Catholic Colum-

SHOW YOUR BEST SIDE AT HOME

The young man who is a delightful companion when out among his friends is not always quite as desirable when seen in the intimacy of the home circle. It is there that our general may form an entirely differ-ent estimate of the character of a young man, for his family, through loyalty, is apt to shield him from criticism by hiding his defects. But home is such an easy place to let oneself "go." No one would dare to bring a grouch into society, for no one would tolerate it there. The grouchy young man would soon see himself ostracized and deserted by his companions. What a gloom is cast over many a home circle by just he enters all sunshine seems to de-

part from the room.

His sisters would never think of asking him a favor. We must have the love of God in our heart or we cannot love those around us. And so we find that the grouchy boy, the grouchy young man is seldom religi-ous. He shirks his duty whenever he can, and just does so much and nothing more. He is stingy to his neighbor, and so we find him stingy to his God.—Holy Name Jour-

FOLLOWING CHRIST

Would you follow Christ? Then follow Him in self denial, in humanity, in patience, and in readiness for every good work. Follow Him with a daily cross upon your back, and look to His cross to make your burden light. Follow Him as your Guide and Guard, and learn to see with His eyes and to trust in His arm Follow Him as the Friend of sinners, Who healed the broken in heart and giveth rest to the weary souls and casteth out none that come unto Him. Follow Him with faith, resting your whole acceptance with God and your title to heaven on His meritorious Blood and righteousness. Lastly, follow Him with much prayer. For, though He is full of compassion, He loves much to be entreated; and when He is determined to give a blessing, you must yet wrestle with Him for it. Thus follow Jesus, and He will lead you to glory.

knew by her deep breating throat.

knew by her deep breating throat. unto Him. Follow Him

REMEMBER That difficulties are the things that

show what men are.

That the greatest remedy for anger is delay.

That in words are seen the state of mind and character and disposition

of the speaker.

That man's chiefest treasure is

paring tongue.

That for one word a man is often deemed wise, and for one word a man is often deemed foolish. We ought to be careful, indeed, what we

That he who would be happy must be from the first a partaker of the That truth is always the strongest

OUR BOYS AND GIRLS

HIS SECOND CHANCE

It was commencement day at Dcilege. The people were pouring finding the choice seats already taken, I passed onward, looking to the right and to the left for a vacancy, and on the very front row I found

Here a little girl moved along to Here a little girl moved along to make room for me, looking into my face with large, gray eyes, whose brightness was softened by very long lashes. Her face was open and fresh as a newly-blown rose. Again and as a newly-blown rose. Again and again I found my eyes turning to the rose like face, and each time the gray eyes moved, half-smiling, to meet mine. And when, with a bright smile, she returned my dropped handkerchief, we seemed fairly in-

There is a going to be a great crowd," she said to me.
"Yes," I replied; "people always like to see how schoolboys are made

Her face beamed with pleasure

and pride as she said:
"My brother is going to graduate;
he is going to speak; I have brought
these flowers to throw to him."

They were not greenhouse favorites; but just old-fashioned, domestic flowers, such as we associate with the dear grandmothers; "but," I thought, "they will seem sweet and beautiful to him for his little sister's sake."
"That is my brother," she went on,

pointing with her fan.
"The one with the light hair?" I

Oh, no," she said, smiling and shaking her head in innocent re-proof; "not that homely one with proof;" not that homely one with red hair; that handsome one with brown, wavy hair. His eyes look brown, too, but they are not—they are dark blue. There he has his hand up to his head now. You see him, do you not ?"

In an eager way she looked from me to him, as if some important fate depended upon my identifying her orother.
"I see him," I said, " he is a very

good looking brother."
"Yes, he is beautiful," she said, with artless delight, "and he is good, and he studies so hard. He has care of me ever since mamma

died. Here is his name on the pro-gram. He is not the valedictorian, but he has an honor for all that."

I saw in the little creature's familiarity with these technical college terms that she had closely identified herself with her brother's studies,

his hopes and his successes.

"He thought at first," she continu ued, "that he would write on "The Romance of Monastic Life."

What a strange sound these long words had, whispered from her child-ish lips her interest in her brother's work had stamped them on the child's

"But then," she went on, " he decided that he would rather write on 'Historical Parallels," and he has a real good oration, and he says it real good oration, and he says it beautifully. He has said it to me a great many times. I almost know it by heart. O it begins so pretty and so grand. This is the way it be-gins," she added, encouraged by the interest she must have seen in my face: 'Amid the combinations of actors and forces which make up the great kaleidoscope of history, we often find a turn of Destiny's hand."

looking down into her proud face. selfish it did seem to have those sonorous words rolling out of the

miling mouth. The band, striking up, put an end to the quotation and to the confiden-

As the exercises progressed, and approached nearer and nearer the effort on which all her interests were concentrated, my little friend became excited and restless. Her eyes grew larger and brighter; two deep red

spots glowed on her cheeks.
"Now it is his turn," she sa'd, turning to me a face in which pride and delight and anxiety seemed equally mingled. But when the overture was played through, and his name was called, the child seemed, in her eagerness, to forget me and all the earth beside him. She rose to her feet and leaned forward for a better view of her beloved as he mounted to the speaker's stand. I knew by her deep breathing that her heart was throbbing in her throat.



into his face, then a helpless look and then he stood staring vacantly, like a somnambulist, at the waiting audience. The moments of painful suspense went by, and still he stood as if struck dumb. I saw how it was; he had been seized with stage fright.

Alas, little sister! She turned her has, into sates. She without he has forgotten it," she said. Then a swift change came into her face; a strong, determined look; and on the funeral-like silence of the room broke the sweet childish voice:

"'Amid the combinations of actors

"'Amid the combinations of actors and forces that make up the great kaleidoscope of history, we often find that a turn of Destiny's hand'"—

Everybody about us turned and looked. The breathless silence; the face: the long, unchildlike words, produced a weird effect.

