

first formulated this absurdity in his treatise on the "Religion Anciently Professed by the Irish and Britons." With great want of candor he extracts passages from the works of the isolated poet, Sedulius and the Commentator Claudius to prove that they understood the presence of Our Lord figuratively only in perfect accord with the modern Protestant idea, while he ignores other passages from the same Irish authors in which they expressly affirm their belief in the Real Presence.

DELIBERATE MISREPRESENTATION OF THE FACTS
This bad faith, this deliberate misrepresentation of the facts of history, is characteristic of all Irish Protestants who attempt to defend on historical grounds the position of their so-called "National Church," a church which by the Providence of God, has never yet received the allegiance of the Irish nation. The historian James, a bit of a plain Catholic writer, struck by the plain character of the expressions denoting belief in the Real Presence tries to explain them away by saying that they are quite compatible with the Protestant view and refers his readers to the Communion service and the catechism of the Church of England and Ireland. But this is a very futile argument. Again and again in the Communion service it is expressed upon people that they are to eat the Body of the Lord spiritually; that the service is in commemoration only of His sacrifice on the Cross; that they are receiving His body and blood of Our Saviour Jesus Christ who died for us. And that there might be no manner of doubt as to what was intended, it is expressly stated in the rubric immediately following, that the "sacramental bread and wine remain in their very natural substance and therefore may not be adored (for that were idolatry to be abhorred by all faithful Christians) and the natural Body and Blood of Our Saviour Jesus Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." In the whole range of early Irish ecclesiastical literature, and it is very abundant, can anything similar to this be found?

BELIEF IN THE REAL PRESENCE IN THE NINTH CENTURY
According to King, belief in the Real Presence was a novel doctrine introduced into the Church in the ninth century by the monk Paschasius Kadaber, against whom John Scotus Eriugena is alleged to have written a work, now lost in which he denied the Real Presence. The fact is that no question as to all was raised at that time of Christ's Real Presence in the Blessed Sacrament, but only of the mode in which it is present. No doubt was ever raised in the Church of this sublime doctrine till the eleventh century, when Berengarius denied it, and was promptly condemned as a heretic, in 1059, at Councils in Rome, Paris, Verceil, etc. How could the Irish in those centuries have differed from the universal belief of the Church without causing commotion, without being branded as heretics? Consider the long and bitter controversies waged about the computation of the Easter time and the shape of the tonsure, about which the Irish monks were so obstinate. These were but trifles, however, compared to the disputes about the Real Presence. Why fix on the word "Transubstantiation" and say that because it was not used before the eleventh century the Church did not believe in what it represented? New words, coined, not to express new doctrine, but to define ancient doctrine against the novel interpretations of heretics. The word "Transubstantiation" is indeed not to be found in the Scriptures; neither on the other hand, are the words "Blessed Trinity." But the thing denoted is there, and the thing denoted was believed long before it was expressed in philosophical terms. The Catholic Church was always satisfied of the sense that the Sacred Scriptures were not only well studied and known, but were piously believed in. There was then no picking and choosing and no rejecting of what was harsh and no Bible was believed in wholly and entirely, and the words of Christ in the institution of this Blessed Sacrament were so explicit as to leave no room for doubt in the minds of the faithful.

AN ANCIENT IRISH TRACT
Among the many testimonies to belief in the Real Presence among the early Irish, I extract the following from an ancient tract in Latin Irish, on the ceremonies of the Mass. It is quoted by O'Curry in his manuscript "Materials of Irish History." "Another division of that pledge, which has been left with the Church to comfort her, is the Body of Christ and His Blood, which are offered upon Christian altars." The Body, even, which was born of Mary the Immaculate Virgin, without destruction of her virginity, without opening of the womb, without male presence, and which was crucified by the unbelieving Jews, from spite and envy, and which arose after three days from death, and sitteth at the right hand of God, the Father in heaven, in glory and honor, before heaven's angels, it is this Body, the same as it is in this great glory which the righteous consume of God's table, that is, the Holy Altar. For the Body is the rich Victim of the faithful, who journey through the paths of pilgrimage and penance of this world to the heavenly fatherland. This is the seed of the resurrection in life eternal to the righteous. It is, however, the origin and cause of falling to the impenitent, who believe not, and to the sensual, who distinguish it not, though they believe. Woe, then, to the Christian who distinguishes not this Body of the Lord by pure morals, by charity and by mercy. For it is in this Body that will be found the example of the charity which excels all charity, viz., to sacrifice Himself, without guilt, in satisfaction for the guilt of the whole race of Adam. Would the heads of the Protestant Church in Ireland who loudly claim doctrinal continuity, subscribe to this doctrine in the plain and natural meaning of the terms?"

THE HYMN "SANCTI VENITE"
As a further clear testimony of belief and devotion I call your attention to the hymn "Sancti, Venite," to be found in the Bangor Antiphony, an Irish

manuscript dating from the seventh century. It consists of eleven versus of which the three first are sufficient for our purpose.

Sancti Venite
Sancti corpus sumite;
Sanctum bibeatis.
Quo redempti sanguine.

Salvati Christe
Corporis et sanguine
A quo refecti
Laudes dicamus Deo

Hoc sacramentum
Corporis et sanguinis
Omnes exuti
Ab infernal faucibus
The following is a literal translation of the hymn:

Ye holy ones, approach!
Receive the Body of Christ
Drinking the Sacred Blood
By which you were redeemed.

Saved by the Body
And Blood of Christ,
Now by it nourished
Let us sing praise unto God.

By this Sacrament
Of the Body and Blood
All are rescued
From the jaws of Hell.

It is a far cry into the seventh century, and yet we must claim a higher antiquity for this beautiful hymn than the period of the manuscript in which it is transcribed, in the ancient Irish preface to the hymn of St. Sechnall to St. Patrick, embodied in the "Leabhar Breasa." It is translated that when on a certain occasion the two saints were going the circuit of the cemetery together "they heard a choir of angels chanting a hymn at the obsequy. In the hymn, which they chanted was the hymn beginning, 'Sancti Venite Christi Corpus,' so that from that time to the present that hymn is chanted in Erin whenever the Body of Christ is being received." We thus find it stated in this old Irish manuscript, that this hymn, testifying so clearly to the belief in the Real Presence, had been even then chanted time out of mind in our native land.

THE BANGOR ANTI-PHONY
The Bangor Antiphony contains many more passages pointing clearly to belief in the Real Presence. We limit ourselves to quoting the following: "Corpus Domini accipimus et sanguine eius potati sumus; ab omni malo non timebimus quia Dominus nobiscum est." "We have received the Body of the Lord and we have drunk His Blood; we shall not fear any evil, for the Lord is with us."
I feel it my duty to make here my acknowledgments to His Eminence Cardinal Moran, to the illustrious Archbishop of Sydney, from whose "Essays on the Early Irish Church" I have taken some of the extracts from ancient Irish manuscripts which I now lay before you. Owing to his position as a distinguished Churchman, which seems to throw into the background his merit as a historian, his labors in this capacity have never, in my opinion been duly appreciated. His historical works and his discourses illumine almost every page of our annals, and in the work to which I refer he shows conclusively that the principal doctrines and doctrinal practices of the Church, Presence, were devoutly believed in and faithfully followed by our ancestors in the faith—Irish World.

NAPOLÉON AND THE DIVINITY OF CHRIST

Our Lord said to Thomas: Blessed are they that have believed, and have faith but have not seen. Now, why are those blessed and happy who possess the true faith? Of the reason is this: By faith we believe God, and St. Paul tells us that without faith it is impossible to please God. Now, if we please God, we are certainly blessed and happy. Almighty God has implanted in every heart a desire for happiness; hence if we are seeking it from the cradle to the grave, What, then, is true happiness and in what does it consist? It consists in pleasing God, doing the will of God, doing our duty. Our faith is the source of our greatest happiness here upon earth. What is the happiest day of one's life? It is, perhaps, the day of First Communion. Now, what is it that makes such a great impression on First Communion day? It is the great solemnity and grandeur of the rubrics, ceremonies and public worship? All these things, no doubt, are good as far as they go, but putting them all together, they do not answer our question—they only constitute something human and natural. The answer, then, must be found somewhere else. Yes, the answer is found in our divine Faith. It is our faith which enables us to appreciate the beauty and understand the happiness of the pure and innocent child, who for the first time receives his Lord and God, the Author of life and the Source of all happiness.

