TO A MOTHER

It was while he was in Indianapolis, in iest sorrows of his life fell upon Joseph O'Connor. He was preparing to return to Rochester in anticipation of a joyous family reunion in the Christmas holidays; and his Indianapolis friends had arranged for a banquet in his honor, when intelligence came of the sudden death of his mother. The close sympathy, companionship and understanding that had existed between them made the loss doubly severe, and gave made the loss doubly severe, and gave to him a singularly tender feeling for all that had been hers—her faith and her ideals, her friends and the customs of her household. Years afterward he wrote of her in these tender lines;

Sometimes I sit and try to trace In memory's records dim and faint, The features of my mother's face, With the calm look of gentle grace That marked our household's quiet

The innocence of her blue eyes,
The winning smile about her lips,
Child-simple and yet woman-wise,
Her shining hair, her modest guise,
All come in turn; each fades and slips.

I try to fix them, but in vain : They waver, and yet will not fuse, Howe'er imagination strain To form the face that it would feign-Till on a sudden, as I muse

There comes a thought of her dear hands,
All wrinkled, tanned and labor-work
And there the simple woman stands,
To meet her duty's hard demands,
Among the children she has borne!

No work nor written word remains, Nor picture worthy to approve; But read in knotted joints and veins, And tendons strong, and honest stai The tale of service and of love!

O hands of ministry that wrought constant care, through weal and or rest by crib or coffin caught, This pang is mine—I never the To kiss your fingers long ago!

LLOYD GEORGE AGAIN

ANOTHER CHARACTERISTIC SPEECH ON THE "CHURCH ESTABLISHMENT"

"If you carried Disestablishment and Disendowment to morrow, there would not be a service less in this land, there would not be a prayer the less, there would not be a Song of Praise the less. The only thing that would happen would be that in the rural districts the landowners would have to do what tenant farmers of the neighborhood would have to do. They would have to maintain their own religious services." The above was one of the most strik-

ing passages of a rousing speech by the Chancellor of the Exchequer at a great demonstration at Swansea in favour of Disestablishment. Over fifty special trains brought contingents from all parts of the country, numbering between twenty and thirty thousand people. Mr. Lloyd George was given a wildly en-thusiastic reception by the Convention held in the Albert Hall, which he ac-knowledged by declaring, "I have come here with my colleague from the Govern ment to say that we also mean business (Cheers.) We mean to fit it through."
They were all there, he went on, to demand the right to manage their own spiritual affairs in their native land, without interference from either Canter-bury or Westminster. (Cheers.) The State had no right to touch the Ark of the Covenant. The connection of the State with religion he considered to be an injury to the spiritual life of the country. They won an election two years ago on the cry, "The will of the people must prevail." In what, he asked, should it prevail more than in what concerned the people most-their spiritual

the endowments, they asked to whom did they belong, for whose benefit were they given? They all agreed that they trust funds, and the most extrer Tory did not maintain that the property did not maintain that the property belonged to the parson. They said he was merely a trustee. But for whose benefit was the tithe imposed? Was it imposed for the benefit of the parson? "You might as well say," he added, "that the poor rate was imposed for the benefit of the relieving officer. (Laughter and cheers.) You might as well say that the insurance contributions are levied for the benefit of the doctors." (Loud laughter.) Not merely Conserva-tives, but even some Liberals said: "You must be generous." Generous, said the Chancellor, had nothing to do with it. There was no such commandment as "Thou shalt steal provided thou generous with the owner." What ference was there in robbing a parson

and robbing a people? TIMID POLITICIANS

The people, he contended, were get-ting too halty in the application of their principles, and many politicians also were afraid of their principles. There were gigantic problems waiting Now he was at home he meant to talk freely. Let them look at the land question. Up to the present they had dealt with it as if they were handling a hedge.

business as we are in politics, then instead of having the greatest inter-national trade in the world, we should have been nothing to-day but a coalyard

peasant was as precious as that of the proudest baron in the land. (Cheers.) As long as these charges were made against the Welsh people—sacrilege, robbery, theft, and greed—they would

press the charges home.

"Vessels consecrated in the sanctuary are still on their sideboards. The meat dedicated to the alter stock their larders to-day—there are thousands of them. The richest land in England and

ders to-day—there are thousands of them. The richest land in England and Wales, which is consecrated to the service of God and His poor, they have got to-day." (Hear, hear.)