But the help had come too late; the unhappy brother was already staggering in humiliation from the stage. The hand quickly struck up.

stage. The band quickly struck up, and waves of lively music were rolled

out to cover the defeat.

I gave the sister a glance in which
I meant to show the intense sympathy which I felt, but she did not see. Her eyes, swimming with tears, were on her brother's face. I put my arms around her. She was too absorbed to feel the caress, and before I could appreciate her purpose, was on her way to the shame stricken young man, sitting with a

when he saw her by his side, the set faced relaxed, and a quick mist came into his eyes. The young men got closer together to make room for her. She sat down beside him, laid her flowers on his knee, and slipped her hand in his.

I could not keep my eyes from her sweet, pitying face. I saw her whis-per to him, he bending to catch her words. Later I found out that she was asking him if he knew his " piece now, and that he answered yes.

When the young man next on the list had spoken, and while the band was playing, the child, to the brother's great surprise, made her way up the stage steps, and pressed through the throng of professors and trustees, and distinguished visitors, up to the colege president.

If you please, sir," she said, "will you and the trustees let my brother try again? He knows his 'piece'

For a moment the president stared at her through his gold-bowed specta-cles, and then, appreciating the child's petition, he smiled on her and went down and spoke to the young man who had failed. So it happened that when the band

had again ceased playing it was briefly announced that Mo.—would now deliver his oration, "Historic Parallels.'

and forces which "-This she whispered to him as he rose to answer the

A ripple of heightened and expectant interest passed over the audience, and then all sat stone-still, as though fearless to breathe, lest the speaker might take fright. No danger. The hero in the youth was aroused. He went at his "piece" with a set purpose to conquer, to redeem himself, and to bring back the smile into the child's tear-stained face. I watched the face during the speaking. The wide eyes, the parted lips, the whole rapt being said that the breathless audience was forgotten, that her spirit was moving with him.

And when the address was ended, with the ardent abandon of one who atones enthusiasm in the realization that he is fighting down a wrong judgment and conquering a sympathy, the effect was really thrilling. That dignified audience broke into rapturous applause; bouquets intended for the valedictorian, rained like a tempest. And the child who had helped



to save the day—that one, beaming, little face, in its pride and gladness, is something to be forever remembered.—From the English Messenger.

THE BELLS OF RONCEVAUX

You can hear them as you go, Whilst the mules creep higher, higher,
Where the torrents overflow

And each summit lifts a spire— Through the vales you hear them soaring.
In a silvery chant adoring—
Hark, the bells of Roncevaux

Lone the proud old abbey stands, Dreaming over lost Navarre; Stony lie the folded hands, Stony gaze, by lamp and star, They who lit the world of story

With the souls first glint of glory-'Neath the bells of Roncevaux. Knightly comrades, row on row In their mountain shrine, forgotter By their feudal towns below,-There they lie—fame's first begotten Helms collapsed and hauberk rust, Dust where all the stars are dust—

Round the bells of Roncevaux. Through our hearts their vision Out of ancient midnights telling

How they woke the Christmas peal, How their Easter chimes went swell

ing
Through the springtime morns of old
Ere the world was deaf and cold
To the bells of Roncevaux.
—The Bellman.

"BLUFF" VS. THE REAL THING

Years ago in school there used to the a few young chaps who, when they didn't know, always made a bluff at knowing and sometimes got away with it. The same thing may be noted in the workaday world. The fellow with a good front, a good bluff and a smattering of informa-tion, may be able to get away with it for awhile, but in the long run bluff for awhile, but in the long run bluff will not stand up when put to the test by real merit. The "appearance" of knowledge or learning is very deceptive to the inexperienced; the ineffable glory of a Van Dyke beard has been known to impress the unwary; a rasping fiddler with long hair has been known to have his nicture taken with a violin in his his picture taken with a violin in his hands in an effort to deceive himself and the world. The old saw that Clothes make the man " has a million followers who have an appearance of being something they are

not. But when put through the wash they all fade as ingloriously as These remarks are brought out by ands of young men and women are graduated from "institutions of learning" and after getting a lot of "institutions of high sounding advice in baccalaureate sermons, will turn their atten-tion to the world to find a place where they can use their talents to their own profit and the world's advancement. These young people are likely to be deceived by the appear-ance of things as they find them and are also likely to attempt to deceive in turn by pretensions of their own Perhaps everybody has to go through a period of self-deception before he awakens to the realities; perhaps everybody has to be deceived a time

or two in order to discriminate be-tween the bluff and the real thing. There are lots of shoddy imitations that look well but which will not wear well, and not all of these shoddy things are manufactured articles some men and women have all the characteristics of the shoddy goods. The real thing has honest merit to back it up; the shoddy only looks It is unfortunate that the base imitations of the real thing are vastly more common to day than they ever were before. Look about the city; were perore. Look about the city; notice the brick houses that were built in the '70s, '80s, or '90s; their walls stand straight without a crack in them. On the other hand, look in them. On the other hand, look for houses that have cracked walls, stone window sills that are falling out of place, bulging walls or crooked chimneys, and the style of architecture unmistakably shows that they were built within the last ten years. Of course, not all the houses that have been built during the last decade are such as here described, but nearly all the houses that show defects in all the houses that show defects in construction are comparatively new.
The older houses were built to last a
lifetime, with solid foundations and
heavy timbers, honest and workmanlike throughout. The latter houses were built to look well; their ap-

vate the substantial qualities or may cover up their deficiencies by the veneer or bluff. If they are satisfied to "get by" they will eventually come across somebody who will call their bluff: if they want to win on merit they will cultivate that sincerity which in the end will make them masters of themselves and of their own large. Later meantain Catholic.

EXISTENCE OF GOD ATHEISTS SAY THERE IS NO GOD

> In the form of a dialogue between an atheist the Sunday Visitor has the following interesting and simple arguments as to the existence of a Supreme Being. The controversy opens with the prevalent opinion of the age, namely, Smith says: "There is no God." To this denial the fol-

ives.-Intermountain Catholic

rasping fiddler.