Again let us take a pious and believing Catholic mother. Now, what is the happiest day of her life? Is it the day when her child approaches for the first time the Communion Table? No. Is it the day when her child receives the Sacrament of Confirmation? No. Is it the day when her child makes her profession in some religious order? No. Is it the wedding day of her son or daughter? No. There is yet another day which comprises in itself the happiness of all the others. The greatest joy and the highest happiness of the pious Catholic mother is experienced on that day when her son for the first time offers up the Sacrifice of the Mass. Now what is the source of this joy and happiness? It is the holy Catholic faith, which teaches her that her son is now a minister of Christ, whose duty it is to offer up sacrifice and to save souls for heaven. But this happiness is not common to a few persons. On the other hand it is only too true that sorrow and suffering, crosses and trials enter into the life of every child of Adam, and it is then the human heart needs some consolation: in this case also, the source of happiness is our holy Catholic faith, which can impart peace of mind under every form of affliction.

What is it that strengthens and sustains the soldier on the battlefield when the battle thunders roar? It is his faith. What was it that sustained the great Napoleon in his exile on the island of St. Helena? It was his Catholic faith. He believed in Christ, he believed in the divinity of Christ, his faith banished all cares of mind and saved him from despair.

One of the most memorable fragments of modern history is the eloquent discourse of Napoleon on the Divinity of Christ in the presence of two of his generals on the Island of St. Helena. In this discourse the sentiments of Napoleon on the Divinity of Christ and his religious belief are clearly set forth. Napoleon, during one of his lonely hours on the Island of St. Helena, opened his Gospel, not with his hands, but from a heart well filled by it, and in a torrent of eloquence, compared Jesus Christ with himself and all the great men of history, and proved the great difference between Christ and the rest of mankind. He begins thus: "I knew men, General, and I can tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the heroes of Empire—the conquerors and the gods of other religions. The resemblance does not exist; the distance between Christianity and any other religion whatever is infinite. Who amongst us announces Divine beings; the worship of different nations, is not able to say of different authors of those religions: No, you are neither gods, nor the agents of the Deity; no, you have no mission from heaven. You are the former of the same dust as other mortals; your own lives are entirely one with all the passions and all the vicissitudes which are inseparable from humanity, that it has been necessary to deny them with you; your temples and your priests themselves proclaim your origin. Abominations, fables, and rotten wood; are these religions and gods which can be compared with Christianity? I say no."

In Lycurgus, Momo, Confucius and Mahomet, I see lawgivers, but nothing which reveals the Deity. They surpassed others in their times, as I have done in mine. There is nothing about them which is divine. On the contrary, I see much likeness between them and myself. I can testify to common weaknesses, weakness, and errors, which brings them near to me and to human nature. It is not so with Christ. Everything in Him amazes me. His mind is beyond me and His will confounds me. There is no possible term of comparison between Him and anything of this world. He is a Being apart; His birth, His life, His death, the profundity of His doctrine, which reaches the height of difficulty, and which is yet its most admirable solution, the singularity of this mysterious Being, His empire, His course across ages and kingdoms, all is a prodigy, a mystery too deep, too sacred, and which plunges me into reveries from which I can find no escape; a mystery which is here, under my eyes, which I cannot deny, and cannot explain."

KING JAMES VERSION NOT FIRST IN ENGLAND
ARCHBISHOP OF CANTERBURY FALLS INTO MANY ERRORS IN ADDRESS TO KING
The Archbishop of Canterbury told the King the other day of the "inestimable blessing bestowed on the English speaking people by the translation of the Bible into our mother-tongue." He added that "the English version of the Bible has made accessible to us the revelation of God our Father in His Son Jesus Christ our Lord." And apparently he went on to impress upon His Majesty that the translation, the blessing and the accessibility all really dated only from the day on which James I. appointed "a company of scholars to revise the English Bible."
Writers on whose Protestantism no suspicion or even the slightest leaning toward Rome can rest, tell us that the inhabitants of England had God's revelation in their mother-tongue a thousand years before the "Reformation."

A SEVENTH CENTURY VERSION
Away back in the seventh century the poet Caedmon gave the Anglo-Saxon Church a metrical version of Bible history, and even before his time, St. Aidan, the Irish Bishop of Lindisfarne, had his monks hard at work translating the Scriptures into England's mother tongue, just as Ven. Bede did in the tenth century, and others of those "lazy monks" who kept the Bible from the people, did in the eighth century. Later on, we find the monk Bede, who was eventually become Bishop of Chester-le-Street, translating the Lindisfarne Gospels into more modern English, whilst in the tenth century Aelfric, Archbishop of Canterbury, translated the seven books of the Old Testament into "our mother tongue."

Though the Archbishop of Canterbury would give all the glory to James I. most Protestants are inclined to bestow an extra special honor on the man to whom England really owes the free and open Bible. But we have it on the authority of Sir Thomas More that the whole Bible was, long before Wickliffe's day, by virtuous and well-to-do men translated into the English tongue, and by goodly and Godly people, with devotion and soberness, well and reverently read." But Sir Thomas was a Papist, and died for his Papistry, so he may have been prejudiced. Wherefore it is counseling—even if inconvenient to some people to know that his statement is confirmed by no less a person than that great luminary of English No-Poperyism, Sir Thomas More, who was a man of a most fully voracious, "Book of Martyrs."

BEFORE THE REFORMATION
If the Archbishop of Canterbury will spend a few hours in the British Museum he will learn from one Protestant writer after another that not only long before the days of James I. but long before the "Reformation," the Bible in the English tongue, was free and open to all who could read. And that those who could not read its teachings were imparted in sermon and instruction—just as they are to-day—by monk and friar and secular priest.

King James' Bible was not even the first "authorized version." Henry VIII. had appointed Blessed Sir Thomas More and some twenty other commissioners to revise the English Bible in his day and early in Elizabeth's reign "able Bishops and learned men" undertook a revision of the Bible, but the standard version down to the days of King James seems to have been the "Great Bible" 1539.

PROJECT OF JAMES
James decided on his revision in 1604, at a conference held at Hampton Court where the High Church and the Low Church parties met in the vain hope of

adjusting the differences naturally resulting from Protestantism. The work was put in the hands of fifty-four men, seven of whom died or resigned before its completion. These men are to this day eulogized as the most brilliant scholars the world has ever seen, but the eulogy does not seem to be justified by results.

The Archbishop of Canterbury told the King last week that "there seemed to be no external warrant for the title 'authorized,' and Anderson, another protestant, says in his 'Annals of the Bible,' that when the committee of revision was appointed James had only been a few months in England, that he spent these months in hunting, feasting, and other extravaganzas, whilst his subjects were dying by hundreds of pestilence—and that he could know next to nothing of the learning or talent to be found in England." He seems to have accepted as the committee of revision such names as were submitted to him probably by Archbishop Bancroft.

The committee finished their work in 1611. When there immediately began the typically Protestant squabbling which has not yet abated. The Churchmen were to rise from the grave and appear to-day on the stage of the world he would not find "so great a faith in Israel." He would not find even in his own country—a country which he himself would find would find many without faith he would find many who deny the divinity of Christ—deny his religion and Church. He would find the ministers of the sanctuary—the altars torn down and the crucifix cast aside.

PRESENT DAY UNBELIEF
Preaching at the opening of the rebuilt Vincentian Church of St. Peter's, Pithersboro, recently, the Most Rev. Dr. Clancy, Bishop of Elphin, said: "Amid the ever-shifting vicissitudes of the intellectual development of our race, the Catholic Church has remained unchanged; and her material temples are to-day, as they have been, the faithful exponents of the Divine message destined to the world by Christ. She is ever the pillar and ground of truth." The Divine promise shall never fail: "Behold, I am with you all days, even to the consummation of the world." The opening decade of the twentieth century witnessed a strange and startling evolution in the religious condition of mankind. As the northern countries of Europe, with few exceptions, threw off their allegiance to Rome in the sixteenth century, so the Latin countries—France, Portugal, Spain and Italy—are now growing intolerant of the control of the Church. But these revolts spring from an entirely different cause. While unbridled lust and greed have wrought the mainings of the so-called Reformation, and the entrenchment of the genius of scientific progress in place of the Supreme Spirit of the Universe are the openly avowed objects of the modern revolt against the Church. It is no longer the spirit of heresy that is rampant, but the demon of unbelief.

And that which is rampant in Europe is scarcely less true of America. A distinguished prelate of the American Church delivered an eloquent sermon the other day on the occasion of the accession of a newly consecrated Bishop to the rank of the hierarchy at one of the great university centers of the United States, and some of his observations are worth reproducing as a synthesis of the religious condition of the age. He says: "The teachings of unbelief are fast bearing fruit. They fall on soil well fitted for germination and growth. The minds of men are so engrossed in material occupations that scant time is allowed to think and reflect. What increases their earthly wealth and gives fresh zest to earthly pleasure. * * * Unbelief is widespread; let us fully discern the signs of the times—it grows bold and defiant. Unbelief is bent on owning the future. It has its schools of legislation. It organizes wherever it has the power and the opportunity of its armies of destruction. The supernatural is the enemy; it must have no place in the life of man, in the life of the nation. No other purpose is there in the determination in so many lands to exclude religious instruction from the schools. None other is there in acts enacted in laws and franchises against the Church and its religious communities of teachers and charity workers; and none other, surely, is there in the crusades against the defenseless men and women by which (quite recently) Portugal dishonored the sacred name Republic."