Go to a primrose League meeting, look at the platform—one-third of them are probably people who have got Church land. The very primroses which adorn their buttonholes were plucked from land consecrated to the service of the altar, and they have the effrontery to charge us, when we ask that money which belongs to the poor ought to be returned—they have the effrontery to say we are robbing God. These people, the Chancellor proceeded, were raising wider issues than they knew when they challenged the right of the people of Wales to reconsider the application of the trust property of the people. But that was not the only trust in land which had been betrayed in South Wales. They had hundreds of thousands a year paid in rents and taxes, and the men of South Wales jeopardized their lives to pay those exactions, and when they came up into the sunshine again to seek rest and recreation they were met with disease and degradation. The men for rest and recreation they were met with disease and degradation. The men for whom they worked grudged them every inch of sun-lit space of breathing ground. That was a trust that would be looked into. (Cheers.)

LANDLORDS' TYRANNY

They claimed a right to it—who gave it them? It was not in the Law, nor in the Prophets. (Laughter) In the lonely thinly populated districts of Wales they could deprive a man of his livelihood for his opinions. What king could do that? They could exile a man from the home of his fathers. They had done it. From his own home at Criccieth he could see three farms where he remembered their Nonconformist owners being turned adrift because they dared to go for religions equality. There was no monarchy in the world, not even in Russia, could do that.

"I am not afraid of their intimidation in Wales," the Chancellor exclaimed, with emphasis; "but still there is their power. Who gave it to them? They

with emphasis; "but still there is their power. Who gave it to them? They can consign a man, not for weeks, but for a lifetime, to live as they do, in rural districts, as well as in great towns, in miserable dens, the crevices of which are seething with disease and death."
"I will tell you what is the matter with this country. There is one limited monarchy here, and there are ten thousand little Tsars. They hold an absolute, autocratic sway. Who gave it to them—this trust and property? We mean to examine the conditions of it. (Cheers.) It is a fight full of hope for the Democracy." (Cheers.)

the Democracy." (Cheers.)
"We are asking nothing unreasonable;
we are asking nothing we are not fit for.
We are not a nation of pirates seeking

pillage. (Laughter.)
'We seek but our own. The counties which originated this movement and the counties which have sustained it are the counties which have presented white gloves to Judges. The religions de-nominations that demand it and support it to day are the denominations which contribute less to the statistics of crime in this country than any religious denominations in Christendom, not even excepting the Church of England. "We are not a nation of Atheists en-

compassing the downfall of Christianity. Noncomformity is covering the land with altars to the Most High." (Cheers.)

"These are the people," the Chancellor concluded, "who for forty years have stood at the bar of the Parliament of the Stood at the bar of the Parliament of the United Kingdom of Great Britain and Ireland with this humble petition that throughout their native land, from the banks of the Severn to the rugged shores of the Irish Sea from the hilly parts of Arfon to the rich valleys of Glamorgan, they should be freed from the bondage of the State, and that the inheritance of the poor shall be restored unto them." (Loud cheers.)

Victoria Park was the scene of a great public demonstration in the afternoon, and two huge processions marched there round six platforms, fro of which Mr. Lloyd George again addressed the multitude.

MODERN RELIGIOUS CONDI-TIONS

To the Editor: What is the state of the Church? No other question comes up with so much persistence at the annual conventions of the churches than this—What is the state of the Church? It is or ought to be a question of paramount importance, and yet its treatment is not marked by an undue degree of candor, or even strict honesty. Some one, or some committee, is authorized to draw up a report which is immediately afterward buried with due ecclesiastical nities, and it never again sees the light of day. The same process is gone through year after year — flamboyant speeches are made, full of religious fervor, which are apparently the usual obsequies of the annual report on the "State of the Church." The spiritual decleusion pari passu proceeds unchecked. The Hon, Mr. Blake as what every thoughtful Christian must see, brought the matter before his own synod, but there isn't the least reason believe that the synod of the diocese of Toronto will move with any greater degree of alacrity than any of the other conventions that have had the subject for the German Espire. The situation to-day needs courage."

