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The Catholic Record.

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JULY 1, 1911

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The Catholic Record

LONDON, SATURDAY, JULY 1, 1911

A VIEW

Writing on the Middle Ages Saintsbury in "A History of Criticism," says: "Abused and extolled as 'Ages of Faith' they were really ages of a mixture of logical argument and playful half-septicism. Regarded with scorn as 'Ages of Ignorance' they knew what they did thoroughly, which is more than can be said of some others. Commiserated as 'Ages of Misery' they were probably the happiest times of the world, [putting Arcadia and Fairyland out of sight. Patronized as ages of mere preparation, they accomplished things that we have toiled after in vain for some five hundred years. They have in the rarest cases been really understood even historically."

FROM DISTANT LANDS

All the way from Venice comes, via the Scotsman to the Evening Telegram, an article on "The Roman Catholic Church in Italy: the Marriage Question, by A. R." The Telegram reproduces it in view of its intimate bearing on the operation of the No Temere decree in this country. Not dowered with the perspicacity of the Telegram editor we cannot see eye to eye with him. We can but discern in the article in question an attempt to fan the embers of irrereligious folly and discord. It is unfair and illogical and advocates a theory that would not be countenanced by any denomination. For this writer would make the State supreme in all matters. He would have it absorb the whole man and render it absolute. If tomorrow the State would approve "trial marriages" this writer would have never a murmur of dissent. If again, a State would recommend free love to its subjects this individual would bow to the omnipotence of the State. In a word, he, so far as we can discover, is an upholder of the pagan principle that the State is supreme and absolute. This opinion will not find favor with those who recognize the dictates of conscience as the supreme rule of conduct. Accept this writer's views and the martyrs who obeyed God rather than man were simpletons, and the tales of heroism, for the sake of principle, the veriest rubbish. But it is rather late for this kind of talk; and a writer who seeks assistance from paganism to attack the Church should not be taken too seriously. He may continue to reverence the State as the regulator of its duties and pleasure: as a standard by which to measure his standing in his denomination; but the most of us contend that we have an inalienable right to means necessary for the attainment of our last end. And furthermore, we do not believe in attributing to the State powers which it does not claim to possess.

FOOLISH PLAINTS

This writer complains that he could not enjoy in Canada the liberty vouchsafed him in Italy. If Catholics were under a penal code in the Empire he would be satisfied. If the law regulated the internal concerns of the Church he would perhaps leave Venice and betake himself to the homeland. If his views were enforced by law he would see liberty as he understands it in richest effluence. But what troubles him is that under the British flag the Church is unmolested in the work of teaching and guiding her children. There's the rub. He should read some of the speeches of British statesmen and learn that the spectre which haunts his troubled dreams is not known to them. His reference to the Premier of Great Britain going hat in hand to Archbishop Bourne places him among those whose unreasoning hatred of Rome renders them incapable of fair play.

NOT TO THE POINT

This talk about the No Temere trenching on the civil rights deceives only the credulous and the unwary. No proof of it is forthcoming—merely a torrent of words about tyranny and a foreign ruler, etc. The No Temere trenches not upon the domain of the civil law. A marriage contracted in accordance with the law is legally binding. The children are regarded as legitimate by the law. The No Temere does not condemn Protestant marriages, but accepts as valid those which Protestants hold to be such. It applies to Catholics only. If a Catholic should marry a Protestant in the presence of a Protestant clergyman, the Church does not release the Catholic from the obligations assumed by him under the civil law. Neither the Catholic doctrine of marriage nor the laws regulating its celebration come into any collision with the civil law, and

no Catholic who strictly obeys the laws of his Church will ever be found contravening the law of the State or injuring the rights of his neighbor.

THE TELEGRAM'S ATTITUDE
The Telegram is pleased to talk about "Papal tyranny" and then allows this writer to reveal in two columns of anti-Church rubbish. But is the Pope tyrannical in his endeavor in rule his own household? Must Rome be always in the wrong when she does not fall in with the views of amateur theologians and special pleaders like the writer of the article which it reproduces from the Scotsman? Is it tyrannical not to receive Catholics who rebel against her authority? Must the Catholic Church be denied the right conceded to all Protestant denominations of determining the conditions of good standing in her communion? The Telegram man's thinking faculties must have been on vacation when he talked of papal tyranny. We presume that the editor would look askance at the following words, written, however, by Liebnitz: "If," he said, "all would become Catholics and believe in the infallibility of the Pope there would not be required any other empire than that of the Vicar of Jesus Christ. If the Pope resumed the authority which they had in the time of Nicholas I. or Gregory VII. it would be the means of obtaining perpetual peace and conducting us back to the golden age."

THE ELOQUENT SERMON

Men will always listen to the sermon of good example. Words influence them but little; deeds, however, attract and compel their admiration. Professions are of little avail if not made real and vital by conduct. Our greatest need is the Catholic who is not infected with indifference, and who, humble and docile, shows by the truth and purity of his life the influence of his faith. Such a man can achieve much. We are apt to think that the forces which obtained results for God in the days that are gone would be valueless in our generation. They would be out of place in a world which has newer methods and view points. But we should remember that the generating forces of God's kingdom are always the same. Obedience, humility—the flowering and fruitage of Catholic living—are ever certain of results. They are the mightiest forces that exist. When the Catholic adopts worldly standards and forgets prayer and uses the language of the irreverent and the scoffers, his life is flat and unprofitable and pernicious.

WHY THEY SUCCEED

In every city in Canada there is a number of country-bred citizens who are prominent in mercantile and professional circles. One wonders why they succeed while the city-bred fail. It may be that the country lad comes with mind unhampered, with undigested bits and scraps of information, while the city lad, owing to a protracted diet of public-school instruction, is a victim of mental anæmia. This may account for it in some measure, but we are disposed to believe that hard work is the main reason of the country boy's prominence. He is willing to obey the laws of progress. He pays the price in toil, unceasing, in determination to go on despite obstacles and difficulties. He does not believe that life is one "eternal guffaw." Hence he gets elbow-room and breathing space after a time, and sees away in the rack the fellows who are always "out for a good time." That is, perhaps, the principal reason why the city men not only do not achieve success but do not retain the places gained for them by their forbears. The story of those others, who, unknown and handicapped by poverty, forge ahead, is very interesting and instructive reading.

STILL AT IT

Clerical marksmen are blazing away at what they imagine is the "No Temere" decree. They seem to be using the same ammunition and are, judging from the applause they receive, scoring heavily. The latest move is that they are about to petition the legislatures to enact something or other against the enforcement of the "No Temere" in Canada. To this end petitions by the ear-load will be forwarded to test the legal acumen of the lawmakers. This may be taken as a token of their solicitude for the commonwealth or evidence that they either mistake our case or take themselves very seriously. But what can a Legislature do with the No Temere? Is it going to frame a law to determine who shall be Catholics? We do not think that Canadian law is for this purpose. Canadian law deals with the civil and legal aspects of marriage and with these only. As the No Temere does not trench upon these mat-

ters, we think that when the call for protest is heard, the legislator who knows his business will turn a deaf ear and busy himself with his legitimate occupation. Our friends should not wax so vociferous on the integrity of the law, which is in no wise imperilled by the No Temere.