"Now, what is the antidote against this poison? What is the defense against the appalling intellectual dangers that encompass us on every side? Not Protestantism, surely—even where it struts ostentatiously in the borrowed robes of humanitarian philanthropy, under the banner of Christianity in its broadest form. Both press and platform in Great Britain have expressed themselves in terms of approval of the extreme measures of Continental governments against the Church. And in America the legislation of divorce for the most trifling causes, is a sufficient indication of the mind of the country on the fundamental principles of Christian morality. No! The one great consistent, conserving and purifying factor in the moral forces of the world, against vice and error in all their myriad forms, the disintegration of all religious systems, whether Christian or non-Christian, is the Catholic press and the Catholic pulpit. Without them the entire fabric of Christian civilization would soon be reduced to its primitive elements, and which accelerated the destruction of Imperial Rome, would march through the world with giant strides over the ruins of Christianity."

The material temple of the Catholic Church, therefore, as the pulpit of orthodox teaching, claims the respect and reverence and support of all who love truth and practice virtue. It is one indispensable instrument of the fulfillment of Christ's mission: "Going, therefore, teach all nations * * * charging them to observe all things whatsoever I have commanded; and, behold, I am with you all days, even to the con-

summation of the world." But the material temple of the Church is something more. It is the place of our spiritual regeneration and sanctification, and the earthly abode of Jesus' Christ in the sacrament of his love."

Have a heart full of warm affection for somebody, a mind full of genuine interest in something. Count that day lost which does not see some act of kindness, thoughtfulness, courtesy, consideration, however small it may be, done for others.—Charles Fiske.

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AUG. 26, 1911

... melt away as the snow before a warm sun. The passion for political preferment has kept the unlovely combination alive.

THE CHURCH, DEMOCRACY AND A CRITIC

Someone has sent me a copy of the Peterborough Morning Times containing a lengthy criticism of a recent article of mine in the RECORD on the "Church and Democracy." In my article in the RECORD of July 29th, I wrote that the Church has ever been the friend of right democracy, but that there is a "democracy" she will not have—the democracy that excludes God and makes man omnipotent. The voice of the people is not always the voice of God. The law of Eternal Right and Justice—which is the law of the Church—is superior to the will of the people, or to any merely human law. When the people, or legislators, contravene that law, the Church takes sides against them. If the people can do no wrong then all the excesses of the French Revolution were justified—

... As it is apparent that the Church has ever been the friend of right democracy, but that there is a "democracy" she will not have—the democracy that excludes God and makes man omnipotent. The voice of the people is not always the voice of God. The law of Eternal Right and Justice—which is the law of the Church—is superior to the will of the people, or to any merely human law. When the people, or legislators, contravene that law, the Church takes sides against them.

... As between the people and the Church, says the Times, "the ideal relation is that of liberty within liberty—the freedom of the Church as allowed and sanctified by an enlightened people." This is the writer's conception of the Church Christ founded to teach all nations! The pupils are superior to their teacher! Of course our critic may subscribe to the theory that the State is superior to the Church, but we Catholics, who believe that Christ, not Henry VIII, founded the Church, utterly deny any such preposterous claim. In the exercise of her own peculiar functions the Church is not beholden to any earthly power. The State, provided it does not do violence to God's law, is supreme in its own special domain. So is the Church in hers. Each is independent of the other. Each is bound to respect the rights and liberty of the other. The Anglican Church, being the creation of the State, cannot logically maintain this, and therefore the Times would have us also put Caesar in the place of Christ. "If you do this you are not the friend of Caesar," he warns us. We reply that we are ready to give—and have always given—to Caesar the things of Caesar, but that we are not going to betray the things of God for the smiles of kings—and critics.

... There is no need to follow our critic along all the bye-paths through which he leads us. We are glad to be able to compliment him upon the fact that he reads the RECORD. There is yet some hope for him.

NOTES AND COMMENTS

THE POPE has appointed Mgr. Fraser, rector of the Scot's College, Rome, as his representative at the celebration in honor of the fifth centenary of the founding of St. Andrew's University next month. The celebration will extend over three days (12th to 15th) and will be participated in by all classes of the kingdom. Mgr. Fraser's presence as the direct representative of the Holy See will be a striking reminder to Scotsmen of this generation that to the Catholic Church their country owes the foundation of this, their most venerable and most influential seat of learning. And his presence may recall, too, that to the courage and patriotism of a former Archbishop of St. Andrews, and Protector of the University, Scotland owes such measure of national spirit as remains to her from the wreck left by the "Reformers." As a Catholic nation Scotland occupied a position of prestige and influence in the councils of Europe. It was the prime aim of Knox and his fellow-conspirators to lay their country, at the feet of Elizabeth. To what extent they succeeded four sad centuries testify. Scotland's hope lies in the restoration of St. Andrews to its original allegiance.

THE DEATH of Cardinal Moran is another loss to the world-wide Church and in particular to the Catholics of Australia. An eminent churchman at home, combining in his person the graces of the scholar and the zeal of the apostle, he took with him to Sydney a reputation that could not be made for power and influence in the affairs of the island continent. And he has well deserved the promise of his first years. With his advent, the Church took upon herself a new lease of vigor and aggressiveness; and the former Bishop of Ossory so completely adapted himself to his new environment as to become, like Cardinal Gibbons in the United States, an object of interest and pride to every citizen of the Commonwealth, irrespective of origin or religious belief. There is indeed a great resemblance between the two prelates in more ways than one. They were created Cardinals in the same consistory, had alike a strong penchant for scholarship and an unsurpassed capacity for dealing with their fellow men. With both, faith and love of country went hand in hand and merged into a great all-embracing charity that became a passport to the veneration and esteem of their fellows. The name of Cardinal Moran is likely to remain a beacon light to the Catholics of Australia for many generations to come.

AN INTERESTING study of the decennial census of Spain has come to our hands. It affords food for reflection to those who with so little sense of responsibility talk so glibly of the "backwardness of the Latin races"—a fancied state of things always of course attributed to the Catholic Church. Illiteracy, we are told, is a characteristic of Catholic nations. Putting aside the question as to whether knowledge or a virtuous life renders a man more pleasing in the sight of God (or as Thomas a Kempis puts it: "whether a humble peasant who serves God is not better than a proud philosopher, who neglecting Him, considers the course of the heavens"), it is none the less pertinent to scrutinize the dicta of these statisticians. And the material for such a scrutiny is here unfolded to us. To Father Mullaly, S. J., writing in America, and to the well-known "Altonus" of the London (England) Catholic News, we are indebted for the figures which prick so effectively this ill-conceived bubble. The figures are extracted primarily from the second volume of the official census of Spain.

THE CENSUS for 1900, we are told, revealed a percentage of 63 7/8 illiterates. This is true, but the official census of 1910 tells us that this includes babies in their mothers' arms. The romancers consider it quite justifiable, however, to compare the percentage of illiterates in Spain, where illiteracy is reckoned from birth, with the percentage in other countries where it begins only at ten or eleven years of age. This is the first flaw in the argument, and as we examine it further, other serious discrepancies are revealed. For instance, it is not considered worth while to enlarge upon the fact that illiteracy is lowest where Church influence is strongest, and reaches its highest figures in the provinces where anti-clericalism most prevails. In the former the percentage is 28.93, while in the latter it is 69.68, or more than double. The districts where fewest illiterates are to be found include the Basque country and Navarra, which are the most fervently Catholic provinces, whereas in Alicante, represented in parliament by Canalejas himself, the percentage goes as high as 61.22.