The same distinction runs all through life. In every line of activity there is insincerity and bluff, imitations of something worth while. There is an impression that all that is required to "make good" in this world is an appearance of something that you are not. It may get you by for a little while, but there is more than the appearance in the men and

than the appearance in the men and women who attain success through

their own efforts. The young men and women who are starting out in

the world have opportunity to cultivate the substantial qualities or may

lowing appropriate answer is given Smith says it. So does the Fool in the Bible, who speaks from his heart and not from his mind. Like his, Smith's wish is father to the thought. Smith dreads to contemplate the consequence to himself, if there be a God.

No one ever proved that there is no God, and the burden of proof is on the atheist, since he takes exception to something believed by nearly all men at all times, and universal belief is set down as a powerful criterion of truth. You have heard the axiom that all people cannot be fooled all the time. The believer is to the real atheist as one million is to one. When the earth quakes, or

storm rages there is no atheist. Account for the existence of things without a God. It is easier to believe that the universe had a Maker than to believe that it made itself. The universe itself cannot be God, because though immensely extended, it has limits; and God must be infinite. Everywhere in the universe we note succession, but succession implies a beginning, and God had no beginning ; He must be eternal.

Do you know a single thing on earth to-day which is not an effect of some cause? Well, the first material thing, even if it was only an atom, must have had a cause outside it-Nothing can come from nothing (no thing).
You have read that things reached

their present condition by Evolution: but there must have been some original thing with which Evolution started; where did it come from? Evolution would postulate a God.

To the above Smith's followers reply: "I have called Smith's attention to the almost universal belief in God at all times, and he an-

sufficient weight, since the most earned men, the scientists, refuse to believe in a God." The atheist is again mistaken

Here is the reply: Smith is badly mistaken. A German writer, named Demert, published a volume a few years ago, in which he shows that of three hunlast three centuries, two hundred the fact that the month of June—the and forty-three were firm believmonth of brides and roses—thouers in a God, and two-thirds of sands of young men and women are the remaining fifty-seven did not commit themselves sufficiently for him to decide whether they accepted

a personal God or not. Some learned (?) men prefer to call themselves agnostics, rather than atheists; that is, they prefer to profess ignorance concerning this funda-mental truth, rather than to reject it absolutely (and by the way, they wish to remain ignorant concerning it. to remain ignorant concerning it.)
The scientists, whom Smith classes as atheists, plainly state that science does not make atheists; for instance:
Huxley writes: "If belief in God is essential to morality, physical science offers no obstacle thereto." Darwin avers: "I have never been an athest in the sense of denying the existence of God." Spencer: "The existence of this inscrutable Power is the most certain of all truths." Jevous: "Atheism and materialism are no necessary results of the scientific method."

The question of God's existence is not a problem for science to solve at all. The scientist studies the material universe as he finds it; the study of the origin of things does not belong to the province of science, but to metaphysics. Tell Smith that if to metaphysics. Ten Similar that it is the did a little praying he would probably be led by scientific pursuits, as Henri Becquorel declares he was, 'to God and to faith."

To attack another's fault is doing the devil's work; to attack our own is doing God's work.

Alcohol pollutes touches, it enervates where it does not enslave. It destroys slowly that which it does not degrade quickly.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes and longings, under any pretext.—St. Francis de Sales.



Montreal Cotton Co. Operatives' Houses at Valleyfield, P. Q. Roofed with ASBESTOSLATE

Where Building Costs Get First Consideration Keen Business Men Choose

Asbestoslate Roofs

You may be sure the Montreal Cotton Co. did not choose Asbes-

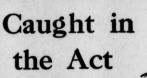
proof that it pays in the long run.

Though Asbestoslate costs a little more at first than wooden shingles, metal or prepared roofings, it really costs far less per year of service. While the latter steadily deteriorate and demand frequent repairs and all too quick renewal, ASBESTOSLATE simply gets tougher and more impervious with years of exposure as the cement in it hardens. Without paint or attention, an ASBESTOSLATE roof will last as long as the building stands. Besides, it is hand-

some and absolutely fireproof.

Write for a sample of ASBESTOSLATE, and Booklet N, giving full particulars and prices.

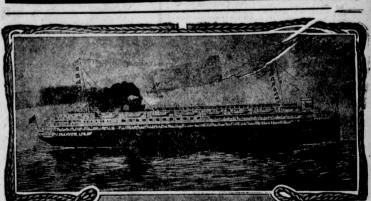
Asbestos Manufacturing Co. Limited Address E.T. Bank Bldg. 263 St. James St., Montreal Factory at Lachine, P. Q. (near Montreal)



Yes! Caught with the goods—a box of Kellogg's Corn Flakes. But it would be a shame to scold them when they like it so well, and it's so good for them.



Get the original. 10c a package



Northern Navigation Co.

GRAND TRUNK ROUTE

GREATEST STEAMERS of the Great Lakes Luxury and distinction in equipment and service are offered in the highest degree by the Steamships of the Northern Naviga-tion Co., the Largest, Finest, Fastest on the Inland Seas.

The Water Way to the West

SAILINGS from SARNIA every Monday, Wednesday and Saturday for Sault Ste. Marie, Port Arthur, Fort William and Duluth, via St. Clair River, Beautiful Lake Huron, SOO LOCKS and Lake Superior. DIRECT TRAIN SERVICE between Toronto and Sarnia Wharf and Fort William and Winnipeg.

Hamonic **Every Monday** Every Wednesday Sault Ste. Marie, Mackinac Island, and Ports on Georgian Bay. Service from Collingwood and Owen Sound every Monday, Wednesday and Saturday.

20,000 ISLANDS. Sailings between Penetang and Daily except Sunday.