VERY COURTEOUS

One of the protests is clad in very sympathetic phrase. While it regrets that our social harmony should be disturbed and would not for all the riches of the Indies sanction one harsh word against the Church, yet the desire to stand four-square against Rome's aggression impels the protesters to say a few things. We like rapier better than broadswords, but why use them when there is no need. And when and how is Rome the aggressor? And of what is she the aggressor? Is it because she concerns herself with her own household and will tolerate no interference from outsiders? Our ministerial friends may protest, but the Church will continue to legislate for Catholics, and she will be obeyed by all who wish to remain within the fold. "Protestant clergymen and journalists," said Rev. A. H. Drum, Presbyterian minister of St. John's Church, Peterboro, "would serve the cause of humanity better if they would stop their howling at the Church of Rome and combat a very live evil."

THESE TALKATIVE BRETHREN

Some of us are very miracles of generosity in contributing criticism. They are for instance denunciatory of the Catholics in the ranks of the Y. M. C. A. Now, if instead of wasting energy they would use it in beneficent activity we might have occasion to commend them. We notice, however, that some of these critics are very chary of support to Catholic organizations. They talk and lament, but they will give neither time nor money to enable our youth to ward off the blandishments of the Y. M. C. A. "Something they are bound to do, else how are they spreading the religion which they hold in trust. But from everyone who has leisure or can make it, personal service is demanded. There neither is nor can be such a thing as mere private, self-regarding Catholicism. The clergy indeed must answer for their flocks: but we are all bound to one another, and not one of us stands alone."

AN IMPORTANT STATEMENT

THE CATHOLIC TRUTH SOCIETY DEFINES THE POSITION OF THE CATHOLIC CHURCH ON THE MARRIAGE QUESTION

As there has been much misunderstanding and not a little misrepresentation of the position of the Catholic Church on the Marriage Question, the Catholic Truth Society of the Archdiocese of Halifax authorizes the following statement:

1. The Catholic Church does not, as has been falsely stated regard as invalid the marriage of two Protestants by a Protestant minister. On the contrary, she has always upheld the validity of such marriages as being contracted in good faith. The best proof of this is the fact that, when married Protestants decide to enter the Catholic Church, they do not have to be remarried.
2. The Catholic Church does regard as invalid the marriage of two Catholics or of a Catholic and a Protestant, by a Protestant minister or by any civil authority, which has been contracted since the promulgation of the No Temere decree. The main object of that decree is to prevent hasty and ill-considered marriages and the many evils admittedly resulting therefrom. Matrimony being a Sacrament of the Catholic Church, she has the right to lay down the conditions for its valid reception by her own children.
3. The Catholic Church does not and cannot interfere with the civil law. Consequently, a mixed marriage contracted before a Protestant minister, though invalid in the eyes of the Catholic Church, is not illegal, except in the Province of Quebec for the reasons stated below. Outside of that province, if one of the parties were to desert the other or attempt to marry again, he or she would be liable to the penalties prescribed by the civil law.
4. It is not true that, when the Catholic party to a mixed marriage desires reconciliation with the Church, he or she is required or advised to abandon the partner to the union and the children that may have been born of it. In such cases, the parties are urged to have the union validated in accordance with the laws of the Church.
5. As regards the Herbert case about which so much has been said, the Catholic Church did not, as has been falsely stated, appeal to the civil law to annul the marriage. That appeal was made by one of the parties to the union who desired to desert the other. When French Canada, now the Province of Quebec, was ceded to Great Britain, the Catholic Church was guaranteed the free exercise of her laws; and subsequent Acts of Parliament enacted that the marriage regulations of any religious body in the province should be the

civil law as affecting members of that body. Consequently, the marriage of two persons, who, be it remembered, were both Catholics, by a Protestant minister, being null and void in the eyes of the Church, was decided by the courts to be also null and void under the civil law. The case is unfortunate but the Catholic Church is in no way to blame, the parties themselves and the clergyman who aided and abetted them in performing an illegal act being altogether responsible for the sad results.

THE CORONATION

Before the Reformation the crowning of an English king and the consecration of the Pope were much alike in character and rite. In both appeared the "Veni Creator Spiritus," and in both the Litany was recited with special sufragia for the one to be consecrated or crowned. The Church demands that the ground, in both was the anointing with chrism, and the tradition of instruments and insignia in words expressive of their meaning. The coronation robes were not unlike some of the episcopal ornaments, as the alb, the tunicle, the stole; the cope; though, of course, the resemblance was no more than material. But the term "coronation," to-day applied to the whole ceremony, was confined to the imperial coronation of the crown, the entire function being named from the anointing, held to be its most important part, the "benediction," "consecration," or, more commonly, "sacrament," of the king. This similarity was not found in England only, though for obvious reasons we speak at this moment chiefly of that country.

Still there was an essential difference between the two acts. The consecration of a bishop is a sacrament conferring a special sanctifying grace and the indelible character of the episcopate, the sacring of a king conveyed neither grace nor character to the soul. In the Church prayed for helping grace to enable the sovereign to rule well, but it gave no title to that grace. Still there was evidently an analogy between the two functions, and when the kings about to be consecrated, the testimony of their election and an oath to perform their office duly; and so demanded testimony of the king's right in the acceptance of him by the nobles and people present, and bound him by oath to deal with his subjects in justice and mercy, to protect Holy Church, and to respect its rights. The Church recognizes in Bishops a special prerogative, the power of the keys, the character, not to be violated with impunity, and so, too, it received the king and his prerogatives under its protection as sacred; for all authority is holy, and the king is bound to protect the same. Hence, the coronation was so important that until it was accomplished the sovereign, despite his hereditary right was hardly more than a king-elect.

Thus it comes, following the death of Charles VI. of France, the uncrowned Charles VII, was, even to his faithful followers, still the Dauphin, and God had to lead him by the hand of Jeanne, the Maid, to be crowned like his ancestors at Rheims, before he became in name and deed the king. The English and their partisans tried to secure their position by crowning the infant Henry VI., the only English claimant of the French throne, ever crowned king of France; though, no true Frenchman could recognize the validity of an act done in Paris, not in Rheims, by another than the successor of St. Remigius. Consequently the sacring of the king followed immediately the obsequies of his predecessor. It was not essential, it did not make him king, but it conducted very efficaciously to the happy exercise of his functions. He became by it sacred, and his title was made secure under all but most extraordinary circumstances, and this is the true sense of the words Shakespeare puts into the mouth of Richard III.

"Not all the waters in the rude, rough sea Can wash the balm from an anointed king."