IN THE course of some timely comments upon Bishop George Hay, the centennial of whose death will occur in September, the writer of "Et Cetera" in the Tablet recalls the interesting fact that another Scottish Bishop, Dr. Geddes, scarcely less distinguished than Bishop Hay, made a lasting impression upon one ordinarily so far removed from Catholic influences as the poet Burns. This testimony to the high character and broadmindedness of Bishop Geddes is to be found in Burns' correspondence with his constant friend, Mrs. Dunlop. "External things," writes the poet, "areal upon the hearts and judgment of almost, if not altogether, all mankind; nor do I know more than one instance of a man who fully and truly regards 'all the world as a stage and all the men and women merely players,' and who values these players merely as they act their parts." For the honour of Ayrshire this man is Professor Dugald Stewart, of Carline. To him I might, perhaps, add another instance, a Polish bishop, Geddes; but I have outraged that gloomy, fiery Presbyterianism enough already, though I don't spit in her luxurious face by telling her that the first (i. e., the best) cleric character I ever saw was a Roman Catholic. Mrs. Dunlop, it is worth remembering, shared the poet's opinion, for she replies: "Your character of the Bishop delights me. I am proud of my son Andrew for being so fond of him since I read your last, for I convince myself that yours is honest, un-biased approbation."

THE WRITER of "Et Cetera" goes on to say that Burns made the acquaintance of the Bishop in Edinburgh, and recalls the further interesting fact that Dr. Geddes not only was the poet's friend but procured for him subscriptions to the second edition of the "Poems" from the Scots College at Valladolid, and other Catholic institutions. "The liberality of this action when we consider that the Catholic reader had to overlook in Burns, his conspicuous. Rightly or wrongly, it stands in striking contrast with the bitter hostility shown to the poet's book by a large section of the Scottish Kirk. Indeed, however there was a minister Burns seems to have had in those days an enemy. Perhaps his satire gave the ministers good occasion."

NEW CHURCH IN LONDON LAYING OF THE CORNER STONE OF ST. MARTIN'S IN LONDON SOUTH

THE growth of the Catholic Church in London is remarkable in every way now, encouraging. Unfortunately, the generation ago there was a depletion of the population in Western Ontario because of the attractions held out to our young men by the American Republic. Were it not for this London would, to be a considerably larger city than it is, and the Catholic population one third more. We are, however, recovering from this drain. We are not only keeping our own people, but we have considerable accessions to our population from the United States. In addition to the grand cathedral we have the beautiful stone church of St. Mary's, in the east end, attended by Rev. Fathers McKee, P. P., and Tobin. The growth of that parish has been phenomenal, for we will remember the time when it was attended from the cathedral; the congregation not being numerous enough to support a resident parish priest. We are more than pleased to be able to record another parish in London South. With the Catholic population in London South within the corporation limits, augmented by a number of Catholic farmers in the township of Westminster, the new parish starts upon its career with the brightest prospects. His Lordship the Bishop of London has placed it in charge of Rev. F. X. Laurendeau, a young priest full of energy, perseverance and apostolic zeal, and whose personality has contributed not a little to create a spirit of enthusiasm amongst his flock in bringing to completion the splendid church which is now in course of erection.

THE CORNER stone was a new experience or the people generally of London South. In the afternoon, at 3 o'clock, a large concourse of people were seen wending their way towards the corner of Cathart street and Duesess avenue, all being desirous of witnessing the interesting ceremony of laying the corner stone of new St. Martin's. The work is already far advanced, the stone foundation complete. The corner stone will be laid by the Bishop of London, who has placed it in charge of Rev. F. X. Laurendeau, a young priest full of energy, perseverance and apostolic zeal, and whose personality has contributed not a little to create a spirit of enthusiasm amongst his flock in bringing to completion the splendid church which is now in course of erection.

THESE OMISSIONS have been revealed by a cursory examination of the book, and there are no doubt others equally noteworthy, but as already said, the like were inevitable in a first edition and will no doubt be remedied hereafter. As regards French Canada the volume is reasonably complete, and in other respects is a welcome addition to the Catholic literature of this continent. Its editor and compiler, Mrs. Dunlop, is distinguished as the author of "Some Roads to Rome in America," and a contributor to our Catholic magazines, is entitled to the thanks of the public for this her latest contribution to our stock of useful information.

all directions. The Bishop remarked that he was happy to be able to announce that still another Catholic Church would in the early future be erected in the northern part of London, thus giving the large number of people in that district an opportunity of having a place of worship in their midst. Altogether the Catholic people of London have reason to be proud of conditions now existing within the corporation limits. Within the near future, a fourth church erected for Catholic worship—with seven Catholic schools within the corporation limits, taught by the Sisters of St. Joseph and giving results which cannot be surpassed in any part of the Dominion—with that splendid educational institution, the Sacred Heart Academy—with St. Joseph's Hospital, the House of Providence for the care of the dependent, and who are now approaching the winter of life—with Mount St. Joseph, where Christ's little orphans are tenderly cared for by the Sisters of St. Joseph—the Cathedral of London have reason to feel not a little gratified because of the conditions surrounding them for the spread and perpetuation of the faith of Christ. Not only London, but throughout the diocese, our good Bishop has in view other works, such as the blessing of God and the co-operation of the people, will usher in a new era in the diocese.

RECEPTION AND PROFESSION AT ST. JOSEPH, PETERBOROUGH

THE WRITER of "Et Cetera" goes on to say that Burns made the acquaintance of the Bishop in Edinburgh, and recalls the further interesting fact that Dr. Geddes not only was the poet's friend but procured for him subscriptions to the second edition of the "Poems" from the Scots College at Valladolid, and other Catholic institutions. "The liberality of this action when we consider that the Catholic reader had to overlook in Burns, his conspicuous. Rightly or wrongly, it stands in striking contrast with the bitter hostility shown to the poet's book by a large section of the Scottish Kirk. Indeed, however there was a minister Burns seems to have had in those days an enemy. Perhaps his satire gave the ministers good occasion."

THE ceremony of reception, as prescribed by the rule, having been completed, Sister Mary Leonard, Superior of the convent, pronounced her final vows. The permission having been granted after the usual form, the Sister to be kneeling in front of the Blessed Sacrament, pronounced the formula of profession after which she received the cross from the Bishop.

THE following young ladies were received into the community: Sister Loreita Rio, Douglas, in religion, Sister Mary Alexandria; Miss Agnes Moran, Woola; Sister Mary St. Leo; Miss Anna White, Lindsay; Sister Mary Leonard; Miss Margaret MacArthur; Miss Martha Musk, Douglas, Sister Mary Hilary. The ceremony of reception, as prescribed by the rule, having been completed, Sister Mary Leonard, Superior of the convent, pronounced her final vows. The permission having been granted after the usual form, the Sister to be kneeling in front of the Blessed Sacrament, pronounced the formula of profession after which she received the cross from the Bishop.

... the chapel. The singing of the Sisters' choir, always a pleasing feature of such functions at the Mount, was much admired by the large number of guests, which included many members of the community from the city and outside points. At the conclusion of the ceremony, the Bishop, clergy, and friends of the newly received and professed Sisters were entertained to luncheon by the community in the splendid new dining hall. The clergy present included Rev. E. J. Devine, S. J., Montreal; Rev. W. J. McCall, St. Peter's cathedral, Peterborough; Rev. Archdeacon Casey, Lindsay; Rev. M. J. O'Brien, D.D., Peterborough; Rev. P. J. McGuire, Downeyville; Rev. Father Quilty, Douglas; Rev. P. J. Kelly, Norwood; Rev. D. A. Casey, Campbellford; Rev. J. J. Guiry, Lindsay; Rev. J. V. McAuley, Sacred Heart Church, Peterborough; Rev. J. O'Brien, and Rev. J. J. McCarthy, St. Peter's cathedral, Peterborough. "COLUMBIA."

WELL MERITED DENUNCIATION

WE have great pleasure in heartily endorsing the denunciation of the Rev. George Chalmers Richmond, rector of St. John's Episcopal Church, Phila., has launched against the proposed desecration of the Mount, which is now being put to rest in a cemetery. The Rev. Mr. Richmond is, therefore, to be commended for using this plain language in reference to the coming Astor marriage: "We abhor this Astor alliance. It is unholy in its origin and its end will be a defiance of God's laws and our religion. We need a national uniform divorce law which will put an end to this overriding of court decrees by such as Col. John Jacob Astor and the social set with whom he associates." "The 'social set' here referred to frequently display an utter unconsciousness of the responsibilities that go with wealth. They lead pagane lives as if the chief end of life were the gratification of the senses. They care not how often when he put these words in Hamlet's mouth: 'What is man if his chief good and market of his time be but to sleep and feed? A beast, no more.' The term 'Christian,' by no possible stretching, can be made to cover persons of this stamp. Whatever they may profess to be, they are pagans pure and simple, and morally are the brothers of the degenerate who figure in the pages of Suetonius and other profane Christian Roman writers. Refusing to recognize the restraints imposed by the teachings of Christianity, they flout the sacredness of marriage and betake themselves to their fancy, each and every partner, to whom they have solemnly pledged their fealty."

