

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, JULY 18, 1914

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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 nursery 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 responsibility 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 non-sectarian 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 scrid 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. They toil for years and wish no greater reward than to see their charges developing into intelligent Catholics. And be it remembered that they, while holding to old and proved methods, are ready

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 wholesome" 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 sciences 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 mind and heart. Simplicity is the key to true independence because it recognizes not the tyranny of having but the glory of being.

JUST AN ABERRATION

We cannot find space for a dissertation 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 dis-infect 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 hand had not lost its cunning, be better than "Soldiers Three." It is all there on the records—love and hatred, recreancy and loyalty, tears and laughter, devotion to ideals and

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 hideous branch:

"I told you," said a spineless Catholic 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 article, Gibbons, Donnelly, 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 particular an Irish Catholic, could fall so low as to identify himself with these apostles of the three P's—Falsehood, 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 robbing one Morris Sender in the headquarters of the I. W. W. They had put a talismen over his head, beaten him severely and divided his money between them. Their attorney, one Sarason, 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 pleaded 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, sentenced Shapiro to twenty years in Sing Sing Prison and Kaplan to from two and one-half to five years.—Philadelphia Catholic Standard and Times.

THE BUSINESS OF SALVATION

Bishop F. S. Spalding, Protestant Episcopal Bishop of the diocese of Utah, is severe in his criticism of the 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 the present day system in vogue amongst the many and diverse Protestant 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 occupying for the most part, with matters which had little 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 commentary on Protestantism as a religion. If the "salvation of the world" is not the primary end and aim of any and every religious organization, it is difficult to find the least justification 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 propagation with the slightest gratuitous alteration or modification of its essential intent and purpose is presumptuous, if not gravely blasphemous. A Church or a sect which is forced to plead guilty to the indictment that it is "occupied, for the most part, with matters which have little connection 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 carrying the evangel of salvation to all men, even to the most distant and most inaccessible 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, which to-day demand a continual and solicitous attention to the material side of religion. It may be that we are all inclined to take a theoretical view of evangelizing which is ideal in conception but im-

practical and impossible in fact. There is a business aspect of religion which cannot be ignored or neglected. Such prosaic things as collections, 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 management.

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 nations" was the divine command, the sacred 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 substitutions 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 best under which, as Bishop Spalding asserts, Protestantism has fallen down. He is inclined to believe that he does not greatly exaggerate when he boldly affirms that the Church (Protestant) is shy on salvation.

No religious body can maintain its Christian identity and Christian lineage which diverges from the originally 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. Faith 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 religious. As a Catholic, you must believe Christ's revealed truth, else whatever you do will never entitle you to the name of Catholic. It is easy to discern which of the two is occupied with the salvation of the world.—The Tablet.

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 behind 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 a wage on which even a dog could not exist. Those were the employers of labor who were converting employes into Syndicalists. Could they blame 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, which would drive utterly out of England's cities all such cruel treatment of wage-earning men and women.—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 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 Church 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 influences of life must have a grand 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 freemason, 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 Israelites, as the recent passover murder in Russia indicates. There is something more than Nathan's nose missing, 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 cannot pollute, nor your hand even soil? Catholic Union and Times.

ARCHBISHOP IRELAND

SPEAKS TO GIRL GRADUATES.— WARNS THEM OF SOCIAL DANGERS

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. "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, because they are influenced by fashion. 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, 'Why shouldn't I be there? What 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 questionable 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 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 heroines the Church needs to-day? 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 public opinion that makes against the sacredness and holiness of the home is fatal to the nation, fatal to humanity. Home is woman, wife, mother and daughter. Woman is queen. Men have their influence, but often times their duty is to wander out across the seas. Outside the home we have nothing, whose duty 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 know. Not so much in a variety of multitudinous abundance of information 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 practice 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 reminds the faithful and zealous soul of the great St. Francis, who was not only similar to our Lord and Redeemer 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 endeavored 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 beaming 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: "Merciful 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 Indulgence 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 members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, 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 Sovereign Pontiff's prayers are recommended, but any form of prayer may be followed.—New World.

CATHOLIC NOTES

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian children were baptized there.

The Cultus-Minister of Germany, recently stated that the number of Catholics belonging to the religious orders had increased from 10,000, 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 Catholic 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 Propaganda, now under the Consistorial Congregation the Church is governed by 1 Cardinal, 2 Archbishops, 13 suffragans, besides 4 Bishops auxiliary; and the 567 churches and 788 priests of 1850 have increased to 1377 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 community, 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 crucifix in the new church there would be greatly improved if it were lined with electric lights, inquired of the Rev. Father J. L. Jolly, 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 elevation to the Cardinalsate, and a committee has been formed for that purpose. It includes the Duke of Norfolk, who is president of the Catholic Union of Great Britain; Lord Denbigh, president of the Catholic Association; 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 equipment will be such as is found 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 and continued firing his rifle with his right. Cregan's action was said by his superior officer to be among the most heroic in naval history.

out, and the Sisters feared that his family would not be there in time. But his wife and relatives arrived, and he was able to converse with them. He spoke to his wife with great joy about his baptism and conversion to the Faith, and when she wept bitterly he placed the crucifix in her hand, and said:

"When I am gone take your comfort from this cross. It has been my solace and consolation." Then pausing a moment, as she thought struck him, he turned to the Sister, and said pleadingly:

"But it does not belong to me, unless this dear Sister will bestow it on a dying man."