And all this was eminently right. Supreme authority in the civil order is from God, and he who exercises it does so in the name of God, the author and infinite ruler of human society, in which by divine ordinance man must live to work out his appointed task for time and for eternity. But in instituting civil society God bound it to no special form. Every legitimate form is acceptable to Him, the republic no less than the monarchy; the limited monarchy no less than the absolute, and their rulers are by right an equally His representatives, the president no less than the king. But the spiritual society is His direct creation. He has determined its form, its constitution, and has made its dominion continuous with the world. He dwells in it as he dwells in no civil society; its rulers are his vicegerents in the full sense of the word. To it, these, no less than their people, are subject in all that concerns faith and morals, for it is the inflexible guide of all in the way of truth and justice.

Hence, by clothing civil society with its own Order properly so-called, and for the maintenance of its authority, the Church confers upon both that solidity which is the greatest social good. If, to-day, conditions are such that these advantages cannot be enjoyed to the full, this is a misfortune to be bewailed, rather than an emancipation to be gloried in, unless the words of St. Paul have ceased to be true: "There is no power but from God: and those that are, are ordained of God."

The Revolution changed all this, and the ephemeral revolutionary kings of

Europe think little of a coronation. For the solemnities of Rheims Louis Philippe substituted the oath to the Charter in a paltry ceremony that was the laughing stock of the dandies. Napoleon I. called himself Charlemagne, and would establish himself by being crowned by the Pope; but he played a shabby trick on the Holy Father, taking with his own hands the crown he was to wear for barely ten days. Like him, though with some excuse, the Russian Czar and the German Kaiser crown themselves. Napoleon III. dreamed of a coronation by Pius IX. His un-Christian conduct made it impossible, and he decayed, to pass from Sedan to Wilhelmshöhe, a fallen, uncrowned emperor. The old rite survives in some way in England, deprived of its Catholic character, perverted by Protestant additions and by changes made in favor of the exaggerated Stuart notion of divine right. The sacring has become a shadow of a great name. What is the use of praying God to establish with His free and princely spirit, or of undertaking to anoint, as Solomon was supposed to do, one who has no exercise of royal authority? What is the use of exhorting to stop with the sword of justice the growth of iniquity to protect the Church, to restore what is decayed, to preserve what is restored, etc., one whose action depends wholly on his ministers? If some such ceremony were used over Mr. Balfour and Mr. Austin Chamberlain, Mr. Asquith and Mr. Lloyd George, according as they alternate in office, more good might be hoped for than can come from one who, were he to attempt to be king in the sense of the coronation services, would see his reign come to an untimely end.

ACTS OF THE HOLY SEE

1. A Religious accused even of only one offence from grave public scandal or which threatens very grievous detriment to the whole Community, may, even by the Provincial Superior or by the Abbot, be compelled to lay aside his habit immediately and sent back to the world; provided it be clearly evident that the offence exists and that the accused Religious is the author of it; and in the meantime a Process is to be constituted to issue sentence of expulsion or dismissal. Those who are in Sacred Orders also remain suspended.

DECREES

ON THE METHOD TO BE OBSERVED IN ISSUING SENTENCES OF EXPELLION OR DISMISSAL FROM RELIGIOUS ORDERS AND INSTITUTES

1. As the various prescriptions and solemn formalities prescribed by law, especially by Urban VIII, for issuing a sentence of expulsion or dismissal from Religious Orders and Institutes, cannot be conveniently observed, it has seemed opportune to this S. Congregation to prescribe others more expeditious and better suited to modern circumstances. Wherefore the Most Eminent Fathers, Cardinals of the said S. Congregation, in a Plenary meeting held in the Vatican on March 30, 1911, decided to lay down the following rules:
2. The competent Curia or Tribunal for issuing a sentence consisting of the General Superior or Moderator and the Definitor or Councillors or Assistants, not less than four; and if this number be lacking the President of the Curia or Tribunal, with the consent of the other Councillors, is to elect a sufficient number of Religious to make up the deficiency.
3. In congregations of monks the Tribunal consists of the Abbot General and three members, not less than two, who shall be appointed by the General Council for the protection of right and law.
4. No Process can be instituted until after three warnings have been given and three corrections inflicted without result, saving the exceptions contained under nos. 17 and 18.
5. The warning is to be given by the legitimate Superior, including the local Superior who, however, must have the mandate of the Provincial or quasi-Provincial; and the Superior is to add suitably to the last warning the threat of expulsion or dismissal. For the effect of expulsion or dismissal a warning or correction does not count unless it be given for some grave offence.
6. Warnings cannot be repeated unless the offence for which they are given be repeated, but in continued or permanent offences a period of at least two complete days must intervene between one warning and another. After the last warning six complete days must be allowed before proceeding further.
7. The Process must be proved by the accused, as well as the gravity and the number of his offences and the absence of repentance after the third warning.
8. That the guilt of the accused may be shown such proofs must be brought forward as are calculated to convince a prudent man. These proofs may be derived from the confession of the accused, from the depositions of at least two trustworthy witnesses, given under oath strengthened by other circumstances and by authentic documents.
9. The gravity of the offence is to be calculated not only by the gravity of the law that has been violated but also by the gravity of the punishment sanc-

tioned by the law, by the gravity of the deed, and by the gravity of the material damage done to the community.

10. For the effect in question, there must at least be three grave offences of the same species, or, if of different species, of such a nature, as taken together, to show perverseness of will persisting in evil, or one permanent offence which becomes virtually three offences by reason of the three warnings.

11. As a rule authentic evidence is to be brought forward that the three warnings have been given. Hence it is necessary:

- (a) that they be given either before two witnesses or by letters written by public notaries, for which a receipt of reception or rejection has been obtained;
- (b) that a document recording the giving of the warning be drawn up by the said witnesses, and kept in the Records or Archives; or that copies of the above letters be made, signed before being sent by two witnesses as evidence of conformity, and likewise kept in the Records or Archives;
12. The absence of repentance is proved by a new offence committed after the three warnings have been given or by the obstinate and obdurate conduct of the culprit.
13. The Provincial or quasi-Provincial of the delinquent Religious, after the warnings and corrections have been given without result, shall diligently collect all the acts and proofs relating to the guilt of the accused, and transmit them to the Superior General who must hand them over to the Procureur of Justice that the latter may examine them and propose his accusations if he thinks any should be proposed.
14. The accusations proposed by the Procureur of Justice and the result of the Process are to be notified to the accused and a suitable period, to be determined by the option of the Judge, given to him in order to enable him to present his defence either personally or through another Religious of the same Order or Institute; and if the accused himself does not present his defence the Curia or Tribunal is to appoint *ex officio* as defender a member of the Order or Institute.
15. The Curia or Tribunal, after having diligently weighed the pleadings both of the Procureur and the accused, if it decides that there are no grounds, later, may pronounce sentence of expulsion or dismissal; but if the condemned Religious within ten days of the notification to him of the sentence appeals to the S. Congregation of Religious, the sentence cannot be put into execution until judgment be pronounced by the said S. Congregation.
16. Notwithstanding the appeal, the accused may be immediately sent back to the world by the Superior General or Abbot General, with the consent of his chapter or Council, if his presence threatens to bring upon the community and its members very grievous scandal or very serious damage. In the meantime he is to cease wearing the habit, and he remains suspended if he is in Sacred Orders.
17. A Religious accused even of only one offence from grave public scandal or which threatens very grievous detriment to the whole Community, may, even by the Provincial Superior or by the Abbot, be compelled to lay aside his habit immediately and sent back to the world; provided it be clearly evident that the offence exists and that the accused Religious is the author of it; and in the meantime a Process is to be constituted to issue sentence of expulsion or dismissal. Those who are in Sacred Orders also remain suspended.