THEY happen to be prominent socially, the example of marital infidelity set by them is like a veritable open sore spreading moral disease and moral death on all sides. As propagators of immorality they are a menace to the community. That is the plain truth of which we must not lose sight in dealing with cases such as that now before the Rev. Mr. Richmond call attention. The individuality of the contents of the sanctity of the married state is of small consequence compared with the well-springs of public morality. It is high time that they should be made to understand that they cannot afford public decency without incurring the reprobation and scorn of the Christian view of marriage, and who recognize that in divorce cancer, if unchecked, will eat into the very vitals of the nation. We hope that this prediction of the Rev. Mr. Richmond as to how the divorced Astor will be treated when he applies to the Episcopal Church for its approval of modified polygamy will be verified. "There is not more than one Episcopal clergyman in America or England who is engaged to perform his duty to perform his wedding. He is a person non grata to-day in every parish of our Church. No chance is open to him, no choir will sing for him, no sexton stands ready to open a door for him. If he gets the blessings of the Church he will sink away from his home and secure through clink of cash some poor second-hand parson of a sect putting more confidence in filthy lucre than in the standards of Christ. The Astor family to-day is not one of our honored households. The leaders of the tribe are social outcasts. One is a social traitor to his native land. They are not a credit to our race but, if severely it is needed to arouse attention in regard to a social evil which has already done incalculable harm in the way of breaking up homes, and which threatens its ruin, we will greet its social source of still greater evil with our contemptuous sneers. A beginning has been made in the work of damning up the stream of immorality issuing from divorce courts, which process eventually will reach every home. Some years ago Congressional legislation was enacted to suppress Mormon polygamy, which is the divorce system under another form. Regarded from one point of view, the practice placed under the Congressional ban was not as reprehensible as that fostered by the divorce courts. Under the Mormon system of plural marriage homes were not broken up, wives were not cast off, and children were not deprived of their natural protectors, as so often happens when a divorce decree sounds the death

knell of the hopes, the aspirations, the sanctities that cluster round what should be the center from which should radiate an influence shaping the future lives of those brought under it. Is it consistent to cast all sorts of odium upon Mormon polygamy, whilst tolerating and condoning its counterpart, which has made the divorce court supplier to the Protestant churches? It is a matter for congratulation that sentiment on this vital subject has been evoked in the Episcopal Church that bids fair to make re-marriage of divorcees Episcopalism—the fact than in the past. As a result of the Astor scandal six Episcopal Bishops in this country have placed themselves on record as opposed to having the Episcopal Church taking part in a ceremony which is tantamount to an approval of a species of polygamy. Bishop Doane, head of the Episcopal Diocese of Albany is quite outspoken on the matter. Here is the pen picture he gives of the person who would inaugurate the Episcopal Church become a partner in a scandalous and unholy marriage: "Consider the facts. Here is a man, Col. Astor, who has a reputation such that—well let us pass over his reputation—the fact is and it has been spread broadcast throughout the civilized world, this man has been duly adjudged guilty of adultery in a court of law. Is that the kind of man parents who love and respect their child should entrust with the appointment as her husband? What matter his riches? He is in the eyes of the law, an adulterer."

THE purpose of dwelling upon the question to rivet attention upon the fact that the divorce evil is beginning to be seen by Protestants in its true light. It is the product of Protestantism for which the Catholic Church is in no way responsible. In this country the destruction of homes, as shown by statistics, has grown to proportions that are appalling. Think of it—only divorce for every twelve marriages. Anything holding out a promise of a mitigation of this evil should be welcomed heartily. The proposed Astor marriage, openly condemned by six bishops of the Episcopal Church, may be a case of good coming out of evil. It already has aroused a wide-spread sentiment of opposition within the leading Protestant churches of the country. Let us hope the example set by Bishops Doane, Greer and the other four Episcopalian Bishops, who have pronounced against grading marriage to a state of concubinage, will have imitators in the other Protestant churches.

DEATH OF MGR. BROWNE

THE NOT unexpected news of the death of Right Rev. Monsignor Browne, was made public yesterday morning at the Masses at the cathedral. The deceased priest has been at the point of death for the past fortnight at the residence of Mr. V. P. Burke, at Green Road. His end was peace. He was assiduously attended in his last illness, every care and attention being bestowed on him. His soul passed on fortified and strengthened by the consoling rites of his Church.

FATHER Browne was a familiar figure in St. John's from his earliest days. He was a native of this city, having been born in St. John's in 1847, and was the son of James Browne. He was always noted for his piety and great devotion to the Church. He was particularly prominent in the Christian Doctrine Society and until he left Newfoundland had charge of the annual Catechism picnic. About 1889 he left for St. Francis Xavier's College at Antigonish to begin his studies for the Priesthood; he finished them at the Grand Seminary, Montreal, where he was ordained for the diocese of St. John's. At that time His Grace the Archbishop was the Vicar Apostolic of St. George's. Father Browne was first stationed at Bonne Bay, afterwards being removed to St. Jacques and on the death of Rev. Dr. O'Keegan was placed in charge of the parish of Grand River, of which he was pastor at the time of his death. He was made Vicar General of the diocese by Bishop McNeil, now Archbishop of Vancouver. His life in the three parishes in which he worked in St. George's was one of hard work, of patient perseverance, and a noble example of a life true and faithful to his ideals.

A United Protest

A meeting of the English Protestant, Scotch Presbyterian, and Irish Roman Catholic Church authorities was summoned recently at the British Legation, Lisbon, Portugal, to consider a grave and difficult situation which has arisen in connection with the new Portuguese Church law. The situation arises through illness of the vicar general, Monsignor de Almeida, who is being treated in the hospital of the Hotel de Ville, Paris. Monsignor de Almeida was a native of Portugal and had been in the service of the Portuguese government for many years. He was a man of high character and was highly respected by all those who came in contact with him. His death would be a great loss to the Church and to the country. It is hoped that his illness will be cured and that he will be able to return to his duties in the near future.

FIVE-MINUTE SERMON TWELFTH SUNDAY AFTER PENTECOST

THE QUALITY OF LOVE "Thou shalt love thy neighbor as thyself" (Luke 10:27)

In to-day's Gospel our Saviour commands us to love our neighbor: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."

With regard to this true Christian love St. Gregory says: "If any one love his neighbor because of God, he has the right love, but if he does not love because of God, he does not possess the true Christian love."

My dear Christians! Contemplating all this we must perhaps acknowledge that we have not always possessed the true Christian love, and have not therefore gathered merit for heaven.

NEW FRENCH BAPTISM

The "civil baptism" which has been introduced in France as the result of the anti-clerical movement...

The baby, its parents, and its sponsors were received at the Marie, and there the major read to the little party the following formula, which was inscribed in a special register established for the purpose:

"Marie Philiberte Seve, daughter of Louis Seve, and of Philomene Charcosset gardeners, of Place, welcome to the great family of those who are freed from the trammels of religious dogma."

In the presence of M. Philiberte Seve and of Madame Marie Philiberte Seve, who offer themselves as your sponsors, I, Antoine Coron, an official of the state and mayor of the Commune of Fiaeeles-Macon.

Saved His Mare

A mare belonging to Smith Gilmour of Tamworth, Ont., was terribly injured by a stake and friends advised him to shoot her at once, but he decided to try the remedy he knew, and he tells the result himself.

"Some time ago I had a mare staked in such a manner that people advised me to shoot her. I bought Douglas' Egyptian Liniment and a syringe, and after cutting the skin open on the rump was enabled to get hold of the stake, which was nothing less than part of a hand-spike, and we pulled it out at the root of the tail. After using Egyptian Liniment as directed, my mare was able to work in three weeks. The accident happened in extremely hot weather, but inflammation or proud flesh never threatened."

SEEING THE SOUL

The materialistic spirit which saturates the times seems to attract attention save from the comparative few who devote themselves to the study of prevailing conditions. And yet it has come to be a dreadful moral and social plague that is destroying the Christian vitality of our people.

The chairs of psychology and biology in our non-sectarian and public institutions of education must bear a large proportion of the responsibility.

Another large proportion is rightfully charged to our un-Christian explorers in scientific research. The former by their teaching are robbing the young of all belief in God, substituting natural causes for creation and accounting for man's existence outside of and contrary to scriptural assurances.

From seeing the soul to observing the electrical current which controls the movements of the body is a vast distance. It makes us suspect that the physician in question is the victim of a yellow reporter, and that his claims have been distorted.

All such claims seem too absurd to be dignified with a contradiction. But the assumption only holds good in the case of Catholics, who have a ready knowledge of their faith.

The new theorists and new scientists above referred to no longer accept the Christian teaching that man is composed of a body and soul, the latter being a pure spirit, that is, having neither length, breadth, nor thickness; that can neither be seen nor touched, and that it is free and immortal.