Of course, the Sister told him he could have it. Through her tears his wife thanked the Sister, and again placed the crucifix in the hand of her husband. His prayers and resignation were wonderful, especially when the fact was revealed 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 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 crucifix. When he revived in the shock of his comrades, he was impelled 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 said that some one had been praying for him.

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 heard his heart so wonderfully brought to the heart of the loving Heart of the Saviour. His family were wonderfully touched and impressed. One member 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 an astonishing fact to many."

Yet this was done by the Society of the Atonement, not in secret, but openly, and with a monthly 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 an opinion is one thing; to accept the dogma of Papal Infallibility as *de fide* is quite another. The dogma of Infallibility is an Article of the Faith as is 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 two 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 does not 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 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 submission 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 printed 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 Kalender of the Reformed Church of England as by Law established 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

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 contrary to Catholic teaching. But how far 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 apology for Anglican Benedictinism. The following significant sentence occurs in the course of the article:

"These other systems (Dominicans, Franciscans, Jesuits, etc.) are therefore Papal and Catholic monopolies, but 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 ever override 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 in 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 Anglicanism.

"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 before the hour was out they had definitely abandoned Anglicanism as incompatible with their newly-found belief in an Infallible Teacher. With the acceptance of Papal Infallibility the Abbot of Caldey laid aside, without comment of any sort, the exercise of his functions as a presbyter of the Anglican Church; the Sacrament of Holy Communion, 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 referred to were belief in the Immaculate 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 acceptance 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 Anillon, a Protestant clergyman, who was professor of history in the Royal Military Academy of Berlin, in his work "Tableau 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 common 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 inconvenience of the feudal system."

The great Protestant writer, Von Leibnitz, in his treatise, "De Actorum 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 kings, in season and out of season,



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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 common 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, in that great crisis of the world, the Roman Church had not roused the nations to a united and prodigious effort, commensurate with the danger."—St. Paul Bulletin.

WHO'S WHO IN MODERNISM

The name Modernism would appear says Father Bampton, S. J., in his "Modernism" (Harder) 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 culminated in Darwinism. The word Modernism as we use it to day, 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 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 Catholic professor at the University of Lille, by name Maurice Blondel, who was known to be a great student of Kant and an admirer of his ideas. This professor first came to be known as the author of a work called "Action" 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 infidel 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 attacked 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 Catholic 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 the age.

Loisy maintained that he was defending the Church (against Harnack, the Lutherans) and he advocated the necessity of the adaptation of the gospel to the changing needs of humanity. So radical were the views advanced 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" 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 rapidly began to attack the Church itself. From France these views spread into Germany and Italy.

In Germany the men who took up the new doctrines were Scholl and Schnitzer, while in Italy the priest-agitator Murri and Senator Fogazzaro came prominently in view. In England also the appearance of Father Tyrrell was noted, and in 1900 a joint pastoral of the English Bishops warned English Catholics against the new ideas and their promulgators. It was, however, France which mostly sent forth the apostles of the new notions and in view of the political condition of France between 1895 and 1910 and the anti-Christian principles which were at the Modernists with the destructive ideas in the political sphere is one which begs attention. Thus Paul Sabatier lectured in 1908 to English audiences on the subject of Modernism, and became known in France 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. Then again, there is the critic Solomon Reinach, also a Jew. All these men have been active in France and elsewhere, and in 1909 it was said (by a Modernist) that there were

fifteen thousand converts to the new ideas among the Catholic clergy of France. The ex-Abbe Loisy, however, said there were probably not fifteen hundred 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 Pascendi (1907) in which he finally condemned 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 measures. There can be no doubt about it, Modernism strikes at the very root of Christianity itself. Its pivotal doctrine reposes on what is known as the theory of "vital immanence," or inherency, and postulates practically that when man arrives at consciousness of self, God reveals Himself to him. There is therefore, no need for Revelation from an outside Church, or from any other source. So then there is no need of anybody claiming to hold the deposit of Revelation. In other words, the claim of the Catholic Church to hold the deposit of Revelation (whether Old or New) is nugatory and futile, since this Revelation man can attain to himself. Here, indeed, is the root-principle of Private Judgment carried far beyond what Luther taught. And although the Modernist with strange perversity holds, while denying the sources of Christian Revelation, that he is still a Christian, we cannot see that his idea of Christ in any way differs from the Christ of the Arians who denied His divinity.—N. Y. Freeman's Journal.