NOTES

18. Also against certain offences the penalty of expulsion or dismissal is considered as inflicted by law. These offences are:

- (a) public apostasy from the Catholic Faith;
- (b) apostasy from the Order or Institute unless the Religious returns within three months;
- (c) flight from the monastery in company with a woman;
- (d) and still more the attempt or celebration of the civil contract of marriage, even of valid marriage when the vows are not solemn or have not the effect of solemn vows.

In these cases it suffices that the General or Provincial Superior with his respective Council issue a sentence declaratory of the fact.

19. A sentence of expulsion or dismissal, however issued, if it concerns a Religious in Sacred Orders, is to be immediately communicated to the Ordinary of origin and to the Ordinary of the place where he lives or where it is known that he wishes to establish himself.

20. All Religions in Sacred Orders who have been expelled or dismissed, remain perpetually suspended until they obtain dispensation from the competent authority after having amended their life. Expelled or dismissed Religious or Clergymen in Sacred Orders are forbidden to advance to higher Orders without the permission of the Holy See. All expelled or dismissed Religious, even if they have truly amended, cannot be admitted to their own or to another Order or Congregation without the special license of the Apostolic See.

21. For the expulsion of Nuns who have professed solemn or simple vows in an Order properly so-called, and for the dismissal of Sisters who have taken perpetual vows in Religious Institutes, grave exterior causes are required, together with incurability, in the judgment of the Abbess or Superiores with her Council, to be manifested respectively by secret voting, and after a trial has been previously given so that all hope of repentance has disappeared and injury to the Monastery or Institute is imminent from the continued offences of the incurable Nun or Sister.

grave causes are required for the dismissal of Sisters of simple vows in Religious Orders. Just and grave causes can be proved by the Ordinary of the place and even, if the Monastery is subject to Regulars, by the Regular Superior. Moreover, the confirmation of the S. Congregation is necessary so that the expulsion or dismissal on the part of an Order or Institute does not take judicial effect until it is confirmed by the Sacred Congregation. Only in case of grave exterior scandal, and with the approval of the Bishop of the place, can a Nun or Sister be immediately sent back to the world, on condition however that the confirmation of the Holy See be asked without delay.

All this having been reported to our Most Holy Lord Pope Pius X., by the undersigned Secretary of the S. Congregation on March 8, 1911, His Holiness was pleased to approve and confirm this Decree; all things whatsoever to the contrary notwithstanding.

Given at Rome at the Secretariate of the S. Congregation of Religious, May 16, 1911.

PH. L. CARB. VAYES, Prefect. DONATEL ARCHIEP. EUSTACHI, Sec.

CATHOLIC NOTES

This year, on October 11th, the centenary of Bishop Hay will be celebrated in Scotland.

Canon Augusto Coimbra has been condemned in Portugal to six years' imprisonment at hard labor for a sermon against divorce.

There are 312,996 Catholics under the care of the Vincentian Fathers in China. The increase last year was about 27,000.

The Knights of Columbus of the Province of Ontario, Canada, have begun a movement to raise forty thousand dollars for an entirely new series of text books for the Catholic schools of the province.

The 21st Annual Pilgrimage to the shrine of Ste Anne de Beaupre is under the direction of Rev. J. J. O'Reilly, Enterprise, Ont. Full information appears in the advertising columns of this issue.

The Coronation gift to Queen Mary from the Ladies of Belfast, Ireland, is to be a Court train of the finest needlepoint lace. This magnificent piece of work is being executed in the Lace School at Presentation Convent, Youghal, Co. Cork.

One of the greatest triumphs of the Church in very recent years is Central Africa. There we see 183,762 neophytes, 428 Catholic missionaries and 205,975 catechumens under the charge of 473 Catholics. A great Catholic Church is developing there.

Abbot Gasquet, O. S. B., who in continuing his research in the Vatican library for his great work of revision of the Vulgate, recently came across a MS. which he attributes to a date no later than the year 350. It is the work of a Benedictine monk, who appears in the ecclesiastical historian.

The fourth degree of the Knights of Columbus was given for the first time in Canada at Winnipeg, Manitoba, on June 3. The work was in charge of Fr. W. Buckley and Hon. W. Dwyer of Minnesota, although the degree was the new one with the changes necessary for Canada.

The International Catholic Truth Society, with headquarters in Brooklyn, held its twelfth annual meeting recently. One feature of the Society's work is the reworking of Catholic newspapers and magazines to isolated families in the west and south.

Missionaries in many dioceses cooperate in this work, and it has reached goodly proportions and has had gratifying results.

Members of the Actors' Church Alliance in Chicago, are planning a hospice in that city for members of the theatrical profession who are Catholics and hope to establish a chain of similar institutions throughout the country. It is believed by Chicago priests that more than 300,000 of the approximately 800,000 actors and actresses in the United States are members of the Catholic Church.

Perhaps for the first time in the history of medical education in Chicago a college has made 100 per cent. in the Cook County Hospital examinations. This singular honor was merited recently by the Loyola University Medical Department. Competition to gain a place in the Cook County Institution is keen; for internships in this hospital, where thirty-eight thousand cases are yearly treated, is considered as an invaluable asset for the future doctor.

St. Peter's Chair, the chair which the Roman Senator Prudens gave him after his conversion, is one of the venerated objects in St. Peter's, Rome. It is enclosed in a huge chair of bronze upheld by the outstretched statue-hands of the Four Doctors of the Church, and high above the floor at the extreme end of the Basilica. It is rarely exposed. It is of yellow oak in part worm-eaten. On the Jubilee of Pius IX., 1871, it was exposed for the last time. It is known as St. Peter's Chair at Antioch.

Time was, and that not so long ago, when the announcement that a Catholic bishop had ordered prayers for rain seldom failed to evoke the sneers or cheap witticisms at the credulity of Catholics. Now comes the mayor of Chabourn, North Carolina, with an official proclamation calling on all the people to gather at their homes of worship and invoke Divine help in the great need of the state, a prolonged drought threatening all the crops. In many sections no rain of any consequence has fallen since last September.

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. THOS. COFFEY, L.L.D., Editor and Publisher.

LETTERS OF RECOMMENDATION. Apologetic Delegation. Ottawa, June 13th, 1909. My Dear Sir—Since coming to Canada I have been a reader of your paper.