LIQUOR AND TOBACCO HABITS

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

References to Dr. McTaggart's professional standing and integrity are given by Sir W. R. Mead, Chief Justice; Sir Geo. W. Ross, ex-Premier of Ontario; Rev. N. Burwash, D.D., Pres. Victoria College; Rev. J. G. Shearer, B.A., D.D., Secretary Board of Moral Reform, Toronto; Hon. Right Rev. J. F. Seweeney, D.D., Bishop of Toronto; Hon. Thomas Coffey, Senator, Catholic; Recorder, Ontario.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive and effective. No hypodermic injections or surgery, no loss of time from business, and a certain cure.

soul has come to be a duty and a necessity. For a Christian truth is not defended and expounded in a spirit of anti-Christian spirit of the times, and the consequences are beyond reckoning.

ENGLISH NON-CATHOLIC MISSIONS

A NEW DEPARTURE IN ENGLAND, FATHER BERNARD VAUGHAN BATS THE BIGOTS AND WINS GOOD WILL OF LISTENERS

Missions for non-Catholics, which have been given in this country for several years, are just being introduced into England.

The little town of Havering had been worked up to a pitch of intense excitement because Catholic missionaries were daring to invade the little preserve of Nonconformity in East Anglia.

Proceeding with a hymn, when Father H. Vaughan announced the method of procedure for the week. Then Father Norgate gave samples of questions and answers typical of the question box.

In opening the proceedings Father Bernard Vaughan took the enemy in flank by declaring that he could not adequately express his thanks to the people of Havering, and more especially to the Town Hall authorities, for their perhaps unwillingly so splendidly advertised their coming and arrival.

Singularly enough, the chief paper in the district, the Weekly News, devoted more than two columns to what it called the Roman Catholic Mission, Father Bernard Vaughan at Havering, while it gave no report of the utterances of either the Protestant Alliance or Ken-sie harangues and their kindred forces.

Speaking of Father Bernard Vaughan, it says: "The fact cannot be disguised that Father Bernard Vaughan's addresses have had some effect on his crowded audiences. His attractive personality has undoubtedly made favorable the mission, and one can quite understand the power he is in the Roman Catholic Church."

The difficulties were of varied character. The two strongest objections against the Catholic Church seemed to be that the objectors imagined that Catholics were not allowed to act for themselves, and that if only they had the opportunity they would do all in their power to molest and persecute those holding views different from their own.

Coming forth from the hall on Monday night the Fathers found that some members of the Protestant Alliance and kindred institutions had marshalled quite a little army of people in front of the hall. It was an imposing sight, and Father Vaughan took off his hat and bowed to the crowd.

The mission was brought to a close last Sunday night. The method of procedure each evening was hymn question-box questions answered, hymn and Father Bernard Vaughan's address and exposition of Catholic doctrine.

In reply to the "No-Popery" bills, Father Vaughan posted the town with his "Know Popery" advertisements. The Protestant Alliance and the Ken-sie agitators had already taken up their position in the town before the missionaries arrived.

On the platform in the Corn Exchange were Fathers Norgate and Herbert Vaughan, Mr. Hickey, and Father Bernard Vaughan. The missionaries had no occasion to find fault with their audiences. They included Ken-sie preachers, the Protestant Alliance Nonconformist ministers, with church and independent folk.

In the name of the universal principles of Free thought."

"In the name of the Glorious Revolution of 1789, mother of the Rights of Man and of the Citizen."

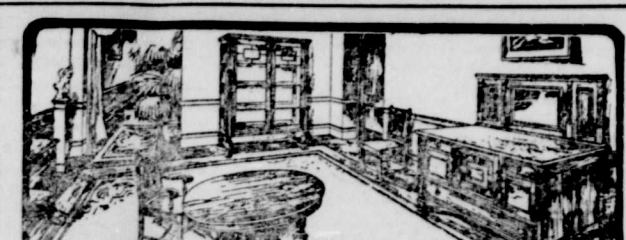
"In the name of the lay and democratic French republic."

"Baptise you, and impose upon you three commandments, taking publicly and solemnly, your sponsors, here present, as witnesses and as your guarantors."

"1. You shall honor your country, your father, and your mother, and shall be dutiful to them."

"2. You shall, with all your power, sustain truth and justice."

"3. Your greatest fear shall always be that of doing any injury to your neighbor."



The Dining-Room Should be—a place of beauty

That's granted. But the furniture in that room is worked overtime. To buy a new suite every few years costs money. YOU don't need to. "LACQUERET" will restore the original beauty of your dining-room suite, making it just as attractive as the day you bought it.



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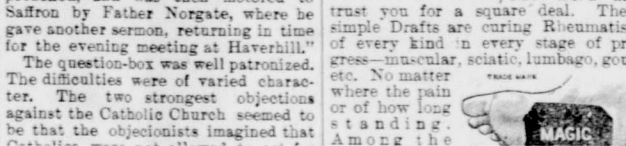
held so firmly in the grip of authority that even outside matters religious—say politics—they were not free to think or act for themselves.

Rheumatism

If you have Rheumatism, let me send you my 51 Drafts, which are curing thousands, TO TRY FREE

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"Make Cleanliness a habit by using Eddy's Tissue Towels."

Dr. C. Gordon Hewitt, Dominion Entomologist, says, referring to the infantile death rate from intestinal diseases and diarrhoea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of thousands of infants, as well as spreading the germs of typhoid fever.



WILSON'S FLY PADS

are the best thing to rid your house of these dangerous pests.

The Vacation Season

brings with it many additional dangers and risks to life. BEFORE leaving for your vacation you should see that those who are near and dear to you are adequately protected by means of Life Insurance.

You will do well to consult one of our representatives at once regarding a policy, so that the matter may be arranged before you leave.

North American Life Assurance Company

"SOLID AS THE CONTINENT" Home Office Toronto

Catholic Churches in London. Most Rev. Francis Bourne, D. D., Archbishop of Westminster, in the course of a recent address at the Church of St. Etheldreda, Ely Place, Holborn, said that many were not aware of the number of Catholic places of worship in London, and foreign visitors were quite astonished at there being so large a number in the capital of a country that was regarded as Protestant.

There were now no fewer than ninety churches on the north side of the Thames, and over fifty on the south side. Each church had its particular character and history, and each was the outcome of generosity, self-sacrifice, and devotion.

That in which they were assembled had a history extending over many generations. It stood as a monument to the devotion of their forefathers, and brought back many memories of old Catholic England, memories that must stimulate all who visited it and worshipped within its hallowed walls.

"Let the family interest be true tender, and affectionate, and the members of all uniformly gentle and considerate, and the members of a family thus trained will carry into the world and society the habits of their childhood."—Id.

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The Catholic Record, London, Can.

CHATS WITH YOUNG MEN

SUMMER VACATIONS

It is an annual custom with many young folks to spend a few weeks away from home in vacation. Some go to the seaside, others to the mountains, others to the farms. The questions of suitable locations and companionship should be matters for serious reflection.

Vacation, to be profitable, should be a time of rest. It should not be spent in nerve-racking excursions, and much less should it be regarded as a period of dispensation from the observance of any or all of God's Commandments. It is evident, then, that the precept which requires the Lord's Day to be spent in a devotional manner obliges all Catholics, even when on vacation, to be present at Mass.

It follows, therefore, that real Catholics will carefully select a vacation where Mass is celebrated, and that they will not go to places remote from Church and priest. A very serious thought is the possibility, and even the very great probability of aeroplane mishaps which would require the prompt attendance of a priest to confer the Sacraments of the Church.

Every summer there is a long list of deaths resulting from accident or sickness. Perhaps your name will appear in the list this year. Boating, bathing, fishing, poisonous vegetation and insects, runaway horses or automobiles, typhoid fever, these, and many other probable perils should influence Catholics not to live too far from priestly ministrations, or to remain among non-Catholics or bad Catholics who would never think of sending for a priest if the visitor were in danger of death.

By the way, don't forget to take your prayerbook, your rosary, a blessed candle, and some holy water with you. They may be required before your return home. You may think that you have ability and native alertness of mind and body sufficient to anticipate and avoid accidents. You may be seriously mistaken.

Another thought! You cannot control the number, the character, or the morals of other vacationists. If you are the proprietor of the company where you may be, you find any of either sex, who are not fit for the friendship of your own mother, your advice is, at once to seek another locality. There are plenty of good places where only respectable people dwell, and they are the only kind fit for you.

Flee from temptation! In your inexperience you may over-rate your powers of resistance. In your youth you are strong when temptation is weak, and per contra, weak when temptation is strong. Away from the protection of home, parents and true friends, vacationists often meet vice that is bold, shameless, cunning, and deadly. It is not necessary to specify, but we remind you that "He that loves the danger shall perish in it."