REASON'S

There are many reasons why you should have an O-Cedar Polish Mop in your home. You will find new reasons every time you use it. The

- -Collects the dust from everywhere
- iminates getting down on your knees.
- -Eliminates climbing on chairs and ladders
- -Cleans while it polishes.
- --Is unconditionally guaranteed.
 --Is easily washed and renewed.
 -- Can be had from your dealer, who will be glad to show it to you.

Channell Chemical Co., Ltd. 869 Serauren Ave. Toronto, Canada

MARRIAGE

BOULTON ZINK .- On Tuesday morning, June 30, 1914, at St. Joseph's Church, Chatham, Ont., Mr. Mathias D. Boulton, son of Mr. and Mrs. John Boulton of Wallaceburg, to Miss Clara Theresa Zink, daughter of Mrs. Josephine Zink of Harwich.

BELL.—Accidently drowned Blythe, Ont., July 6th, 1914, Sylvester D. Bell, aged twenty one years and six months. Interment in Catholic Cemetery, Hullett. Mayhis soul rest in peace !

BUSINESS AND SHORTHAND

Subjects taught by expert instructors at the Westervel School

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Students assisted to positions. College in session from Sept. 1st. Catalogue free. Enter any time.

J. W. Westervelt J. W. Westervelt, Jr. Chartered Accountant
19 Vice-Principal

PILGRIMAGES TO MARTYRS' HILI NEAR WAUBAUSHENE, ONT

PROGRAMME FOR THIS SUMMER

I. Opening of the pilgrimage season.—The shrine
on Martyrs' Hill will be re-opened on June 30th.
2. During the month of July and August, there
will be Mass and sermon every day, at 8:30 on week
days, and at 10 o'clock on Sundays. Prayer, rosary
and Benediction of the Blessed Sacrament every
evening at 7:30 during the week, and at 3 o'clock on
Sundays. Confessions will be heard at any time, and
Holy Communion distributed to late comers at any
time before noon.

Sundays.

Holy Communion distributed to late communion time before noon.

Bearding and lodging of pilgrims.—Near the shrine there is a large dining room, managed by experienced persons, and three large buildings containing one bedroom, and various halls for the use of pilgrims. The rates are 25cs, per meal and 25 c, per bed. For those who stay one week or more, a soit.

ic. per bed. For those who stay one week or more, foer week.

4. How to reach Martyrs' Hill by train. In spite positive assurances to the contrary from the oronto head offices, the name of Martyrs' Hill station not shown in the June time-tables of the C. P. R. ee table No. 61.) It ought to have been inserted stween the stations of Fesserton and Tay. Hence, its year again, no ticket can be bought to Martyr's ill directly. Pligrims will have to take their tickets or Fesserton and pay on the train their fares for the vor miles between Fesserton and Martyrs' Hill. ocal trains stop at Martyrs' Hill on demand to the moductors.

Local trains stop at Martyrs Hill on demand to the conductors.

Martyrs' Hill is on the C. P. R. line now marked Toronto, Lindsay, Orillia and Port McNicoll, Hence Pilgrims from Toronto, Hamilton, London, etc. will denceforth have to come to Martyrs' Hill via Burketon junction, Lindsay and Orillia.

There is only one train a day from Toronto to Martyrs' Hill: it leaves the union station at 5 p. m. and reaches Martyrs' Hill at 10 p.m. The return train leaves Martyrs' Hill at 15:30 a. m. and reaches Toronto at 10:30.

Pligrims coming from points on the Toronto-Sudbury line will have to transfer at Coldwater Junction to the Coldwater Village station (about one mile) and there take the 943 p. m. train for Martyrs' Hill.

shill coming to Martyrs Hill from points on Grand Trunk Railway (on the Canadian North-), will have to take their tickets for Orillia; thereby, will have to take their tickets for Orillia; thereby transfer to the C. P. R. Station (5 minutes) walk) take the 9.10 p.m. train for Martyrs Hill. Highins from Montreal, take the 7.43 a. m. train at the Windsor station; they change train at Burketon Junction (5.27 p. m.) and reach Martyrs' Hill at to o clock.

Pligrims from Ottasva take the 10 a. m. train which connects at Smith's Falls with the above Montreal train.

which connects at Smulis Faiss with a shortest trains.

5. Pilgrimages by special trains.—Pilgrimages by special trains can be easily arranged. Railway companies readily grant low rates of passage for such a construction of the securious, provided a minimum number of one hundred passengers be guaranteed. Information as to how to proceed in the organization of such pilgrimages may be got from station agents.

6. In all cases, that is either for individual or for large pilgrimages, it will be defined in the second and a second construction of the probable number of pilgrims, so that preparations may be made for their reception.

reption.

For further details, letters should be directed to Rev. J. B. Nolin, S J., Waubaushene, Ont., who will cheerfully give all information.

THE WESTERN FAIR ONTARIO'S GREAT EXHIBITION

ONTARIO'S GREAT EXHIBITION

Although hit hard by hire twice within a year the Western Fair of London Ontario, with favorable weather, will be better and grander than ever this year. A very much larger amount hasbeen appropriated for amusements and attractions than ever before. There will be something doing every minute. The Canadian Royal Dragoons will give their famous "Musical Rfde" twice daily. The best programme possible for the patrons of the grandstand has been provided. An entirely new programme of fireworks will be given and changed every night. No person can afford to miss this year's Exhibition, Sept. 11th to 19th. All particulars given on application to the Secretary, A. M. Hunt, London, Ontario.