LONDON, SATURDAY, JULY 1, 1911

PRESBYTERIANS VERSUS JEWS

The smouldering resentment of the Jewish colony in Toronto against Presbyterian proselytizing agencies, broke into active flame on Saturday last, and a street fight which gave the police some trouble to quell was the result.

It was inevitable that an affair of this kind should have called forth a storm of controversy as to the rights and wrongs of it. A leading rabbi and several other Hebrew citizens of prominence have denounced the whole "Presbyterian Mission to the Jews" as a nuisance, and an organized propaganda of insult to their religion.

It is only fair to give the Presbyterian version of the affair also. Rev. J. McP. Scott, who signs himself as "Convener of Committee, Presbyterian Jewish Mission," writes to the Globe as follows: "There has been no attempt on the part of our missionaries to inflame the Jews."

The affair (be the facts as concerned by either side true or false) has no concern or interest for Catholics save for the

light it sheds upon the proselytizing efforts of Presbyterian, Methodist or Baptist so-called missions as directed against themselves at home or abroad. The Jewish colony of Toronto, of Montreal, or of any other city where these missions flourish, may safely be left to take care of themselves.

Without, then, wishing to prejudice the Presbyterian version of this latest embroglio, it will be profitable to bear in mind that as Catholics we have had some experience of Presbyterian missionary methods.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noticed that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

On the other hand, as was pointed out in these columns two weeks ago, the Catholic Church has ever been solicitous for the conversion of the Jews and for their restoration to the great privilege which, under the old dispensation, they enjoyed as the chosen people of God.

Israel's conversion, then, the hope of which has the warrant of scripture and apostolic tradition, is not likely to be hastened by the intervention of wrangling sects or the adoption of their part unworthy methods.

"Until we Catholics impress ourselves upon everybody by our intellectual merit we shall never count for anything. I speak not of more pagan merit. It is the Christian Catholic mind that is going to count."

A HAPPY CIRCUMSTANCE

The promulgation of the Ne Temere decree has proved to be of inestimable convenience to some of the preachers of the sects. Without it the up-to-date section would be at their wits' end for subject matter.

From day to day subscribers in different parts of the country send us excerpts from local papers containing sermons, warm as any pew-holder's heart could desire, upon the decree of the Holy Father in regard to marriage.

While the newest sects of Christendom, as is their wont, take the rabid anti-Catholic view of everything pertaining to the Church of Christ, some members of the Church of England are more considerate—and we might say more sane—in their utterances.

St. George's church, Winnipeg, has done something in connection with the coronation ceremonies which gave a tid bit to the Canadian press bureau.

Mr. Walter Mills of Ridgetown defended the Ne Temere decree and the Roman Catholic Church. It was easy, he said, to raise a clamor. Such a resolution as that offered would not redound to their credit as Christians.

When the reader peruses the following honest and spirited pronouncement of Mr. John Ransford, which we also take from the Globe report of the 16th, the statement of Rev. Mr. Charlton, formerly of Ireland, will be taken with a mental reservation as to its correctness.

"Mr. John Ransford joined the defence of the Roman Catholic Church, and his amendment aroused as much interest as did Mr. Mill's speech. He moved that the Synod place itself on record in these words:—'Claiming as we do the right to make our own Church laws regarding marriage and

many other matters, we cannot but in justice accord a similar right to every other communion. We, therefore, do not consider that the Ne Temere decree calls for any condemnation or commendation from us, because it does not affect us. If in any way the Ne Temere decree interferes with the law of the land, it is in our opinion the peculiar province of the civil power to take such proceedings as are necessary."

And so the battle progresses. We ask our subscribers to excuse us from noticing all the declarations of sectarians on this subject. Were we to try it life would not be worth living.

A subscriber in Kentville, N. S., Mr. Francis P. Lyons, has written us upon a very important subject. He refers to the apathy which prevails on the part of Catholics in regard to the spread of Catholic news, or rather, correct information in regard to the Catholic Church.

REV. J. J. ROY, RECTOR

St. George's church, Winnipeg, has done something in connection with the coronation ceremonies which gave a tid bit to the Canadian press bureau. The action of Rev. J. J. Roy, the Rector, has been heralded from one end of the country to the other and he is now a noted personage in the minds of all who read the morning papers in Canada.

There is a weekly paper published in the West. Its name we will not give, because we do not wish to soil our columns. This publication has been adjudged of such an objectionable character that it is deemed not fit to go through His Majesty's mails.

Quebec, a resolution to incorporate the order was introduced. The late Thomas D'Arcy McGee, postmaster General, who was a prominent Orangeman, championed the cause of his brethren.

There were other things which took place at the coronation which no doubt would also give Rev. J. J. Roy, the Rector, much and keen pain.

THE LAIRD OF SKIBBO

has fallen foul of coronation festivities. He calls it a foolish display. A man who succeeds in piling up hundreds of millions of dollars may be reckoned of broad mind, but sometimes he runs into pretty narrow grooves.

THE ONLY WAY

Rev. D. T. Albert Moore is at the head of the Department of Moral and Social Reform of the Methodist Church. He is energetic to a fault. He means well, and it is not for us to doubt that he believes he is doing God's work.

There is a weekly paper published in the West. Its name we will not give, because we do not wish to soil our columns. This publication has been adjudged of such an objectionable character that it is deemed not fit to go through His Majesty's mails.

of the Young Men's Christian Association, they have costly churches where intellectual men becomingly wander for something to feed the hungry intellect, with the notes of the organ and the notes of the soprano a pleasant auxiliary, but what institutions have they built for the reformation of fallen women?

SOME OF OUR ministerial friends in this city are suffering a degree of perplexity just now in regard to sacred concerts on the Sabbath in the park. There is much wrestling of spirit, but up to the present writing no pronouncement has been made thereon.

SHOULD THERE BE LEGISLATION?

We have a country of which we may be well proud. We have freedom in plenty and to spare, and the husbandman rejoices in the plenitude of everything that should make our homes glad.

THE LAST, WE HOPE

In another article in this issue we deal with the Ne Temere decree and we fondly hoped that it would be the last word we had to say on the subject, as the anti-Catholic preachers, would ere this be undergoing the cooling process.

A LARGE UNDERTAKING

The Baptist World Alliance meeting at Philadelphia has assumed a heroic attitude in regard to missions. It is nothing less than the Christianizing of the world, Rev. W. J. Fullerton, of England, spoke of the missionary work that has been accomplished by all missionary workers in foreign lands and deplored the fact that Christianity has not yet made any progress in Tibet, Afghanistan and some native Indian States.

there is nothing improper in it why is the postoffice door slammed in its face? This is a matter which the morality department of the Lord's Day Alliance might look into, even at the expense of giving a respite to prosecutions of people who sell a cigar or a dish of ice cream on the Lord's Day.

A SPLENDID DEMONSTRATION

There took place in Toronto on Sunday, June 18th, the annual parade of the Holy Name Society. The outcome has been such as to reflect infinite credit upon both priests and people of that city who took part in that splendid demonstration of Catholic devotion.