It is better to be a good failure than a bad success.

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NAMES THAT ARE ON EVERY LIP

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 use.

This may be the age of electricity but few know more about the mysterious thing itself than was known a thousand years ago. Indeed many regard Edison as the scientist who, if not the discoverer of electricity, is the 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 a 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 rapid 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 born in Bologna in 1737 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 weighed in pounds, ounces, etc. But there are units of measurement for this mysterious thing. Everyone has heard of voltage or of a current of so many volts. Volt is the unit of electro-motive force. It owes its name to Volta, a great physicist, a Catholic born in 1745. The unit of current is called an ampere. Ampere was a French Catholic born in Lyons in 1775. Ampere was afterwards a Professor in the College de France; he died in 1836. The unit of quantity is called a coulomb after Coulomb, another French Catholic who was born in 1730 and died in 1806.

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 Encyclopaedia 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 religion exists in the minds or imagination 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 as the x-rays. Rontgen, the dis-

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 expressions of genuine admiration at the really marvellous revival of religion in France; occasionally also the anticlerical cry of alarm adds its unwelcome 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 if we take a concrete case. This is furnished by Professor Max Turman, of the Catholic University of Fribourg, in the Constructive Quarterly.

He quotes from an article written by Abbé Boyreau about twenty years ago in which he calls for the evangelization 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 missionaries to China or to Africa. "What a triumph for religion," he exclaims, "if we could raise the 2,000,000 of inhabitants of our faubourgs 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 there was a festering sore in the national life that might make the most hopeful despair of a remedy.

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 Archbishop 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?" Mlle. Acher answered 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 larger school room was secured, rough and barn-like and reached not by a stairway but by a ladder. This he converted into a chapel for Sundays. 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 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 20th 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 organized and are attended by about 400 children. The society of Christian Mothers has a membership of 300. The Patronages, open to the pupils of all schools, receive about 1,800 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 responsibility."

Then there is the Cercle des Jeunes 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 improvement. There is also a Cercle d'Etude Sociale to discuss freely, with the help of the priests, all questions of interest

relating to domestic life, social life, conditions of labor, etc. This list is not exhaustive; but shows sufficiently how thoroughly organized the parish is and how beneficent are its manifold 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 administer 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 training.

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 receives every year more than 120 convalescents.

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 Fournereau economique provides cooked food cheap to working men and working women who have not the time to prepare their food for themselves.

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 first 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 ecclesiastical authorities of the middle-class 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 accomplished 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 attention so constantly as the Sacred Scriptures—*cloquia Dei eloquia casta*. They give to religion all the charm of a personal communication; they present dogmas in animated concrete examples, harmonize prayer to the lyre of David, and unveil divine mysteries in the parables and deeds 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 in 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 some of the unction and eloquence which warm its pages."

Some of our Protestant friends who are over-solicitous about Catholics 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 forbidden 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 Protestant dogma.

However, it is for Catholics primarily 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 conditions 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 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 condemning American Catholic resentment 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 either 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 Columbian.

"Italy is the very nation which has objected keenly to a *persona non grata*. In 1871 Benjamin Kelley, then a young man and a private citizen, made a speech in the South, sharply criticizing the Italian Government for taking Rome. Fifteen years later President Cleveland nominated 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. Kelley, and the President 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 Nathan. We do not object to him because incidentally he is Jewish in race. His own record furnishes the ground for objection; his own intemperate 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 Kelley as a *persona non grata*? Should a similar case occur even while righteous indignation still inspires 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 are the only ones who can see and hear.

NOTES AND COMMENTS

OUR TRANSATLANTIC contemporary, the Catholic News, classifies the Archbishop of St. John's, Newfoundland, as a "Canadian Prelate." The Archbishop, uncompromising Newfoundland-er 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 probable choice of location. A Catholic writer of name speaks of this historic spot as "certainly ideal for such an 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 inexhaustible, is sponsor for the following: Squire: "Well, Matthew, and how are you now?"

"Thankee sir, 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 rebuking 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 principles are the broadest kind of tolerance." Col. Sam would be nothing without his gift of imagination.

THE ONLY trouble with the Colonel'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 claims 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.

EARLY on a recent Sunday morning, a number of Orangemen congregated 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 derogatory of the worshippers passing by on their way to the church; this soon developed into scurrilous epithets, and wound up by some of the loiterers spitting in the faces of females. In the evening of the same day a body of men, three of whom are prominent Unionists, discharged revolver shots opposite the Catholic presbytery, and shots were also fired in front of the church—the ostensible purpose being to incite reprisals. Hooting and shouting 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 reproduction.

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—I roast the Pope.'"