PILGRIMAGE TO ST. ANNE DE BEAUPRE

The English speaking pilgrimage to St. Anne Beaupre is to take place on July 28th. The train leaves Broad Street Station, Canadian Pacific Railway at 6 a. m. The return fare is \$5.75. Tickets are good for eight days and the holder may stop off at any point along the route. There will be a diner attached to the train. Meals will be served for about 35 cts. People living at points outside Ottawa will be given reduced fares to the city. Their tickets, will be good for any train arriving in Ottawa in time to catch the pilgrims train. To avoid all risks it would be well for those at outside points to come to the city over night. The necessity for an English speaking pilgrimage has been long felt and demonstrated by the excursions to St. Annes for the past few years under the auspices of the A.O. H. consequently His Grace, seeing the need of his English speaking children decided it was to be an annual event and appointed the Very Rev. Canon Sloan of St. Bridgets and the Rev. Father Fitzgerald of Bayswater as the Spiritual Directors. The surplus funds of the pilgrimage will be turned over to St. Patrick's asylum. The asylum supports within its walls one hundred and forty-two children and one hundred and fifty seven aged people. The cost of the upkeep of the splendid institution for the past year was \$21,279.20. By a new arrangement of the Sowernment, which will in future only grant the same prometic.

portion to its upkeep that the municipal council will, a deficit of about \$2,500 to \$2,800 has to be faced. The pligrimage then becomes a great act of charity which will bring its own blessings and favors for the pilgrim will feel that not only the community but the prayers of the aged poor and the orphans will pierce the skies during the pligrimage. Apart from the spiritual advantages there can be no holiday for the tired worker the toffers such an attractive combination—long distance, cheap rates, complete change of air scene and people as well as the health giving azone which the salt breezes of the Atlantic have for the children of inland cities.

WANTED QUALIFIED CATHOLIC TEACHER for S. S. S. No. 10, Carrick, Bruce Co. Duties to commence September 1st, 1914. Apply states salary and qualifications to Jos. H. Schwehr, Sec. Treas., R. R. No. 3, Mildmay, Ont. 1863-3

TEACHER WANTED FOR S. S. S., No. 6, Arthur, Duties to begin Sept. 1, 1914. Please state salary and qualifications to E. J. Brennan, Sec. Treas, Kenilworth, Ont. TEACHERS WANTED HOLDING FIRST OR second class certificates, for Catholic schools,

second class certificates, for Catholic schools, Fort William, Ont. Salary \$600 per year. Duttes to commence September. Apply G. P. Smith, Secre-tary, 114 Simpson St., Fort William, Ont. 1863-tf TEACHER WANTED FOR JOCKVALE

TEACHER WANTED FOR JUCKVALLE Public school holding a permanent second class certificate, convenient to R. R. station, church, and boarding-house also on Rural Mail Delivery Route. State experience and qualification. Salary & 600 per annum. Duties commence Sept. 2nd, 1914. Apply M. J. Kennedy, Sec. Treas, Jockvale, Ont. A NORMAL TRAINED TEACHER WANTED for Bamberg Separate school. Duties to commence Sept. 1st.' State experience and salary ex-

for Bamberg Separate school. Du mence Sept. 1st.' State experience and pected to J. W. Hartleib, Bamberg, Ont. 1865-2 TEACHER WANTED FOR SEPARATE S. S. No. 11, Hoy township. Salary \$4.00 to \$450 per annum according to qualification. Duties to begin Sept. the 1st, 1914. Apply to N. A. Cantin, Sec. Treas., St. Joseph, Huron County, Ont.

TEACHER WANTED FOR SEPARATE school Section No. 1, Merritt, qualified to teach English and French (Primer classes) also teacher for second room. Qualified to teach French and English for Separate school section No. 2, Merritt. Apply stating experience and salary required to Rev. Father Brennan, P. P., Espanola, Ont. 1865-3

WANTED FOR P. S. No. 4, ADMASTON, Ont., a second class teacher, normal trained. Duties to commence on the 1st of Sept. 1914. Apply stating experience in Ontario, also salary wanted, to Matthew Kane, Sec., Dacre, R. R. No. 1.

WANTED FOR THE CATHOLIC SEPARATE school section No. 22, Town of Gloucester, a qualified teacher for the current year beginning Sept. sts, and class preferred. Salary \$4.25 per annum. Apply to R. J. Snaith, R. R. No. I, Ottawa.

AN EXPERIENCED LADY TEACHER wanted for C. S. S. S., No. 4, Biddulph. Duties to commence Sept. ist. State salary. Give experience and testimonials. Address Michael Blake, R.R. No. 3, Lucan, Ont.

WANTED CATHOLIC TEACHERS, FIRST wanted call the commence special services and second class professional certificate for Separate school, No. 4. section Hagarty, Wilno Duties to commence Sept. 1st. Apply stating experience and salary required after giving reference to Albert Lechowicz, Sec. Treas. for Separate school Wilno P. O., Ont.

CATHOLIC TEACHER WANTED FOR Separate school, Section No. 2, Nipissing. Separate school, Section No. 2, Nipissing Salary 840 per months. Duties to begin Septembe 1st, 1914. Apply to Louis Straus, Sec Treat Alsace. Ont. 1865-3

TEACHER WANTED FOR THE KEEWATIN

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

TEACHER WANTED HOLDING FIRST OR second class professional certificate for S. S. No. 9. Township of Lancaster, Glengarry Co. Salary \$500 per annum. Duties to commence Sept. 1st. Apply, to C. McRae, Green Valley, P. O., R. R. No. 2.

CATHOLIC TEACHER WANTED FOR Separate school No. 5, Raleigh, holding first or second class professional certificate. Salary from \$550 to \$600 according to experience. Duties to commence after holidays. Tenders will be received up till the 20th/of July. School well located, address Lawrence Waddick, Sec. R. R. No. 6, Chatham, F. O. Ont. 1864-tf

WANTED FOR THE SEPARATE SCHOOL Union Section No. 3, Greenock and Brant, one male or female leacher as Principal. Male preferred. And one assistant lady teacher, holding second class professional Normal certificates. State experience references if any and salary expected. Duttes to commence Sept. 1st, 1914. Applications will be received up to July 20th, 1914. Addless to M. M. Schurter, Sec. Treas., Chepstoy. Out. 1803 3

WANTED EXPERIENCED TEACHER FOR WANTED EXPERIENCED TEACHER FOR senior room S. No. 5 and 8 Maidstone and Sandwich South, holding professional 2nd class certificate. Duties to commence Sept. 1. Salary §353 to \$575 according to qualifications and experience. School close to church, village, steam and electric R. R. Address John J. Costigan Maid.