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FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER PENTECOST

THE VANITY OF WORLDLY THINGS

"We have labored all night and have taken nothing." (Luke v. 5)

In to-day's gospel we are told that Peter complained that he and his companions had labored all night, but had caught nothing. It is to be feared that many people also confess on their deathbeds in looking back over their past lives, that, even though they have labored and toiled all their life, they have gained nothing, nothing that will now avail them, though they may in worldly affairs have been very successful.

Such people have allowed themselves to be deceived by passion and luxury, and have directed all their attention to the satisfaction of their worldly ambitions, to the detriment of their soul. On their deathbed, their eyes are opened; they realize, but too late, that all their achievements are without real value, and that, with all their earnest work and toil they have gained nothing for eternity.

Take for instance the miser. What worry and privation does he not suffer. He never ceases to give thought and effort to the hoarding up of treasures. And finally what gain has he for all his trouble when his last hour arrives? None whatever. As he has entered this world without worldly possessions he must leave it the same way. "For we brought nothing into this world, and certainly we can carry nothing out" (Timothy vi. 7). You have perhaps heard of one making a last will. In such a will we read: "This much I bequeath to my wife, this much to my children, this to the Church, etc. but you will never read: "This much I have kept for myself to take with me. Truly David says: "They have slept their sleep; and all the men of riches have found nothing in their hands." (Psalms lxxv. 6.)

In the descriptions of his persecutions and adversities the psalmist said further: "Look thou upon me, and have mercy on me; for I am alone and poor" (Psalms xlvii. 16). And these are the words of the mighty and rich King David who gave immense wealth for the purpose of building the temple. He called himself poor and alone! Yes, he had indeed cause to do so, for even though he was the richest man, at that time, he also had to die, and he was buried the same as the poor beggar. His son Solomon, having tried to find happiness in the things of this world, cried in the end: "Vanity of vanities, and all is vanity." (Eccles. i. 2)

My dear Christians! If we would often consider this truth, we would certainly not strive so eagerly for the treasures of this world. If you would live a hundred years, from this day on, and during all this time possess the strength of Samson, the comeliness of Absalom, the riches and wisdom of Solomon, and an abundance of all other worldly goods, what avail would all these possessions be at that dreadful last hour when you are to appear before the judgment seat of God, stripped of all things earthly, to render an account of the deeds done in all the days of your life? The things so long enjoyed will be of no value then. You, too, will be beholding them exclaim: "I have labored all my life and have gained nothing for eternity."

Therefore, my dear Christians, do not allow yourselves to be misled by the glitter and temptations of the world. Strive not for its treasures, which are vain and idle, and which have no value for us at the hour of death. On the contrary, strive for those treasures which will benefit you when you appear before the judgment seat of God, treasures of virtue and good deeds. Endeavor to become rich in grace and good works for, for instance, the even, who die in the Lord, for they shall rest, and their good deeds shall follow them." Amen.

HOW TO READ A CATHOLIC PAPER

By E. Francis Mohler, M. A., in Catholic Columbia

In the last few years Catholic literature has been making great strides in its many branches. Our writers are gaining laurels not only from the people of their own persuasion but also from others; Catholic publishers are doing their part by putting on the market books of the highest order. Our magazines are leading a fairly successful existence; our newspapers are numerous, ably edited and in general possessed of lengthy subscription lists. The importance and merit of our magazines and books, however, are appreciated and put to the best use; but this cannot be said of our newspapers, hence it is of the newspapers that I wish to speak.

The subscription price of a newspaper, a Catholic newspaper, is within reach of every Catholic and Catholics are bound in loyalty to their faith to support these papers. The truth of this is generally recognized by Catholics; many are the subscribers in Catholic newspapers, but it has always seemed to me that Catholics do not always make the best use of their papers, they do not absorb all the good that they contain and this is without doubt due to the fact that they do not quite know how to go about it. It is my purpose to suggest a method by which all the good that is in the Catholic paper, which comes to the home every week, can be put to the best use.

MEANS FOR FIGHTING ERROR

The Catholic paper is one of the best means for fighting error; editors and hierarchy of the Church realized this when they called the Catholic paper into existence. The secular paper, on the contrary, is often made use of by all evil-minded people, who "have an axe to grind," for the spreading of false and exaggerated reports on matters Catholic. To counteract these reports the Catholic press is striving day by day and with a great measure of success. This success even would be greater if Catholics were to set about reading their Catholic papers in a way that would be productive of the greatest benefit to them and to the Church. The

THE ENAMEL THAT STAYS WHITE

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TORONTO WINNIPEG

question now is: "How is that to be done?" The average Catholic family subscribes both to the secular daily and to the Catholic weekly. The taking of the secular paper into the home must of necessity be done as the English Catholic daily is still to arise from the future, and its arrival is ardently hoped for. It is a safe prediction judging from the developments that have been taking place recently, that it will be established within the next five years, and that it will be on the par with the secular daily. This by way of parenthesis.

WHERE MISTAKES ARISE

Now the secular daily, subject as it is to the press associations which supply it with its foreign news, often contains or otherwise contains in its columns reports and editorials on subjects Catholic that are neither true nor just. Some of the papers of this class have a penchant for things Catholic no matter how trivial or unimportant they may be; they are Catholic, they have a bearing on the Catholic Church and these trivial matters are often magnified, distorted, corrupted, twisted, mutilated into a sensational form so that they will attract the attention of the curious, the belief of the credulous, and the money of those of exotic tastes. So error in the secular paper may arise from two causes; open antagonism to the Catholic Church or, corrupted reports which are circulated by European news agencies; both resulting in damage to the secular journal that contains them and to the Catholic faith which they attack. In either case the wide-awake Catholic has it in his power to correct the error when it appears in his particular locality; and his Catholic weekly will be of great assistance to him in the work.

READ AND COMPARE

Read all that your daily has to say when something special, as the Roosevelt case for instance, arises. Compare the secular account with that of the Catholic weekly; have a note of every point on which the secular paper errs outright, the points on which its information is insufficient, the items that listed with prejudice and lack of fairness. Mentally check these against the report of the Catholic paper and make a note of the points wherein there is a laxity, an unfairness, or a misrepresentation. "What good will this do?" Many will ask. To these I say that it will do much good if it is acted upon.

After the unfairness or the error of the daily has been made manifest, on comparison with the Catholic weekly, the next step to be taken is that of informing the editor of the offending paper so that he will realize how offensive is the mistaken stand of his journal. Write a letter to him. Be not afraid to tell him what you think if the error is a palpable falsification; if it is simply misinformation set him right gently.

LIQUOR AND TOBACCO HABITS

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

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice, Ontario; Dr. J. H. Ross, Premier of Ontario; Rev. N. Burwash, D. D., President Victoria College; Rev. Father Teedy, President of St. Michael's College, Toronto; Right Rev. J. F. Sweeney, Bishop of Toronto; Hon. Thomas Coffey, Senator, Catholic Record, London.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are safe, reliable, inexpensive, non-toxic, and non-hypnotic. No hypodermic injections, no loss of time from business, and a certain cure. Constitution or correspondence invited.