And still another reaches its climax in the following lines, which re-echo so vibrantly the traditional regard of the Lodges for their much-tried Catholic fellow-citizens:

"I'll destroy your beads and scapulars. 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 Poppish 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 promulgated 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 Christi procession in Montreal. The Minister of Militia has, much to his credit, himself given the quietus to the senseless outcry raised in pulp and press in this Province against so harmless and time-honored a practice. Ontario has ever been the recruiting ground of the "ultra lol," 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 Christi 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 anti-clerical *blow* 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 disappearance of the Hebrew-Masonic Nathan from the Mayor's chair, and the probable restoration of religious teaching in the schools.

IT is a happy omen for Italy that this great reaction has at last come. The traditional worm has turned, and 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 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 insensible to her paramount distinction as the city of St. Peter and the capital of the Christian world.

A QUOTATION FROM HUXLEY

AN AGNOSTIC'S OPINION OF CATHOLIC PRIESTS AS COMPARED 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 below 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 important 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 Napoleon's Old Guard.

"The Catholic priest is trained to know his business, and do it effectually. The professors of the college in question, learned, zealous and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during 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 tempest, and we do not turn our young men less fitted to weather it than they have been, in former times, to cope with the difficulties of those times. The theologies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.'

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

SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

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

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 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."

HIS HONOR MR. JUSTICE KELLY, TORONTO

The late Senator Coffey'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 Catholics should be interested, and publishes 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 circulates. That feature has always commended the RECORD to me, and to the extent to which its success in that direction is due to the wisdom, foresight, and effort of the late Senator Coffey—and he it was who outlined and directed its course. He has done a good work in Canada and left behind him something of real value by which he will be remembered.

Though this may be too late I still wish to give expression, even privately, to the strong views I entertained about the magnificent journal conducted on the lines of the RECORD.

MR. JOS. SMYTH, COWANSVILLE, QUE.

Allow me to express my most sincere regret at the death of Senator Coffey. I did not enjoy the pleasure of his personal acquaintance, but he and I occasionally corresponded on matters in connection with the paper. I consider his death a great loss to Catholic journalism.

I did not consider the CATHOLIC RECORD a local journal but as a paper that sent Catholic thought from 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 always 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 shook 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 Lagan; when we in fancy see the lordly strut of Carson leaving the house to confab with his northern warriors organized to oppose parliamentary decrees, it surely is to laugh at those the same members object to tactics in four-fifths of Ireland similar 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 pursuer, but the astute leader was too clever for them.

CHATS WITH YOUNG MEN

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 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, 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."

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 used.

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 opportunity and effort can achieve any result. The prophecy of the future of the young man is not in what he is now doing, but in what he is thinking and what he aspires to.

THE WAY TO SUCCESS
Development of one's own powers pays better than ever 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 convictions, rather than make an enemy. Wisdom's course lies somewhere between these two.—Catholic Columbian.

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 true character shows. Society in general may form an entirely different 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 such an undesirable member. When he enters all sunshine seems to depart 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 religious. He shrinks 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 Journal.

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 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 for defense. 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.

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

OUR BOYS AND GIRLS

HIS SECOND CHANCE

It was commencement day at D— college. The people were pouring into the auditorium as I entered. 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 one. 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 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 introduced.

"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 into men." 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 asked. "Oh, no," she said, smiling and shaking her head in innocent reproof; "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 brother.

"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 taken care of me ever since mamma died. Here is his name on the program. 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 continued, "that he would write on 'The Romance of Monastic Life.'"

What a strange sound these long words had, whispered from her childish lips her interest in her brother's work had stamped them on the child's memory, and to her they were ordinary things.

"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 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 begins," she added, encouraged by my 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."

"Why, bless the baby," I thought, looking down into her proud face. I cannot describe how very odd and selfish it did seem to have those sonorous words rolling out of the smiling mouth.

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 said, 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 his deep breathing that her heart was throbbing in her throat. I knew, too, by the way her brother came to the front, that he was trembling. The hands hung limp; his face was pallid, and the lips blue, as with cold, I felt anxious. The child, too, seemed to discern that things were not well with him. Something like fear showed in her face. He made an automatic bow. Then a bewildered, struggling look came

ALLOW ME TO PRESENT MY BEST FRIEND ROYAL YEAST CAKES. IN BUYING YEAST CAKES BE CAREFUL TO SPECIFY ROYAL YEAST. E. W. GILLET CO. LTD. TORONTO. MONTREAL.

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 large dismayed eyes upon me. "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 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 sweet, childish voice; the childish 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 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, she was on her way to the shame-stricken young man, sitting with a face like a statue's.

When he saw her by his side, the set faced relaxed, and a quick mist came into his eyes. The young man 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 words, pitying face. I saw her whisper 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 college president.