TEACHER WANTED FOR C. S. SCHOOL No. 3, Admaston. Holding first or second class professional certificate. Salary \$8,50 or upward according to experience and qualifications. Duties to commence Sept. 1, 194. School convenient to church and railway station. Apply stating salary and experience to Edw. Windle, R. M. D., No. 2, Renfrew, Ont. 1864-3

TEACHER WANTED, CATHOLIC, QUALI-fied, Separate school No. 1, Dock, T. P. Address qualification and salary, to W. Ryan, box 22. Charl-ton, Ont.

MEACHER WANTED FOR C. S. No. 1, Mc Gillivray. Holding first or second class certifi-cate. Apply stating experience and qualifications Salary \$450 per annum. Duties to commence Sept 1st. Apply to Jno. O'Neil, R. R. No. 1, Clandelobye Ont. 1864-2

TEACHER POSSESSING A NORMAL school certificate for one of the intermediat forms of North Bay, Separate school. Apply statin forms of North Bay, Separate school. App salary and experience and with testimon Sec. of North Bay, Separate School Board.

TEACHER WANTED FOR SCHOOL SEC tion No. 1, Arthur Township. A Catholi teacher, female with a second class certificate qualified. Apply to Patrick Costello, Kenilworth, P. C Box 71, Sec., Treas. ANTED, TEACHER FOR SEPARATE school section No. 8, Peel. Holding a second

school section No. 8, Peel. Holding a secon class normal trained professional cercificate. Stat salary and experience. Apply to John Connelly Alma, Ont. 1864-3 TEACHER WANTED, NORMAL TRAINED teacher for Asphodel Separate school, No. 4, Apply to John English, Sec. R. R. No. 3, Norwood Ont. 1864-2

TWO TEACHERS WANTED FOR S. S. N.

TEACHER WANTED FOR KENILWORTH Separate school. Duties to commence Sep. 181 1914. State experience, qualifications and salar expected to Rev. D. F. Kehoe, P. P., Sec. Treas Kenilworth, Ont.

WANTED TEACHER HOLDING SECOND class certificate for principal for Separate school section No 2, Coniston, Ont. Apply stating experience and salary expected to M. Curley, Sec. Treas., Coniston, Ont. 1864-2

Funeral Directors

John Ferguson & Sons 180 King Street

The Leading Undertakers and Embalmers
Open Night and Day
Telephone—House 3/3 Factory—543

E. C. Killingsworth Funeral Director Open Day and Night 491 Richmond St. Phone 8971

THIS INVESTMENT HAS PAID 7% PER ANNUM

half-yearly, since the Securities of this corporation have been placed on the market 10 years ago. Business established 28 years. Investment may be withdrawn in part or whole at any time after one year. Safe as a mortgage. Write at once for full particulars and booklet. NATIONAL SECURITIES CORPORATION LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO



Columbia Graphophones

Take One in Your Canoe Music is never more beautiful than over the water

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Easy Terms Light to Carry
Easy to Move
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Other Columbias to fit every purse and suit every taste, from \$20.00 to \$650.00. Easy terms.



A Full Thousand Columbia Records for 85c. each



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Creators of the Talking Machine Industry. Pioneers and Leaders in the Talking Machine Art. Owners of the fundamental Patents.

Largest Manufacturers of Talking Machines in the world

Manufacturers of the Dictaphone

BRANCHES AND CONNECTIONS THROUGHOUT CANADA

A young man will sometimes hesitate before coming to the Bank with a deposit of one dollar to open an account. Yet a Bank can have no better asset than a large number of small accounts with ambitious and thrifty young men.

OFFICES IN MIDDLESEX COUNTY London (394 Richmond St.)

Melbourne, Komoka, Delaware, Lawrence Station

HOME BANK HAD

SATISFACTORY YEAR

Normal Progress Maintained During the Past

Twelve Months

TUESDAY'S ANNUAL MEETING

Director From West Calls Attention to Subject

of National Importance

The Annual Meeting of the Shareholders of the Home Bank of Canada was held at the Head Office, 8 King Street West, Toronto. Senator James Mason occupied the chair, on Tuesday afternoon, June 30th.

Statement of the Result of the Business of the Bank for

the Year Ending 31st May, 1914

PROFIT AND LOSS ACCOUNT

CAPITAL PROFIT ACCOUNT

LIABILITIES

Cr.

Balance of Profit and Loss Account, 31st May, 1913...

Not profits for the year, after deducting charges of management, accrued interest, making full provision for bad and doubtful debts, and rebate of interest on unmatured bills...

Premium on Capital Stock received during the year.....

Dr. Dividend No. 27, quarterly, at the rate of $7^{\circ}/_{\circ}$ per annum 5 33,890.76 Dividend No. 28, quarterly, at the rate of $7^{\circ}/_{\circ}$ per annum 33,924.43 Dividend No. 29, quarterly, at the rate of $7^{\circ}/_{\circ}$ per annum 33,964.36 Dividend No. 30, quarterly, at the rate of $7^{\circ}/_{\circ}$ per annum 34,131.19

Transferred to Rest Account.

Transferred to Officers' Pension Fund
Written off Bank Premises and Office Furniture.

Balance.....

the Public:
Notes of the Bank in Circulation.

Deposits not bearing interest.

Deposits bearing interest.

\$1,539,781.53

Deposits bearing interest.

7,922,711.16

Balances due other Banks in Canada
Balances due Agents in Great Britain
Balances due Agents in Foreign Countries

the Shareholders:
Capital (Subscribed, \$2,000,000) Paid up. \$1,943,998.55
Rest. 666,666.66
Dividends unclaimed 1,925.26
Dividend No. 30 (quarterly), being at the rate of 7%
per annum, payable June 1st, 1914. 34,131.19
Profit and Loss Account, carried forward 107,266,10

 Gold and Silver Coin
 \$ 106,131.18

 Dominion Government Notes
 1,307,028.50

Deposit with Dominion Government as security for Note Circulation.
Notes of other Banks...
Cheques on other Banks in Canada.
Balances due by other Banks in Canada.
Balances due by Agents in Great Britain.
Canadian Municipal Securities.
Railway and other Bonds not exceeding market value.
Call and Short Loans in Canada on Stocks, Debentures and Bonds...