All of these ideas I evolve from the correct method of reading the Catholic paper. The reading of the correct report and the correction of the false are associated; and the guide in judging of what is false and what is true in the Catholic news; not only for Catholics but for non-Catholics who are not affected by the false, by sending the truth through the columns of the paper that has offended.

PRESBYTERIAN MINISTER AND "THE QUEEN OF ANGELS"

The telegraph, says the Sidney Catholic Press, reports that at the dedication services in connection with the Presbyterian church at Wonthaggi (Vic.) recently "Queen of Angels" was sung. Immediately on its conclusion the preacher, Right Rev. W. S. Roland (Moderator of the Presbyterian Church of Australia), emphatically protested against the singing of the hymn. He said the words were utterly opposed to the belief and teachings of the Presbyterian church. They esteemed Mary as a good woman and mother, but they had not yet raised her to nobility among angels, nor given her queenship over the world, and he hoped they never would!

MARY'S PRAISES SUNG BY PROTESTANT POETS

I do not intend to enter into controversy with Mr. Roland and his opinion of the Mother of God. I merely wish to say here that almost every English Protestant poet has paid his tribute to the Blessed Virgin; and in a strain so lofty in sentiment, so devout in expression, so unctuous in prayerfulness so haunting in pathos, so redolent of spirituality, that even the most sceptic and callous reader cannot divest himself of its forceful, fervid charm. And remember, every great poet is a teacher; to quote Wordsworth; and "desires to be considered as a teacher or nothing."

Listen to Byron:

Ave Maria! 'tis the hour of prayer; Ave Maria! 'tis the hour of love; Ave Maria! may our spirits dare Look up to thee and to thy Son's above, Ave Maria! oh! that face so fair, Those downward eyes beneath the Almighty Dove!

Or Shelley:

Sweet Benediction in the eternal curve, Veiled Glory of the lampless universe.

Or Wesley's great biographer, Southey:

They served a Maid more beautiful than tongue Could tell or heart conceive. Of human race, All heavenly as that Virgin was, she sprung; But for her beauty and celestial grace Being one in whose pure elements no trace Had e'er inhaled of sin or mortal stain. The highest heaven was now her dwelling place: There as a Queen divine she held her reign, And there in endless joy forever would remain.

Or Wordsworth:

Mother! whose virgin bosom was uncrossed With the least shade of thought to sin allied: Woman! above all women glorified: Our tainted nature's solitary boast; Purer than foam on central ocean tossed, Brighter than eastern skies at daybreak strewn With spangled roses, than the unblemished moon Before her wane begins on heaven's blue cast. Thy image falls to earth. Yet some, I think, Not unforgiven, the suppliant knee might bend As to a visible power, in which did blend All that was mixed and reconciled in thee: Of mother's love with maiden purity. Of high with low, celestial with terrene.

Or Longfellow:

Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her name; All hearts are banded with the bloody hand, The priest, the prince, the scholar, and the peasant, The man of deeds, the visionary dreamer, Pay homage to her as one ever present And if our faith had given us nothing more Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure, This was enough to prove it higher, and truer Than all the creeds the world has known before.

Quit Doing This Get a GOOD Spreader

EVERYONE knows that if soil is not fertilized it will soon wear out. The barren condition of thousands of farms in this country proves this statement. A large percentage of this number could be improved if manure were spread judiciously.

Field experiments prove that eight tons of manure evenly spread are as good as twice that number spread in a haphazard way. Hand spreading requires at least twenty loads to cover an acre. With a manure spreader, eight loads will cover the same amount of ground more evenly, but—

I H C Manure Spreaders

The simple design and unusual strength of all working parts of I H C Spreaders account for their long life and light draft. The method of transmitting power from the wheels to the beater is simple and direct. There are no unnecessary parts to wear. The beater is large in diameter and the teeth are long, square, and chisel pointed. By using this style of tooth, the manure is thoroughly pulverized, and is thrown out before it wedges against the bars. By using a square tooth, rimming of the bars is overcome.

The apron is supported by steel rollers and the slats are placed close together, so that manure does not sift down and interfere with the movement of the rollers. The steel wheels have ample strength to carry many times the weight they will ever be called upon to bear. The rims are flanged inwardly to prevent cutting and rutting of meadows and accumulation of trash. The Z-shaped lugs give the wheel a practically continuous ground-bearing surface and do not jar the machine to pieces. There is no reach to prevent short turning.

In the I H C line, you have choice of these two famous styles—

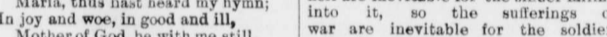
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All are simple, strong, and durable—all are easily and instantly adjustable to spread light or heavy, as the soil requires, and all three are made in sizes suitable to any size farm. See the I H C local agent—and get catalogues from him, or, write nearest branch house.

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When General Sherman said, "War is hell," he meant that, as the torments of hell are inevitable for the sinner falling into it, so the sufferings of war are inevitable for the soldier, and for the inhabitants of the region where it is waged. But he would have been the last to deny the good side of war. To have done so would have been to condemn himself and the men who followed him. Their blood, the sufferings of non-combatants were the price of the union and of the peace, prosperity and greatness of today dependent upon it. We think, too, that General Sherman knew the Christian doctrine far better than those who quote him against us, and could have told them, did they care to know, that like war, hell has its good side. For everyone in this world it is a powerful means of salvation. The fear of its torments, unavoidable to the lost, has turned sinners without number to God, and has been the first upward step of many a saint. Could we interrogate the blessed in heaven, a countless host would tell us that but for the grace of God enabling them to realize what hell is, they never should have attained to bliss. "War is hell." War is not an unmixed evil. Hell is not an unmixed evil. But the absence of the knowledge of this salutary truth is an unmixed evil. Perhaps our critics will meditate on this for their soul's health.—America.

WAR IS HELL

Noticing in a recent number the exaggerations into which some promoters of the peace movement are falling, we pointed out that war is not an unmixed evil. Some take exception to this as incompatible with general Sherman's famous aphorism: "War is hell." Even if such incompatibility existed, it would not follow that America should therefore retract. Were it a question of tactics or strategy, we would bow to the authority of so great a soldier; in metaphysics and ethics, however, we may say without presumption that we have the advantage of any soldier, however distinguished, because as the science and practice of war is his line, those sciences, amongst others, are ours.

WAR IS HELL

Nevertheless, the incompatibility is only in the imagination of the jaunty critics who fancy they have us on the hip.

NA-DROU DYSPEPSIA TABLETS

relieve and cure indigestion—acidity of the stomach—biliousness—flatulence—dyspepsia. They re-inforce the stomach by supplying the active principles needed for the digestion of all kinds of food. Try one after each meal. 50c. a box. If your druggist has not stocked them yet, send us 50c. and we will mail you a box.