Mr. Lloyd George went on to say that Mr. Blake said that he had heard a de they had been called robbers. (Laugh-risive laugh during the course of Mr. Blake's speech, but this was manifestly

a mistake, for as the Rev. Mr. Thompson said, a body of Anglican churchmen "do not do things like that."

But suppose for a moment that the synod of the diocese of Toronto, or any other ruling body, took action—what could it do? Let us say, for example, that a resolution is passed ordering family worship in every church home in the diocese—who is going to obey it as of necessity? Nobody. There is no such thing in existence to-day among Protestant laymen of any denomination as "discipline." We acknowledge no higher authority than our own personal pleasure or whim—very often it is whim. This condition of thought is painfully apparent in almost every direction, but its most conspicuous manifestation is seen in the views that obtain in the matter of public worship, and more particularly so among the male members of the churches. particularly so among the male members

'In the church's field of battle, in the bivouse of life,
You will find the average Christian represented by his wife."

presented by his wife."

Few professing Protestants to-day feel any personal obligation in the matter of worship—if it be convenient they will probably go to church, but if not convenient they will stay at home—they generally stay at home. In a few exceptional cases where the personal equation has an undue prominence, men go to church; uot necessarily to worship, but for the pleasure obtained by hearing a favorite preacher or listening to a popular singer, and the singer is, as a rule, a very much greater attraction than the average preacher. Now, what is the net result of this state of religious or so-called religious life? The answer is ready to hand—wide-spread declension from anything and every-

churches.

But again the prevailing atrophy is marked by some strong and misleading features and perhaps none more extraordinary than the fact that the churches are obsessed by a spirit of humanitarian activity. To cater to the stomach is of greater moment than to save the soul, and we are confronted save the soul, and we are confronted to-day by large and expensive church organizations whose "year books" furnish the record of their humanitarian activity and their neglect of the eternal background of the incarnation by turning the teaching of the gospel into the mere humanitarian interest of improving the material condition of society.

Let it be further noted that the churches have in too many intences he.

come caterers to amuse the people, and that, too, on the absurd plea that the that, too, on the absurd plea that the more you amuse them the greater are the chances of winning them for the life everlasting. In other cases the churches have become competitors with the music halls, and it is quite within the domain of fact to say that Christ has been soloed and sung out of many of the churches; in a word, that the whole trend of modern church life is to eliminate all sense of "bearing the cross" and to transform the plain teaching of the gospel into an absolutely new thing as unlike the teach ing of Christ as a "high tea" is to the fast of Ramadan. When we question the volume of the sacred law on existing conditions we find them mutatis mutandis, paralleled in Jewish history. For example, when we turn to the Book of Isaish we find ourselves in an epoch of prosperity and wide religious activity—so much so indeed, that not content with the prescribed ritual they made additions in every department and multiplied their prayers partments and multiplied their prayers to an extraordinary extent, and yet there was an entire absence of all spiritual life among the people. The necessary limitations of space will not permit me to refer at any great

length to the conditions that justify, and if it were possible to more than jus-tify all that the Hon. Mr. Blake has said, and a great deal more that he has

In the forefront of all must be placed

the rapid and alarming disintegration of family life which we see on every side. No more striking or suggestive example can be quoted than that of Imperial Rome. "The Roman empire," said one, "seemed to have in itself the promise of eternal endurance. Its colossal strength bade defiance to all adverse cornel forces. But there was an inner cornel forces. eternal forces. But there was an inner weakness revealed, for example in the mordant pages of Juvenal, which grew apace. In the atrophy of home life lay the final secret of the decline and fall of the great empire, which had its root in the once strong simplicity in the homes of its citizens. Surely this is a lesson for us. Luxury and pleasure brought Rome's illustrious history to an end, and we may take warning, for these are not the factors that contribute to na-tional or individual greatness. In the early days, when the Canadian "fathers of the hamlet" lived and toiled, the of the namet "lived and toiled, the Bible, with the Book of Common Prayer, was read and valued above all things, and, stimulated by its teachings, they maintained a strenuous fight against an unfavorable environment; but they uniavorable environment; but they were strong in the faith that brings salvation, and they conquered the wilderness, that blossoms to-day like the rose. But what of their descendants, only a few generations removed? By many of them the Bible and Book of Common Prayer are neither valued nor read, but instead of this wholesome and energiz-ing food, their literary pabulum are the "nusks that the swine did eat"—Infidel and salacious food from the garbage troughs of Europe and the yellow jour-nals of this continent. Need we feel surprised then, that we are growing on surprised then, that we are growing on this continent, a race of men and women who fear not God and regard not man; or, that we find boys and girls barely out of tuck and pinafore posing as full-fledged disciples of Paine and Voltaire, and that there, pre-vails an all-round relaxed sense of vails an all round relaxed sense of honor and morals? Parents have abdicated their God-appointed function of training their children, and as a sort of sop to such remnants of conscience as

ROBERT KER.