Other Current Loans and Discounts in Canada (less

Other Assets not included in the foregoing.....

than cost, less amount written off ...

HOME BANK REPORT

day of the annual meeting, and appears in the public press to day.

This statement of the Home Bank concluded the annual report for the

various chartered banks of Canada

for the past twelve months, and the first report for next year will appear in the winter months. From the

annual statement which appears on

another page it will be seen that the

net profits for the year amounted to \$192,442.72, which is 10 per cent. on

the paid-up capital; \$65,000 has been written off the bank premises account, and the Officers' Pension

Fund has a nucleus of \$10,000. The reserve has been brought up to one-

third of the capital. It has been a year of normal progress for the Home Bank. The address of the

President, Senator James Mason, re-

views the financial situation in the

same tenor that has characterized

the remarks of bankers when ad-

dressing their shareholders at annual

A prominent grain grower from Winnipeg, Mr. John Kennedy, who

is a Director of the Home Bank,

raised an important point at the meeting when he called attention to

the loss grain growers sustain in

being under the necessity of ship-

ping their grain out of the country within a few months after harvest

in order to secure ready funds for their needs. This dumping of grain

meetings during the past years.

The annual statement of the Home Bank for the fiscal year ending May 31, 1914, was issued last Tuesday, the

ASSETS

Which has been appropriated as follows:-

To the Public:

Catholic Church Goods

he Cross. Altars of Carrara Marble. Dapratice and Wood, etc.
All orders given prompt attention. Mission Supplies a specialty.

J. J. M. Landy Oatholic Church Goods

POR SALE FLORIST AND MARKET GARDEN business, in good part of Ontario, large green-house, and brick dwelling, city water. For ful particulars apply Box C. Catholic Record, Lon-don Ont.

105 YONGE ST., - TORONTO

expected improvement may come. While our deposits for the past year show a reduction in actual figures—and we are not alone in this-I may say that it is all accounted for by the expected with drawal of some large temporary deposits in Current Account which were in our hands at the 31st of May, 1913, the date of the last Statement presented to you. On the other hand, the number of accounts on our books has largely increased, and the amount of deposits in the any such decline." Savings Bank Department show a satisfactory gain.

INCREASED SAVINGS DEPOSITS In common with most of the other Banks, our note circulation shows a reduction. This may be attributed to various causes, the most important of which was the early marketing of the grain crops in the Northwest. For some years past we have looked to our grain business in the West to did not think that lending money in which was the grain crops and the safe. He did not think that lending money in while a large part of our grantal. tilize a large part of our circula-tion, and for the first time since this connection was formed we encoun-a change in the established methods connection was formed we encoun-tered conditions that may not soon again occur. \$332,913.03

\$140,470.31

192,422.72

\$ 1,930.47

\$334.843.50

10,000,00

\$1,131,315.00

\$10,928,066.45

2,753,987.76

89,600.00 132,498.47

9,240,706.91

\$13,682,054.21

profit went into the hands of foreign

dealers, whereas it might have gone into the pockets of the grain grower

if they could have held their grain and let out gradually. He also sug-gested that if the banks would ad-vance 50 per cent. of the value upon

grain that farmers had securely stored, there would be a saving of

The address of the President con-

tained feeling references to the memory of the late Eugene O'Keefe, a life-

ADDRESS OF THE PRESIDENT

conditions which prevailed during the whole of the fiscal year. The

\$40,000 set aside, as intimated at the last Annual Meeting, to be written

off Bank Premises and Furniture Account, has been applied, together with an additional \$25,000 from this

year's profits. Last year the Share-

augurated with the current year.

all Canada.

\$13,682,054.21

The weather last year was particularly favorable to the harvesting and proportion was handled before the close of navigation than in any previous season of recent years. In adlatter part of 1913, considerable pressure was brought to bear by creditors upon farmers for the early payment of their obligations. This resulted in a larger percentage than formerly of grain going forward, with instructions to sell. As a result, circulation paid to farmers showing a decided falling off immediately after the close of navigation, and the figures for the succeeding months - December to March-record a continued redemption of Bank notes without the usual opportunity for the issue from the marketing of grain through the winter months. The reduction from the high point in November, 1913, to the figures on the 31st March, 1914, amounted to over \$900,000, while in former years the average reduction for the same period was approxi-mately \$200,000. The smaller volume of business transacted in Canada also had its effect on circulation. Merchants and manufacturers did not transact as much business as during the previous year. Railway earnings from the 1st of July, 1913, to May 31st, 1914, showed a decrease of over ten million dollars. The consequent shrinkage in circulation is mainly attributed to these principle causes, but I may say that we are making arrangements which should not in future leave us dependent upon any one source to maintain our circulation at

HOME BANK PROFITS SHOWED FAIR GAIN

The annual statement of the Home Bank of Canada presented at the meeting showed net profits of \$192,-442, or about 10 per cent. upon the the year was \$1,943,998. The profits, together with \$140,470 carried forward from the previous year, and \$1,930 premiums on new stock, were divided as follows: Dividends, \$135, 910: transferred to rest. \$16.666 establishment of pension fund, \$10, 000; written off, \$65,000, leaving \$107,266 to be carried forward. The rest is now \$666,666, or one-third of the capital. The bank's total assets, which now amount to \$4,441,347, are to the extent of one-third in immediately available form. The year's profits of \$192,000 compare with \$167,125 in 1918 and \$140,000 in 1912. many thousands of dollars a year to \$167,125 in 1918 and \$140,000 in 1912. the Canadian grain growers, both in In common with most financial inthe west and east, because the price stitutions the bank shows a slight of Manitoba wheat sets the price for falling off in deposits, which the President in his address explained was due to the withdrawal of some temporary deposits in current account at the close of the previous fiscal long associate of the Home Bank, and year. The number of accounts, how-ever, showed an increase, and there former President, who died in October. was a gain in savings deposits.