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

For a moment the president stared at her through his gold-bowed spectacles, 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 M— would now deliver his oration, "Historic Parallels."

"Amid the combination of actors and forces which"—This she whispered to him as he rose to answer the summons. 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 rap being said that the breathless audience was forgotten, that her spirit was moving with him.

TO SAVE THE DAY—THAT ONE, BEAMING, LITTLE FACE, IN ITS PRIDE AND GLADDNESS, IS SOMETHING TO BE FOREVER REMEMBERED.—From the English Messenger.

THE BELLS OF RONCEVAUX

By Thomas Walsh. You can hear them as you go, Whistling 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 glory— With the souls first glint of glory— Neath the bells of Roncevaux.

Knightly comrades, row on row In their mountain shrine, forgotten, By their feudal towns below— There they lie—fame's first begotten: Helms collapsed and hauberks rust, Dunt where all the stars are dust— Round the bells of Roncevaux.

Through our hearts their vision steal Out of ancient midnight telling How they woke the Christmas peal, How their Easter chimes went swelling.

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 be 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 information, may be able to get away with it 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 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 a piece of red calico.

These remarks are brought out by the fact that the month of June—the month of brides and roses—thousands of young men and women are graduated from "institutions of learning" and after getting a lot of high-sounding advice in baccalaureate sermons, will turn their attention 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 appearance 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 between 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 well. 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; notice the brick houses that were built in the '70s, '80s, or '90s; their walls stand straight without crack in them. On the other hand, look for houses that have cracked walls, some 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 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 appearance was bluff, like the Van Dyke beard and the photograph of the rasping fiddler.

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 following 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 dreams 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 itself. 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. Smith's atheism has no feet to stand on.

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 answered that the argument has not sufficient weight, since the most learned 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 Dement, published a volume a few years ago, in which he shows that of three hundred of the greatest scientists of the last three centuries, two hundred and forty-three were firm believers in a God, and two-thirds of 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 fundamental truth, rather than to reject it (absolutely) (and by the way, they wish 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 atheist in the sense of denying the existence of God." Spencer: "The existence of this inscrutable Power is the most certain of all truths." Jevons: "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 long to metaphysics. Tell Smith that if he did a little praying he would probably be led by scientific pursuits, as Henri Becquerel 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 whatever it touches, it enervates where it does not analyze. 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.



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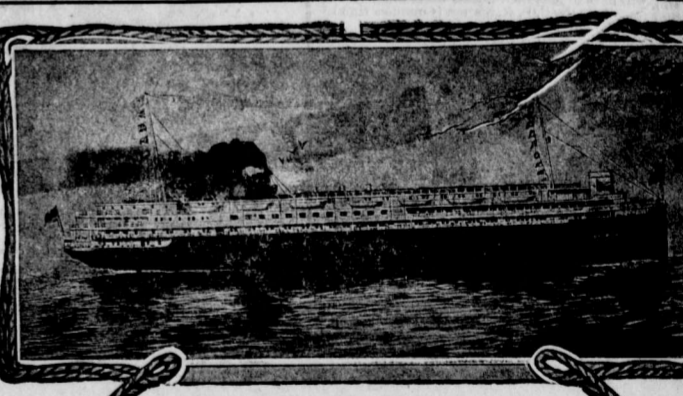
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MARRIAGE

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.

DIED

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

BUSINESS AND SHORTHAND

Subjects taught by expert instructors at the Western School, Y. M. C. Bldg., LONDON, ONT. Students assisted to positions. College in session from Sept. 1st. Catalogue free. Enter any time.

PILGRIMAGES TO MARTYRS' HILL

PROGRAMME FOR THIS SUMMER: 1. 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. 3. Boarding and lodging of pilgrims.—Near the shrine there is a large dining room, managed by experienced persons, and three large buildings containing one bed room for each pilgrim, for the use of pilgrims. The rates are 25c. per meal and 25 c. per bed. For those who stay one week or more, \$5 per week. 4. How to reach Martyrs' Hill by train. In spite of positive assurance to the contrary from the Toronto head offices, the name of Martyrs' Hill station is not shown in the June time-tables of the C. P. R. (see table No. 6.) It ought to have been inserted between the stations of Fesserton and Tay. Hence, this year again, no ticket can be bought to Martyrs' Hill directly. Pilgrims will have to take their tickets for Fesserton and pay on the train their fares for the two miles between Fesserton and Martyrs' Hill. 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, Lindsay, Orillia and Port McNicoll have to come to Martyrs' Hill via Burkeston Junction, Lindsay and Orillia. There is only one train daily and that is the Toronto-Martyrs' Hill train, which leaves Toronto at 5 p. m. and reaches Martyrs' Hill at 10 p. m. The return train leaves Martyrs' Hill at 3.30 a. m. and reaches Toronto at 10.30. Pilgrims 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 9.45 p. m. train for Martyrs' Hill. Pilgrims coming to Martyrs' Hill from points on the Grand Trunk Railway (on the Canadian Northern) will have to take their tickets for Orillia; there they transfer to the C. P. R. station and take the 10.15 p. m. train for Martyrs' Hill. Pilgrims from Montreal, take the 7.25 a. m. train at the Windsor station, and reach Martyrs' Hill at 10.30. Pilgrims from Ottawa take the 10 a. m. train which connects at Smith's Falls with the above Montreal train. Pilgrimages by special trains.—Pilgrimages by special trains can be easily arranged. Railway companies readily grant low rates of passage for such pilgrimages, provided a minimum number of one hundred passengers is 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 essential to write a few days beforehand to the Director, Rev. J. B. Nolin, S. J., at Waubesa, Ont. The surplus of the proceeds of the pilgrimages will be given to the Shrine of the Holy Family, and the probable number of pilgrims, so that preparations may be made for their reception. For further details, letters should be directed to Rev. J. B. Nolin, S. J., Waubesa, Ont., who will cheerfully give all information.