Canon of Christ's Church Cathedral, St. Catharines, June 17, 1912.

ACTS OF THE HOLY SEE

S. CONGREGATION OF RITES

IRCULAR LETTER TO THE MOST REV. ORDINARIES OF PLACES CONCERNING THE DIOCESAN PROPERS OF THE

Most Illustrous and Reverend Lord and Brother—As our Most Holy Lord Pope Plus X. is greatly solicitous that the reform of the Roman Breviary be the reform of the Roman Breviary be carried out perfectly, it will be worth while to examine also the historical lessons proper to each diocese. Hence your Lordship will be doing something very grateful to the Supreme Pontiff by providing diligently that in the diocese committed to you experts be chosen with a view to consult together and carefully examining the historical lessons to which I have referred, comparing them with the old codices, where these exist, or with approved tradition. ing them with the old codices, where these exist, or with approved tradition. Should they find that these stories have degenerated from the evidence of the codices and of solid tradition to a form other than their original one, let them use every means to restore the true narrative. All efforts are to be carried out deliberately so that there may be no lack of that diligence which should be employed in searching for codices, in comparing their various readings, and in observing the true tradition. In truth there is no need for hurry, for and in observing the true tradition. In truth there is no need for hurry, for we think that a period of at least thirty years will be necessary to complete happily the reform of the E eviary. Meanwhile when the work in your

diocese has been accomplished your Lordship will kindly take care to have it sent to this Congregation of S. Rites, noting that if any addition or omission or change has been made in the historical lessons a brief and lucid account be

In making this known to your Lord-ship by special command of the Supreme Pontiff I heartily wish long life to your

Lordship.
Rome, May 15 1912. Rome, May 19 1912.
Your Lordship's most devoted Brother,
Fr. S. CARD. MARTINELLI, Prefect,
PETRUS LA FOUNTAINE, Episc. Charystien, Secretary.

THE MADONNA IN THE KIRK

By the Rev. Henry G. Graham, M. A. able event, after the Church Union de-

able event, after the Church Union de-bates, in the meetings of the General Assembly of the Scottish Established Church in Edinburgh is its decision to allow the Madonns and Child to remain surmounting the font in St. Cuthert's Church. This decision marks an im-mense, even a revolutionary, change in the attitude of Presbyterians towards statutes and images in churches. How statutes and images in churches. Here are life-sized, bronze figures of our Lady and the Divine Infant, making, along with the font, a towering group of 10½ feet in height, set up in his kirk by a minister and his kirk-session (i. e., a body of laymen assisting him in work-ing the parish), and now sanctioned by ing the parish), and now sanctioned by the supreme Church Court in face of an agitation against it—and all this in Cal-vinistic Scotland. The case, which has caused widespread interest, evidently deserves a little attention from Catho-

lics.

The whole structure is a gift from : The whole structure is a gift from a loyal member of St. Cuthbert's congregation in memory of his deceased wife. Together they had visited Bruges, where they had seen this group. The lady had indicated her special admiration of it as the emblem of maternity, and when she died her husband thought that these could be proper fitting. that there could be no more fitting memorial of her than this particular font. The group was unanimously accepted by the minister and session. This in itself seems to us, as it also did to the Committee of Inquiry, a remarkable thing, that a horse forms of to the Committee of Inquiry, a remark-able thing: that a huge figure of our Lady, an exact copy of that which forms the centerpiece of a reredos in the Church of Notre Dame at Bruges, the work of Michael Angelo, should have been accepted by Presbyterian authorities as a suitable ornament for their church, heedless of the serious controversy it was beend to provide controversy it was bound to provoke controversy it was bound to provoke. Perhaps they did not know what it was at the time. It was represented merely as a symbol of motherhood. It is declared to be devoid of the usual conventions associated with the figure of the Blessed Virgin, and the Child is large. Some said that between £1,000 and £2,000 had been already spent on it before the kirk session were consulted.