At home the grace of God protects you, but on vacation you may see perhaps for the first time, a depth of wickedness that will astonish you. Let us hope that it will disgust, and will not attract you. St. Paul said: "By the grace of God, I am what I am. It is like likeness of each of us. You seek vacation and not dissipation; recuperation, and not destruction. By the grace of God, keep clean.

Be generous to the Church, and to the priest in charge. Don't tell him how much you contribute at home, and allege it to excuse your stinginess while in his parish. You should contribute wherever you are, because jurisdiction is territorial and not personal. Your own parish priests cannot follow you wherever you go, and you must rely on the local priest in case of need. As a rule, the churches at vacation resorts, are open for only six or seven days in the whole year, and for support, they depend upon the income of the very short summer season. The interest on their mortgage has to be paid during ten months when the church is closed. Repairs must be made, insurance must be met, and many other items which occur. Make it a rule to be even more generous to church and priest during vacation than you are at home.

Above all, come back to your work and to your parents free from alliances and friendships which you would be ashamed to continue at home.—The Pilot.

THE DECAY OF MANNERS
Manners are the bulwark of that life of quality, the foundation of which good breeding is. Good breeding, which is refinement, and the membership of which are all gentilefolk the world over.

The bloom on the ripened fruit of civilization and the proof of its perfection is delicacy. Whatever the form may be, and there are many forms in which good breeding may present itself—as many, indeed, as are the incidents of social intercourse—whatever tends to put at ease the person one meets is good manners, and whatever tends to the opposite is rudeness.

Whoever takes advantage of another we know cannot be a gentleman, for the first word of the law is good breeding, as the last is kindness. The Golden Rule contains the last word of manners, as it does on most other laws of living.

ON KEEPING CALM
You took it so calm that it steadied me," said one recently of one of those unfortunate and unlooked for happen-

ings that sometimes break suddenly upon a family's serenity. "If you had not been so quiet, I should have gone to pieces."
But "going to pieces" never helps anything; it always pulls something else down. And there is wonderful strength in mere quietness, in holding your hand, eye, steady in hours of trouble or danger.

OUR BOYS AND GIRLS
TWO GIRLS WHO CHANGED PLACES
By Harriet Lummis Smith
When they left the pier that morning, Muriel was, without any question, the most important person in the boat. She sat in the stern, with cushions piled about her, and a magazine in her lap. If she should be inclined to read, Mary, sitting a few feet away, was comparatively insignificant, as she had been brought along merely to pick up Muriel's handkerchiefs when she let it fall, to talk if Muriel felt in the mood for conversation, and otherwise, to keep silent.

The boatman, too, was there to sail across the lake as long as Muriel pleased to go eastward, and to turn as soon as she changed her mind. All of which proved conclusively that the girl in the stern was the most important member of the trio.

It was a perfect morning, with just enough white clouds in the sky to help one realize the exquisite blue, and with breeze enough to temper the sun's heat. The shore they had left was only a line marking the distinction between earth and sky, and ahead, the blue water sparkled in invitation. Muriel had made up her mind for a long sail. There was a lunch basket which could be opened as soon as she was hungry. She would sail on and on, till her mood changed and she wearied of the exhilarating, onward rush. All her life she had acted on the principle of following out the impulse of the moment, for she was a very important person in her little world. Nobody had ever doubted that, Muriel least of all.

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All at once the grizzled boatman put his hand to his hat, groaned, and sank in a heap. The sail swung forward as the rope slipped from his relaxing fingers, the boat careened perilously. One girl—the girl in the stern—shrieked. The other sprang forward, caught the trailing rope, and in another minute the boat was flying onward over its former course, a pool of water in the bow the only evidence of its temporary indiscretion.

"Oh, Mary, what is it? What has happened?" Muriel put her hands before her eyes, shrieking, shivering. "What has happened?" she wailed again.

"I guess Joe faints or something like that, Miss Muriel," Mary, clutching the rope, looked down at the motionless man in the bow. "If you could come over and splash a little water in his face."

"Oh, I can't! I can't bear to come near him! If he looks as if he were dead!"

"If—if you hold his rope, I'll see what I can do for him."

"I can't, Mary. I don't know a thing about sailing."

"I guess I do. But I noticed how he was holding the sail, and I pulled it back to the same place. I'd like to take it down, but I don't know how. I guess you'll have to come over here and help, Miss Muriel, for we can't leave Joe lying in a heap like that."

After a little further urging Muriel obeyed. She sat in Joe's former place, and shivered slightly, as Mary pulled the unconscious man forward and dashed water in his livid face. She nudged over him some time before he nudged something and his eyelids twitched.

"Feel better, Joe?" the girl asked, gently. "I thought the man opened his eyes and stared into her face, he did not reply. With some difficulty Mary raised his head and slipped a cushion under it. Then she went back to Muriel and relieved her.

"I guess it's something more than a faint with Joe," she said. "A heart attack of some sort, I shouldn't wonder, I hope he comes to before the wind changes."

these the sail was presently furled and upon a family's serenity. Mary permitted herself a deep sigh of relief. "There! I'm glad that's done."
"Glad! How can you talk of being glad!" Muriel broke into hysterical tears, not the first of that trying day. Mary tried to comfort her with hopeful words. But when the sunset colors were lost in the shadows of the on-coming night, it took all her courage still to be hopeful, encouraging.

It was Joe's longest night. Mary had ever known. Muriel, worn out by the paroxysms of emotion, slept at last, and moaned in her sleep. The sick man, stretched at the bottom of the boat, moaned, too, and murmured a cry's name. Through the dragging hours Mary sat, wakeful, every sense alert. And when the first pale light of the morning put out the stars, her heart began to thump, for she was sure there was land in sight.

Muriel woke at last at the sound of voices. A bent old man in a shabby boat was talking excitedly with Mary.

"I'm with you yet all right! It's a wonder you ain't ashore. And though she strained her eyes, she could not make out the outlines of a hotel, only plain little cottages lacking paint and standing out in the sun, as if fearful of some danger lurking in the shadows. But when she had taken the lead, but as Muriel stepped ashore, the old habit of authority returned for one brief moment.

"I should like to go to the hotel at once—the best hotel, please, Mary, we must, telegraph Aunt Marian immediately."

A wrinkled woman near her broke into a laugh. Muriel looked around, bewildered. No one else had laughed, but every face wore a smile.

"Why, there ain't no hotel here, bless you!" said the woman who had laughed. "This is Blueberry Island. And there ain't no telegraph neither. But when the men get bored, when God will, in the end of the week, you can send a message ashore."

That was the beginning of a week which Muriel will never forget. The cottages were to be their home, but the accommodations were such as she had never imagined in moments when her fancy had indulged in the most headlong flights. Vainly she pleaded for a boat to be sent to the mainland. Two old men and a few boys under a dozen years of age were the only male representatives of the whole population of Blueberry Island. Muriel's persuasions on the subject of the mainland, but the people there had learned that they could do without it.

Muriel had been accustomed to think of herself as a person of importance. During her stay at Blueberry Island she learned the lesson of humility. She saw Mary adapt herself to the new life, meeting the hardships without a word of complaint, lending a helping hand in every home and household duty, showing one wife how to prepare her frugal fare more appetizing than ever before, waking ecstatic gratitude in the mind of one bride-to-be by some practical assistance on the wedding dress.

The children followed her from cottage to cottage like attendants. The two old men were patriotically eager to hear what she had to tell of the new world. The school-teacher, who is often a ready predictor of a fall. The most serious resolutions and the most solemn vows prove of little avail in the presence of a proximate occasion to sin. St. Peter, together with Thee, I will not deny Thee" (Mark xv, 31). Scarcely one brief hour had elapsed before the same Apostle exposed himself to the occasion of sin and denied his Master three times.—Rev. James Schmitt.

After all they were not compelled to await the return of the fishermen. One day a smart launch touched at the island, and needed no urging to be induced to carry passengers on its return trip. In fifteen minutes Joe had been carried aboard, and the whole population of Blueberry Island was out to say farewell.

"My! I wish you could come back to my wedding!" said the bride-to-be to Muriel, who was her handkerchief.

"You never told us the last of that story!" wailed the children, clutching at Mary's skirts.

Muriel looked about her. Every eye was on the other girl. All the regret was for parting with her. The swift-moving little launch would bring them ashore before the day was over. Again she would be the center of attention, and a person of importance. But in the week when all advantages had been stripped from her, save those which were inherent she had taken second place. The first had been lost, the last faded. As she stepped aboard the launch and turned to look back at Blueberry Island, she was sure she could never forget.—The Girl's Companion.