THE WESTERN FAIR

ONTARIO'S GREAT EXHIBITION Although but hard by the time 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 has been appropriated for amusements and attractions than ever before. There will be something done every minute. The Canadian Royal Dragoons will give their famous "Musical Ride" twice daily. The best programme possible for the patrons of the grand stand 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 way at 8 a. m. The return fare is \$2.75. Tickets are good for eight days. The train will stop at every point along the route. There will be a diner attached to the train. Meals will be served for about 25 cts. People living at points outside of Ottawa will be given reduced fares to the city. Their tickets will be good for any time to catch the pilgrim 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. Anne de Beaupre in the past years under the auspices of the A. O. H. Consequently His Grace, seeing the need of his English speaking children, has appointed the Very Rev. Canon Sloan of St. Bridget's and the Rev. Father Fitzgerald of Hayesville as the spiritual Directors. The surplus of the proceeds of the pilgrimage will be turned over to St. Patrick's orphan asylum, the asylum supporting the walls of the hundred and forty-two children and one hundred and fifty seven aged people. The cost of the pilgrimage is \$1.75. By a new arrangement of the Government, which will in future only grant the same

portion of its upkeep that the municipal council will, a deficit of about \$1,500 to \$2,000 has to be faced. The pilgrimage 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 piece the skins during the pilgrimage. Apart from the spiritual advantages there can be no holiday for the children of the poor, such as attractive combination—long distance, cheap rates, complete change of air scene and people as well as a health giving outing which the salt breezes of the Atlantic have for the children of inland cities.

TEACHERS WANTED

WANTED QUALIFIED CATHOLIC TEACHER for S. S. No. 10, Carleton Place, Ont. Duties to commence September 1st, 1914. Apply stating salary and qualifications to H. Schwab, Sec. Treas., R. R. No. 3, Midway, Ont. 1864-3

TEACHER WANTED FOR S. S. No. 6, Arthur. Duties to begin Sept. 1, 1914. Please state salary and qualifications to E. J. Brennan, Sec. Treas., Kenilworth, Ont. 1864-3

TEACHERS WANTED HOLDING FIRST OR SECOND CLASS CERTIFICATES, for Catholic schools, Fort William, Ont. Salary \$600 per year. Duties to commence on the 1st of Sept., 1914. Apply to Mr. J. Simpson St., Fort William, Ont. 1864-4

TEACHER WANTED FOR JOCKVALE Public school holding a permanent second class certificate, conversant with French and English. Also on Rural Mail Delivery Route. State experience and qualification. Salary \$600 per year. Apply to Mr. J. Kennedy, Sec. Treas., Jockvale, Ont. 1864-3

A NORMAL TRAINED TEACHER WANTED for Bamberg Separate school. Duties to commence Sept. 1st. State experience and salary expected to J. W. Hartlieb, Bamberg, Ont. 1864-3

TEACHER WANTED FOR SEPARATE S. S. No. 11, Hoy township. Salary \$400 to \$450 per annum according to qualification. Duties to commence Sept. 1st, 1914. Apply to Mr. Cantin, Sec. Treas., St. Joseph, Huron County, Ont. 1864-2

TEACHER WANTED FOR SEPARATE school section No. 1, Merritt, qualified to teach English and French. Also qualified to teach second year. Qualified to teach French and English for Separate school section No. 1, Merritt. Apply to Mr. J. Brennan, Sec. Treas., Espanola, Ont. 1864-3

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. 1864-4

WANTED FOR THE CATHOLIC SEPARATE school section No. 21, Town of Gloucester, a qualified teacher for the current year beginning Sept. 1st, and class preferred. Salary \$425 per annum. Apply to R. J. Smith, R. R. No. 1, Ottawa. 1864-3