Kensit, however, got his eye upon it,

they possess, they have turned the responsibility over to the Sunday school, which helps to perpetuate the delusion that the children are getting trained in the nurture and admonition of the Lord. The ignorance of Ged's word in the modern Sunday school is simply appalling. Surely Mr. Blake was performing a sacred and highly praises worthy duty in sounding a note of alarm; to be sure, it may be a voice in the wilderness, but it is one that is much needed. The Bishop of Ely said recently that the great need of the church was not the removal of intellectual difficulties, but the advent of a spiritual revival. A spiritual paralysis appears to have selzed upon the modern pulpit, and without a living message it potters away at matters per taining to the academy, or in controversies over the dry bones of forgotten theological disputes.

Robert Ker. whole circumstances it is unnecessary for the Assembly to take any action with reference to this particular matter. But with regard to the general question they added a ridar, enjoining that "caution be exercised in the introduc-tion to churches even for decervition. tion to churches, even for decorative purposes, of sculptural representations of sacred persons or other symbols which may be deemed to be specially associated with the creature worship or other errors of the Church of Rome." other errors of the Church of Rome."
Strange to say, these last words evoked a vigorous protest from several ministers; and in particular from the Rev. Mr. Ireland, of Coatbridge, who spoke so strongly that he was asked if he was pleading in defence of Catholicism. He replied that "while he was not representing the Catholic Church in the house, he was not there to

house, he was not there to be asked to endorse misrepresentations of that Church. The bulwarks and proof that Church. The bulwarks and pro-tections against creature worship and idolatry were far more conspicuous in the Catholic Catechism than in the (Presbyterian) Shorter Catechism; and personally he did not think much of those forefathers of theirs who had given them the current opinions of Cath-olics." The Rev. Dr. Gordon Murray and Professor Cowan, both of Aberdeen (their names deserve to be recorded) and Professor Cowan, both of Aberdeen (their names deserve to be recorded) also protested against the words, saying that "neither the Pope nor the General Councils had definitely asserted that Councils had definitely asserted that they ought to worship the Virgin, and they should refrain from associating the true doctrine of the Catholic Church with creature worship." The objection-able words were therefore deleted, and the phrase altered so as to read "specially associated with doctrines not accepted by the Church of Scotland." accepted by the Church of Scotland.'
The desire here shown to avoid mis representation of Catholic faith and practice is one of the most pleasing features of the whole affair, and is a sure sign of growing enlightenment and fairmindedness.

Some very wise and sound things were said by several speakers who supported the committee's deliverance. Dr. McAdam Muir, for example, of Glasgow cathedral, who moved its adoption on the ground that the image was not idolatreus and therefore not illegal, could not see there was avotting in could not see there was anything inhe ently more sacred in glass than in bronze. "Throughout the country they bronze. "Throughout the country they would find groups like this on stained-glass windows, including figures of the Virgin and Child; and if it was not idolatrous to have such reprenot idolatrous to have such representation in glass, how could it be idolatrous and illegal to have the representation in bronze?" Dr. Muir is logical, and obviously he could never be a Holy Orthodox Eastern. "If," he said, "they removed this group, what about statues and busts to honoured elegations or honoured elegations." honoured clergymen or honored elders and benefactors of the church?"; and he earnestly implored the Assembly not to be guilty of that "superstition of avoiding superstition" of which Lord Bacon had spoken. "It was true that their forefathers would probably the their forefathers would probably have objected to this group being placed in St. Cuthbert's — (applause)—but they would have objected to its being placed anywhere else; and if they wanted to follow their forefathers closely and exactly, they must proclaim a crusade against every such group, not only in their own churches, but in other churches of the land and in every dwelling house throughout the large. On the other side, of course, flerce ob