The "Great Pact"
There was a great gathering recently in Assisi, Italy, to commemorate the seventh centenary of the "Great Pact," by which St. Francis in 1210 made peace between the nobles and their serfs in central Italy. It was attended by Catholics, Protestants, and even anti-clericals, and the utmost harmony prevailed throughout the proceedings, which consisted in the unveiling and blessing of a statue of the saint, the reading of a poem, and the singing the work of the Seraphic Patriarch as Peacemaker, and the delivery of a number of speeches.

THE OCCASION OF SIN

You all know full well that the devil lays snares for the souls of men. "Your adversary, the devil as a roaring lion, goeth about seeking whom he may devour" (1 Pet. v, 8). He rejoices in his insight, whereas ours is in the dark, turing a soul in his net. As a fisherman casts out his net to catch fish, so the devil seeks to capture souls. Hence we may apply to him the words of the prophet: "He lifted up all them with a dragnet, and drew them in his drag, and gathered them into his net; for this he will be glad and rejoice."

The devil employs various nets for capturing souls. "He sows discord, excites anger, unkindles evil detests, suggests shameful actions, instigates to deceit and fraud," says St. Ambrose. Yet the net that brings him the greatest returns is the occasion of sin. This is the most dangerous snare of the devil, for evil, that exercises such a fascination over the heart of man as the proximate occasion of doing evil. Put the full glass before a man's inclination, and he will see the occasion of sin. Every one who has the inclination to some fault in him can testify to the sensitiveness of the opportunity offered to him.

The opportunity to sin is as dangerous because of the frailty of human nature. How can a man resist the impetuous torrent of an on-rushing stream, how resist the storm? He is like a child in the face of the forces of nature. The case is much the same in regard to the occasion of sin. It is like a mountain torrent overflowing its banks; it is like the storm raging and roaring with blind force, devastating all before it; it is like a fire which, once kindled, will burn in spite of the disappointments which may await me in the Catholic religion.

"I have studied the doctrine point by point. I have prayed to God, Our Lord Jesus Christ and I have also implored the aid of the Blessed Virgin. After an incessant labor, and an effort of religious experiment, which God only knows . . . in the full possession of my faculties, with the sentiment of all my responsibilities, I want to be a Catholic."

"With all the power that is in me, I believe in the Revelation in the Trinity in the Incarnation, in Grace, in the vernal and infallible authority of the Pope (Ps. lxxxv, 9), in the power of the Virgin Mary, and risen on the third day, in the Sacred Host, and in the efficacy of all the Catholic sacraments."

As the philosophy of Sabatier or Harbeck, or the variations of Protestantism do not satisfy my deep religious needs, it is a duty for me to claim my definite faith, and to glorify God for my ascension towards, and my possession of the Light, the absolute Truth. "Protestantism may give a perfume of Jesus Christ, but it hides his actual reality and that is why I am going to the Catholic faith."

WHY THE PARASITES ARE AGAINST HOME RULE
The Earl of Clanwilliam, an "Irish" lord in the House of Lords, made a speech in that assembly against the Home Rule Bill, of course because it meant Home Rule for Ireland, as to which he said that "The opposition to Home Rule arose from the fear of religious persecution which was ever present to the minds of the Irish loyalists."

From all that has been said it is clear that occasions of sin are the most efficacious net of Satan to ensnare souls. Through opportunity the allurements become stronger and the strength of man to resist becomes smaller. Hence it is often easy to predict a fall. The most serious resolutions and the most solemn vows prove of little avail in the presence of a proximate occasion to sin.

WT AND HUMOR
There is a new game out called Tickle the Editor, sheet an exchange. You take an ordinary sheet of writing paper, on which you pen a few lines suitable for the occasion. Next you fold it carefully, so that the editor can't check a single word, and then you send it to the editor, all rearranged and a year or more in advance and hand it to the editor. Keep an eye on him and if a smile adorns his face, the trick works fine, and can also be played by mail. Now is the time to play the joke.

It was his first time to use the telephone. He came into the one-horse store and called the keeper to his side and whispered to him that he would like to order a pair of shoes from a nearby town—over the phone.

The following story is told of Dr. Arnold of Rugby. One night the great doctor went for a stroll in the grounds after the boys of the school had retired to rest, and all were supposed to be snug in bed. To the doctor's surprise, a boy crossed the terrace where he stood, went to a certain window, and began to climb up to it. The doctor grasped the boy by one of his coat-tails, but the boy escaped by leaving the coat-tail in the doctor's hands.

The doctor said to himself, "Well, I'll know who it is in the morning, but he will have to get one tail to his coat." But in the morning, when the school assembled, to his astonishment the whole of the boys marched past him with one

HE GOT THE JOB

It was just after the Civil War, and Henry Watterson, later famous as editor of the Louisville Courier Journal, was through fighting. Clear in the regiments of a Confederate officer, he was casting about for some means of getting a little food into his stomach. He happened to get hold of a copy of the old Louisville Herald and, after studying it awhile, he arose and tramped majestically down to the Herald shop and into the presence of the venerable editor. "Well sir?" growled the head of the sanctum.

REASONS MADE PUBLIC
DR. AMIEUX OF PARIS TELLS WHY HE BECAME A CATHOLIC
Dr. Amieux, physician-in-chief of the Menier houses, in a letter which has become public, wrote to Marc Sagnier and made known to him the principle motives of his conversion as follows:

"My dear friend, I am to be a Catholic. I come to ask your prayers. I cannot do without sacraments. You did well to submit to the authority of our Holy Father the Pope. Had you done otherwise, I would not very likely have become a Catholic more for I had confidence in you, and you would have ruined my confidence and thus retarded my conversion. I have waited four years before taking this irrevocable decision, on which I never will come back, in spite of the disappointments which may await me in the Catholic religion."

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they (the Ascendancy element) realize keenly that they have a monopoly of place in Ireland, and that monopoly they will not give up without a loud protest. Just see how what is called the public service stands with us. It is manned, shockingly over-manned, by placemen drawn in the main from the small section of the old Ascendancy. That section has hitherto had for itself the best spots of Ireland, not of Egypt. It wants to hold them still and keep them boiling hot, and when the programme of Home Rule seems to suggest a share for the people at large, the monopolists threaten civil war.

FIRST PRINCIPLES
It is the history of the Catholic Church, that as often as the restless mischief-making of turbulent minds has injured her membership, or enticed considerable bodies of her people from her fold, she has always gone back to first principles, and begun to instruct her erring people anew, in the same manner that the apostles used, namely, patient and laborious teaching; exhortation and example. Whilst the reckless blundering, irresponsible scribbles of a thousand newspaper editors are keeping up an incessant clamor over what they are pleased to call the detection and loss of France, the Pope, with their back, is insisting on the same old cure for the same old trouble—teaching, exhortation, example, prayer, the sacraments. Superficial critics continue to persuade themselves that the Church is playing a game of politics, and to cheer themselves with imagining an outcome, satisfactory to them, from this imaginary game. But let them watch France, during the next few years. They will see the Church praying for enemies as well as for friends. They will hear anew the prayer of the true-hearted priests who were hurled to their death in the

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French Revolution, and who, as they died, brought their Heavenly Father to forgive their murderers. The Holy Father has addressed a letter to the Bishops of France, about to meet in Council upon the furtherance of diocesan missions. He urges them to set up in every diocese an establishment for the training of diocesan missionaries. He tells them not to rest until every parish in the land has the benefit of these Missions, in which the missionary shall speak to the people in simple language of the eternal precepts and lessons of the Gospel. The Church meddles not with new things. Whenever she finds it necessary to re-evangelize a people, she goes about her task, not in political ostentation, or in legislative halls, but in the parishes and homes of the land. She falls back on the Bible and the pulpit; the Catechism class and the sacraments. Many centuries before a few reckless disturbers constituted themselves "Reformers," she saw Europe twice torn from her by irresistible invasions of barbarian conquerors. What did she do? She began all over again the work of conversion; she preached; she prayed; she held aloft the cross; she saved from reckless pillage the sacred Scriptures. Driven from point to point by the barbarian hordes, her clergy fled, carrying with them the sacred volumes, even though they had to leave all else behind to wanton and ruthless destruction. And she went boldly into the presence of barbarian leaders and every savage follower; rebuked their darling vices; preached peace to those who loved no peace so much as war; preached purity to those who almost adored lust; preached the rights of property to those who knew no law but the sword. And she preached with the Bible in one hand, and the cross in the other. And so she converted the barbarian tribes to Christianity, to Catholicity. That is the history of the Church in the Middle Ages, and she is using the same methods to-day.

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