AN EXPERIENCED LADY TEACHER wanted for C. S. No. 4, Biddulph. Duties to commence Sept. 1st. State salary. Give experience and testimonials. Address Michael Blake, R. R. No. 3, Lacom, Ont. 1864-3

WANTED CATHOLIC TEACHERS, FIRST and second class professional certificates for Separate school, No. 4, section Hagarty, Wilno. Duties to commence Sept. 1st, 1914. Apply to Mr. Albert Lechowicz, Sec. Treas., for Separate school, Wilno, Ont. 1864-3

CATHOLIC TEACHER WANTED FOR Separate school, Section No. 2, Nipissing. Salary \$40 per month. Duties to begin September 1st, 1914. Apply to Louis Stratus, Sec. Treas., Abscon, Ont. 1864-3

TEACHER WANTED FOR THE KEWATIN Separate school, holding third or second class certificate and to be able to teach both French and English. Salary \$500 per year. Apply to Sec. Treas., Joseph Gagnon, Kewatin, Ont. 1864-4

TEACHER WANTED FOR SEPARATE school section No. 7, Township of Glenelg. A normal trained teacher. Duties after vacation. Salary \$500 per annum. Duties to commence Sept. 1st, 1914. Apply to C. McRae, Green Valley, P. O. R. R. No. 2. 1864-2

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, 1914. Apply to C. McRae, Green Valley, P. O. R. R. No. 2. 1864-2

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. Teachers will be received up till the 15th of July. School located at address Lawrence Waddick, Sec. R. R. No. 6, Chatham, P. O. Ont. 1864-4

WANTED FOR THE SEPARATE SCHOOL Union Section No. 3, Greenwood and Brant, one male or female teacher as principal. Male preferred. And one assistant lady teacher, holding second class professional Normal certificates. State experience references if any and salary expected. Duties to commence Sept. 1st, 1914. Applications will be received up to July 20th, 1914. Address: M. M. Schurter, Sec. Treas., Chestport, Ont. 1864-3

WANTED EXPERIENCED TEACHER FOR senior school No. 5, S. No. 5 and 8, Maidstone and Sandwich South, holding professional and class certificate. Duties to commence Sept. 1st. Salary \$525 to \$575 according to qualifications and experience. School close to church, village steam and electric R. R. Address John J. Costigan (Maidstone), Ont. 1864-3

TEACHER WANTED FOR C. S. SCHOOL No. 4, Admaston. Holding first or second class professional certificate. Salary \$550 or upwards according to experience and qualifications. Duties to commence Sept. 1, 1914. School convenient to church and railway station. Apply stating salary and experience to Eder. Wundt, R. M. No. 2, Renfrew, Ont. 1864-3

TEACHER WANTED, CATHOLIC, QUALIFIED, Separate school No. 1, Dock, T. P. Address qualification and salary, to W. Ryan, box 22, Charlton, Ont. 1864-3

TEACHER WANTED FOR C. S. S. No. 1, Mc Gillivray. Holding first or second class certificate. Apply stating experience and qualifications. Salary \$500 per annum. Duties to commence Sept. 1st. Apply to Jno. O'Neil, R. R. No. 1, Clambraye, Ont. 1864-3

TEACHER POSSESSING A NORMAL school certificate for one of the intermediate forms of school. Apply to Mr. A. A. North Bay, Separate school. Apply stating salary and experience and with testimonials to the Sec. of North Bay, Separate School Board. 1864-2

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

WANTED TEACHER FOR SEPARATE school section No. 8, Peel. Holding a second class normal trained professional certificate. State salary and experience. Apply to John Connelly, Alma, Ont. 1864-3

TEACHER WANTED, NORMAL TRAINED teacher for Ashford Separate school, No. 4. Apply to John English, Sec. R. R. No. 3, Norwood, Ont. 1864-2

TWO TEACHERS WANTED FOR S. S. No. 4, Dover, one teacher to have a first class certificate as principal at the salary of \$600 and the other with a second class certificate at a salary of \$550 to be able to speak and teach French and English. Duties to commence after summer holidays. Apply to Henry Cadotte, Sec. Treas., Painscourt, Ont. 1864-4

TEACHER WANTED FOR KENILWORTH Separate school. Duties to commence Sept. 1st, 1914. State experience, qualifications and salary expected to Rev. D. F. Kehoe, P. P., Sec. Treas., Kenilworth, Ont. 1864-4

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

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THE HOME BANK OF CANADA ORIGINAL 1854 CHARTER 1854

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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

Table with 2 columns: Description and Amount. Includes Balance of Profit and Loss Account, Net profits for the year, and Capital Profit Account.

LIABILITIES

Table with 2 columns: Description and Amount. Includes Notes of the Bank in Circulation, Deposits not bearing interest, and Deposits bearing interest.

ASSETS

Table with 2 columns: Description and Amount. Includes Gold and Silver Coin, Dominion Government Notes, and Deposit with Dominion Government as security for Note Circulation.