jection was taken to the group, and no ewer than four motions were submitted demanding its withdrawal on one condi tion or another. The keenest of the iconoclasts was the Rev. Professor Curtis, of Aberdeen. He urged many arguments against it. The image had been introduced in a precipitate manner Fatherhood had as much title to be re rathernood had as much title to be re-presented at a font as motherhood. Many of the congregation were opposed to it (one member had written to the papers saying that nine-tenths of the ongregations would be glad to see it congregations would be glad to see it removed.) The figures were ugly and structurally absurd. "The font ap-peared as a mere base of the statuary. Even as one drew near it was more like a water-trough for horses than a font for paptising children. It was dispropor baptising children. It was disproportionate to its purpose. A few drops of water were to be sprinkled from it on the child's face, and it was $10\frac{1}{2}$ feet high, and the figure decorating it was life-size, and, werst of all, the figure sat there for admiration." Another horrible thing about it—"which touched him to the very roots of his nature "—was that it had a personal portrait in the front. There was a grave danger of stereotyping in the minds of children and simple folks unworthy conceptions of sacred persons, and Michael Angelo was an artist whose conceptions it was very un-safe to copy in their churches. On all grounds, therefore, he pressed for the instant removal of "a Roman Catholic instant removal of "a Roman Catholic symbol so notorious, associated as it had been for centuries with the gravest doc-trinal error and devotional abuse," and calculated to lead to serious division and disastrous controversy in regard to similar ventures elsewhere. Some contended that to retain the

after that.

Pastor Jacob Primmer, the Scottish Kenait, however, got his eye upon it,

est, that by legislating for St. Cuthbert's est, that by legislating for St. Cuthbert's they were legislating for the whole country, and that if they licensed this figure they would make it impossible effectively to discipline any similar figures. The Assembly was profoundly divided on the whole subject, but the upshot was, as we have stated, that the group and font are to be left alone, the final vote being 146, as against 67 and 53 votes cast respectively for two contrary motions.

trary motions.

The significance of this decision can-The significance of this decision cannot well be overrated; it shows what a wonderful change has come over Presbyterian sentiment, and how far they have travelled away from the old, narrow, fossilised ideas of church worship and

furnishings. Here are immense figures of Jesus and Mary dominating the whole interior of one of their kirks in Edinburgh, the city of Knox and the citadel of Presbyterianism to the satisfaction, it is said, of almost the entire faction, it is said, of almost the entire congregation. A generation ago such a group either would never have been accepted, or, if accepted, would have been straightway thrown out. The Presbyterians are now permitted by supreme ecclesiastical authority to set up the very image that Knox and the "rascal multitude" tore down and smashed in bits. To anyona acquainted with the history of the tore down and smashed in bits. To anyone acquainted with the history of the Scotch Kirk, its intense anti-Roman character, its tradition of bald and barren meeting-houses, and its jealousy of even the slightest approach to the introduction of sacred images, the action of the Assembly must appear truly marvellous. It points also to a growing appreciation of the value of sesthetic helps in the service of God, and the appropriateness of external representaappropriateness of external representa-tions of sacred persons and things. Moreover, the moral influence of the example of such a large and influential congregation as St. Cuthbert's will be very great throughout the Kirk; what they can do, others will claim to do. The same remark applies to the authorisation of the "altar" in the King's parish church at Crathie. Altogether, a notable triumph has been won by our Lady. She has gained a footing Cuthbert, and an epoch-making advance in the right direction has been registered.—London Tablet.

REPREHENSIBLE WORK

The editor of the Congregationalist (Boston), a Protestant weekly, dealing with the moral influence exerted by the churches, pays this tribute to the work the Catholic Church is doing in moulding the lives of non-English speaking immigrants: "Not long ago a certain hater of Roman Catholicism in a factory town said that if he could have his way he would close the Catholic Church, where hundreds of Poles and Slovacs worshipped. Whereupon his friend said, "Then you would have hell in six months." We have here a very striking testimony as to the nature of the beneficent work done by the Catholic Church among recently arrived non-English speaking Catholics who are rapidly becoming a very important ele-ment in our large cities and factory towns. Cardinal Farley has been towns. Cardinal Farley has been quoted as saying that he has under his spiritual jurisdiction Catholics speak ing twenty-three different languages. New York, so far as languages are concerned, has become a veritable Babel. Among the Catholics of the various nationalities within the archdiocese of New York there is a spiritual bond of union which they all recognize.

The same is true of every Catholic diocese within the United States in which newly arrived Catholic immigrants have made their homes. soil they find here something they had known in their native land. The arms of their spiritual mother are as lovingly stretched out to embrace them in the New World as ever they were in the old. Under the roof of a Catholic church they feel themselves perfectly at home. Everything else may have a strange aspect for them, but the altar and the priest offering the holy sacrifice of the Mass are familiar sights—touching reminders of the past.