THE NEEDS OF THE WEST

The net profits for the year are \$192,442.72, being about 10 per cent. on the average Paid up Capital, which may, I consider, be deemed satisfactory, in view of the unsettled Mr. John Kennedy of Winnipeg, one of the Western Directors of the Home Bank, and also a Director of the Grain-growers' Grain Company, spoke upon the financial conditions in the West, and made a strong apseal, directed not only to the man agement of the Home Bank, but to Canadian banks in general, calling attention to the urgent need for establishing methods whereby farmers in the West might secure an advance of 50 per cent. on their grain, so that holders were good enough to vote a contribution of \$10,000 as a nucleus they would not be under the necessity for a Pension Fund; this has now been appropriated and the Fund inof rushing it into the world's market in vast quantities in order to secure ready funds with which to pay their debts and maintain their farms. He Before commenting on any changes in the Balance Sheet, I may quoted authoritative statistics, proving that 75 per cent. of last year's grain crop in the Northwest was dumped in the market in three into the foreign markets, in such quantities as was shipped in 1918, brought down the price of No. 1
Manitoba wheat 10 cents per bushel.

Mr. Kennedy maintained that this distance Sheet, I may ing that 75 per cent. Of last years grain crop in the Northwest was dumped in the market in three dumped in the market in three interests and dumped in the market in three interests of the deal states as was shipped in 1918, brought down the price of No. 1

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STAINED GLASS

FARM WANTED

WANTED too ACRE FARM WITHIN 2 MILES of Catholic church and school. Reply with fullest information as to price, terms of payment, buildings, condition etc., to Advertiser, 582 Sherbourne St., Toronto.

NEWFOUNDLAND FOXES FOR SALE RANCH BRED BLACK SILVER PUPS. ALSO crass. Best fur-bearers in North America. OneNid. fox peit sold on London market for \$3,000. Offers solicited, J. F. and D. C. Gillis, Fox Ranchers, Cra bbes Station, NewYoundland.

showed the clearest truth of this, I do not do so without having figures to prove that this was the case," said Mr. Kennedy. "You will find that number one northern wheat, about the beginning of last September, was worth about 88 cents in store in Fort William or Port Arthur, but by the middle of October, owing to the tremendous receipts, prices had fallen to about 78 cents, a drop of 19 cents a bushel, while world wheat conditions did not warrant

ADVANCES ON GRAIN

Mr. Kennedy proposed as a remedy for this condition that the Banks advance to farmers in the Northwest loans to the value of 50 per cent. upon the grain stored in their barns. of finance, and the accommodation would save several millions of dollars a year to the country. The adoption of mixed farming he did marketing of the crop, so that a larger not consider would give immediate "The farmers are getting into mixed farming," Mr. Kennedy declared, "just as fast as they can dition, owing to the general financial afford to do so, and just as fast as it conditions which prevailed during the is good for them to do so, therefore of necessity for years to come wheat growing will be the mainstay of the West."

In conclusion, Mr. Kennedy assured the meeting that the "Home Bank" has become a household word in thousands of western homes.

APPOINTMENT OF AUDITOR

The Chairman reported that in accordance with the provisions of Section No. 56 of the Bank Act, notice had been sent to the Shareholders that the Honorable Alexander Mc-Call had given written notice of in-tention to nominate at the Annual General Meeting of the Home Bank Sydney H. Jones of

Toronto as Auditor.

It was then moved by the Hon. Alex McCall, and seconded by Dr. J. That Mr. Sydney H. Jones be and is hereby appointed Auditor of the Bank, to hold office until the next Annual General Meeting at a re-

muneration not to exceed \$2,000. ELECTION OF DIRECTORS The scrutineers declared the following gentlemen duly elected Direc-

tors for the ensuing year : Messrs. Thomas A. Crerar, Thomas Flynn, E. G. Gooderham, John Kennedy, A. Claude Macdonell, K. C., M. P., Col. the Hon. James Mason,

C. B. NcNaught, John Persse. At a subsequent meeting of the new Board, held immediately after the adjournment of the General Meeting, Colonel the Honorable James Mason was re-elected President, and Mr. Thos. Flynn was re-elected Vice-President of the Bank.

GIVING THE FARMER A CHANCE Mr. John Kennedy of Winnipeg, able suggestion, not only to his own institution, but to all the Canadian banks having branches in the West. At the annual meeting of the stock-holders of the Home Bank, held in this city on Tuesday afternoon, Mr. Kennedy stated that 75 per cent of the entire western wheat crop of last year had been dumped on the market in three months. The result was that the price was forced down 8 or 10 cents a bushel and the farmers lost millions of dollars. As

Mr. Kennedy put it:
"You will find that No. 1 northern wheat about the beginning of last September was worth about 88 cents in store in Fort William or Port Arthur, but by the middle of October owing to the tremendous receipts, prices had fallen to about 78 cents. drop of 10 cents a bushel, while world wheat conditions did not war rant any such decline."

The western farmer rushes his wheat to market because he is pressed for money. He does not have money coming in every day or week in the year like the Ontario man engaged n mixed farming, but relies upon his wheat crop for everything. This condition, Mr. Kennedy said, must continue for a long time. He suggests that the banks should advance money to the farmer, say, up to 50 per cent. of the value of his grain in hand. The banks would be quite secure with the lien given by the Bank Act, and the farmer would not have to sell at a sacrifice. There may be some person cynical enough to agree with our old banker friend, Mr. J. B. Forgan of Nova Scotia and Chicago, that "nothing makes a wheat bin leak like a chattel mortgage," but we are satisfied of the