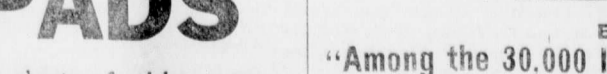
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are hatched in manure and revel in filth. Scientists have discovered that they are largely responsible for the spread of Tuberculosis, Typhoid, Diphtheria, Dysentery, Infantile Diseases of the Bowels, etc.

Every packet of WILSON'S FLY PADS

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WILSON'S FLY PADS

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ENTHUSIASM is the key note of success in the profession of a Life Insurance man. Enthusiasm for the work; Enthusiasm for the Company. The Northern Life has room for good men who are honest and have the ability to write Life Insurance.

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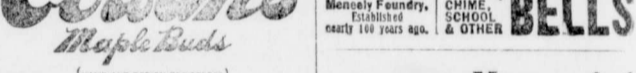
ONE OF THE RICHEST MEN in the world to-day, Andrew Carnegie, said: "Every young man should get his life insured. The man who neglects to insure his life does himself and those dependent upon him a great injustice."

If you have not already carried out this sage advice, you should no longer neglect it. It will be greatly to your advantage to procure a policy at once from the

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Cowan's Maple Buds

are different from and better than any other chocolate confection you ever tasted. Maple Buds are not made by any other concern, as the name and design is fully patented. Look for the name on every Bud.

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PILGRIMAGE St. Anne de Beaupre

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Under the Patronage of the Rt. Rev. Mgr. Masterson, V. G., Administrator of the Archdiocese of Kingston. Return Fare \$8 from Myrtle on C.P. Ry. or Whitty Jet. on G. T. Ry. (about thirty miles east of Toronto). Tickets good for eight days. Stop-over permitted at Quebec and Montreal on return journey. Full information from all agents of above railroads or from the Director. REV. J. J. O'REILLY, Enterprise, Ont.

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The Old Reliable Memorial Bells. CHURCH, CHIME, SCHOOL, & OTHER.

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is an ideal preparation for building up the BLOOD and BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility.

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Special Grand Trunk train service between Toronto and Sarnia Wharf via Hamilton and London connecting with steamers.

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Effective June 21st. Sailings from Collingwood and Owen Sound Mondays, Wednesdays and Saturdays. Six days water trip. The ideal routes for business or pleasure trips.

Effective June 19th, daily service "Among the 30,000 Islands" Sunday excepted, between Parry Sound, Penetang and War Ports. Special Grand Trunk Train Service between Toronto and Penetang



CHATS WITH YOUNG MEN

Steady, persistent, intelligent work is the avenue of success. Genius is only a masterful ability to keep at a thing until victory is won.

Bethoven probably surpassed all other musicians in his painstaking fidelity and persistent application. There is scarcely a bar in his music that was not written and rewritten at least a dozen times.

Even Plato, one of the greatest writers that every lived, wrote the first sentence in his "Republic" nine different ways before he was satisfied with it.

Burke's famous "Letter to a Noble Lord," one of the finest things in the English language, was so completely blotted over with alterations when the proof was returned to the printers, that the compositors refused to correct it as it was, and entirely reset it.

It took Virgil seven years to write his Georgics, and twelve years to write the Aeneid. He was so displeased with the latter that he attempted to rise from his deathbed to commit it to the flames.

HOW ABRAHAM LINCOLN STUDIED

It was while employed in a store that young Abe Lincoln heard of a man who had written an English grammar. So, one evening after closing the store, he walked out and bought it. And after that his nights were spent in studying its contents.

While mastering the grammar, he borrowed "The Revised Statutes of Indiana," and spent part of every night in its study. He was very anxious to be a lawyer, and once when the famous John A. Breckinridge came to the county seat to defend a man on trial for murder, he was a long distance to hear his plea.

Before the discovery of ether it often took a week, and in some cases a month, to recover from the enormous dose, sometimes five hundred drops or more, of laudanum, given to a patient to deaden the pain during a surgical operation.

HOW ETHER'S USE WAS FOUND

Before the discovery of ether it often took a week, and in some cases a month, to recover from the enormous dose, sometimes five hundred drops or more, of laudanum, given to a patient to deaden the pain during a surgical operation.

WHAT BOYS CAN DO

In the city of Dayton, Ohio, six boys invested two dollars each from their savings and formed what is known as the Juvenile Manufacturing Company.

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them, which they included in their stock of brico-brac.

These boys have not only been successful in selling their products in their home city, but in many other cities as well, through the circulation of a very neat little catalogue.

The capital stock of the company was placed at \$25,000, and in one month after starting they declared a one hundred per cent. dividend, and prospects for future business looked exceedingly bright.

Through the advertising the company has done and the novelty and originality of their designs considerable interest has been aroused in all parts of the country, and the president has been quite overwhelmed with letters of inquiry regarding their plan of organization and the results.

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to make dangerous or unwise ones for herself.

This is the time at which girls drift into "black" work, and don't know whether a little bit of sewing done in the morning or the afternoon, there is plenty of time for it, so the chances are that it gets neglected altogether.

It doesn't matter if she is late for breakfast, nothing is bound to happen afterwards, so she might just as well be late as not. It doesn't matter if she lies awake half the night to read a novel in bed, she can rest to-morrow, for there is nothing else to do.

Now is the time for mother to make a big sacrifice. She can give up part of her beloved housekeeping in order that the girl may take it on, and may learn how to conduct her own affairs.

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who grows up with a reverence of girlhood and womanhood has the best of all armors against certain temptations, and it is a pity for the sister who loves him dearly to be the one to lessen that reverence.—True Voice.

A CONVERT OF ST. FRANCIS AND ST. CLARE

The Paris correspondent of an Irish paper comments at some length on the "Life of St. Francis of Assisi" written last year by M. Fogerson, a Danish writer (a convert).

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MAGIC BAKING POWDER advertisement with image of a woman and product.

CHAMP CLARK AND THE PREACHERS. The speeches of Champ Clark have been quoted a good deal in this country.

A CHAINED BIBLE. Recently says Church Progress, in commenting on the so-called "Dark Ages, or Ages of Superstition," the Church Progress attracted attention to the striking manner in which the saints of the Middle Ages were depicted.

A CERTAIN WITICISM. It is a pity that all the brilliant sayings of oratorical genius are not recorded. How many there are that are born to blush unseen, or unheard!

THE GIRL WITH BROTHERS. The possession of brothers is part of a girl's education, and she, in turn, should do her share in bringing the boys of the family up the way they should go.

WHAT BOYS CAN DO. In the city of Dayton, Ohio, six boys invested two dollars each from their savings and formed what is known as the Juvenile Manufacturing Company.

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Professional JOHN FERGUSON & SONS advertisement.

ABSORBINE advertisement with image of a bottle.

Water Pan Is Correctly Placed In The Sunshine advertisement with image of a water pan.

McClary's Sunshine Furnace advertisement with image of a furnace.

Kellogg's TOASTED CORN FLAKES advertisement with image of a cereal box.

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PAI SHOE POLISH advertisement with large logo and descriptive text.