HOME BANK REPORT

The annual statement of the Home Bank for the fiscal year ending May 31, 1914, was issued last Tuesday, the 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, reviews the financial situation in the same tenor that has characterized the remarks of bankers when addressing their shareholders at annual meetings during the past years.

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 shipping their grain out of the country in order to secure ready funds for their needs. This dumping of grain into the foreign markets, in such quantities as was shipped in 1913, brought down the price of No. 1 Manitoba wheat 10 cents per bushel. Mr. Kennedy maintained that this 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 it gradually. He also suggested that if the banks would advance 50 per cent. of the value upon grain that farmers had securely stored, there would be a saving of many thousands of dollars a year to the Canadian grain growers, both in the west and east, because the price of Manitoba wheat sets the price for all Canada.

The address of the President contained feeling references to the memory of the late Eugene O'Keefe, a lifelong associate of the Home Bank, and former President, who died in October. 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 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 Shareholders were good enough to vote a contribution of \$10,000 as a nucleus for a Pension Fund; this has now been appropriated and the Fund inaugurated with the current year.

Before commenting on any changes in the Balance Sheet, I may say that the financial forecast made a year ago has more or less been justified. Conditions have altered so little that one prefers not to hazard any decided opinion as to when the

Catholic Church Goods

Altar Plate, Statues, Stations of the Cross, Altars of Carrara Marble, Dapratino and Wood, etc. All orders given prompt attention. Mission Supplies a specialty.

J. J. M. Landy Catholic Church Goods 405 YONGE ST., - TORONTO

FOR SALE FLOREST AND MARKET GARDEN business, in good part of Ontario, large greenhouse and brick dwelling, city water. For full particulars apply Box C, CATHOLIC RECORD, London, Ont. 1864-3

NEWFOUNDLAND FOXES FOR SALE RANCH BRED BLACK SILVER PUPS, ALSO crabs. Best fur-bearers in North America. One No. 10, fox sold on London market for \$1,000. Offers solicited. I. F. and D. C. Gillis, Fox Ranchers, Crab Station, Newfoundland. 1864-3

MEMORIAL WINDOWS STAINED GLASS

FARM WANTED WANTED 100 ACRE FARM WITHIN 1 MILES of Catholic church and school. Reply with latest information as to price, terms of payment, buildings, condition, etc., to Advertiser, 52 Sherbourne St., Toronto. 1864-4

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 due to the withdrawal 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 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 utilize a large part of our circulation, and for the first time since this connection was formed we encountered conditions that may not soon again occur.

The weather last year was particularly favorable to the harvesting and marketing of the crop, so that a larger proportion was handled before the close of navigation than in any previous season of recent years. In addition, owing to the general financial conditions which prevailed during the latter 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 throughout 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 approximately \$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 a high level.

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 paid-up capital, which at the close of the year was \$1,943,998. The profits, together with \$140,470 carried forward from the previous year, and \$190 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 1913 and \$140,000 in 1912. In common with most financial institutions the bank shows a slight 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 year. The number of accounts, however, showed an increase, and there was a gain in savings deposits.

THE NEEDS OF THE WEST

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 appeal, directed not only to the management 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 they would not be under the necessity of 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 quoted authoritative statistics, proving that 75 per cent. of last year's grain crop in the Northwest was dumped in the market in three months, causing the price to drop 7 cents per bushel. "When I state that last fall

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 the number one northern wheat, because 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 10 cents a bushel, while world wheat conditions did not warrant any such decline."

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. This plan for relief would necessitate the adoption of some cheap and safe method of storage, so that the bank's security would be safe. He did not think that lending money in this way would require or necessitate a change in the established methods of finance, and the accommodation would save several millions of dollars a year to the country. The adoption of mixed farming he did not consider would give immediate relief. "The farmers are getting into mixed farming," Mr. Kennedy declared, "just as fast as they can afford to do so, and just as fast as it is good for them to do so, therefore it is necessary for years to come wheat growing will be the mainstay of the West."

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 McCall had given written notice of intention to nominate at the Annual General Meeting of the Home Bank of Canada Mr. Sydney H. Jones of Toronto as Auditor.

ELECTION OF DIRECTORS

The scrutineers declared the following gentlemen duly elected Directors 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. McNaught, John Perse.

GIVING THE FARMER A CHANCE

Mr. John Kennedy of Winnipeg, one of the directors of the Home Bank, seems to have made a valuable suggestion, not only to his own institution, but to all the Canadian banks having branches in the West. At the annual meeting of the stockholders 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, a drop of 10 cents a bushel, while world wheat conditions did not warrant 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 in 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 honesty of our western farmers, and so is Mr. Kennedy, who is prominent in the Home Bank and in the Grain Growers' Company. His suggestion merits careful consideration.