The bigot of whom the editor of the the newly arrived immigrants of the consolation they derive from these reminders and would not have their hard lives of labor softened by a single gleam of spiritual cheer. He would, in other words, have those Poles and Slovacs reduced to mere beasts of burden whose the fend in life would be the seeking of the means of keeping body and soul to-gether. That would be the most efficient way of recruiting the ranks of Socialism and Anarchy. "You would have hell in six months" was the graphic manner in which was described what would follow from depriving the non-English speaking Catholics of that New England factory town of the spiritservices. This may be an exaggerated statement, but it has a nucleus of truth statement, but it has a nucleus of truth which it would be well not to lose sight

lish speaking Catholic immigrants to the Catholic Church, and you send them adrift on the ocean of life rudderless and compassless. It would be well for those would-be proselytizers in the ranks of the Protestant sects, who are pouring out money like water, to bestow some thought upon the consequences of under-mining the loyalty of newly arrived immigrants to the Church that is their they hope will strengthen Protestantism. That is not what they are doing. They are making attempts to diminish the moral influence of the Catholic Church which, in the coming years, will be sorely needed to check the progress of destructive forces that if not curbed of destructive forces that, if not curbed would involve our political and social institutions in one common ruin.—N. Y.

CATHOLIC NOTES

1759

Dr. Max Pam, a well-known Jewish-American Lawyer of Chicago, has founded five scholars hips in the Catho-lic University at Washington, for the study of the Social Sciences.

At the request of Archbishop Christi, of Portland, Ore, the Paulists will shortly make a foundation in that city, where they will look after the needs of the Italians.

"Father Prendergast, S. J., of Jamaica, last year received into the Church 522 converts and baptized 2 626 babies. The Catholics of Jamaica number 20,000, in a Protestant population of 837,600."
—Catholic Missions.

The new Master of the Rolls in Ireland is the Right Hon. Charles Andrew O'Connor, who is the third Catholic to hold that office since the Union. Mr. O'Connor is fifty-six, a native of Dublin, and an ex-Senior Moderator of Trinity.

In accordance with a time-honored custom among the Catholic journalists of Belgium, this month has seen the annual delegation of the Belgian knights of the pen visiting Rome to greet the head of the Church and tender him the proceeds of the collections made by the

papers they represent. A bronze tablet was unveiled at the custom house, New York, on the afternoon of Decoration day to mark the spot where, so far as historic documents prove, Mass was first said in New York City. The tablet was affixed to the western wall of the main entrance of the custom house.

On June 4 the Paulist choir of St. On June 4 the Faulist choir of St. Mary's Church, Chicago, sang in the Consistorial Hall in the Vatican. The Holy Father was on his throne and was so carried away by the quality of the American voices that he called the maestros of the Roman choirs and said to them: "Here is the standard of sing-ing. These Americans sing like angels."

After many years of shameful neglect by Catholics, the late Dr. Brownson is soon to be commemorated by memorials at Stockbridge, Vermont, where he was born, and at Elizabeth, N. J., where he lived for some time. But if Catholics were to buy and read his works, they would be paying to his memory

The Hon. Mary Petre, whose claim to the ancient Barony of Furnivall, dating from 1295, which has been in abeyance since 1767, has been favorably reported by the English House of Lords, and King George will call out of abeyance the nearly seven hundred year old Barony, and she will rank in her own right as Baroness Furnivall. She is a Catholic.

The Poles may have their faults, but they have a magnificent faith. When in 1905, Russia finally granted certain reforms to Poland, one province wholly inhabited by Polish Catholics had not seen a priest or a Bishop for sixty years and when, at last, a Bishop did make his visitation, men of ninety years of age received the sacrament of confirmation.

The Vicariate Apostolic of Browns-ville in the United States is raised to the status of a diocese with the title of Corpus Christi; by the other a new diocese, Kearney, has been formed from part of the territory of the diocese of Omaha. Shortly we may expect to read that the two new ecclesiastical provinces have been formed in the United States.

Rev. W. Scott Hill, late curate of St. England, was received into the Catho lic Church recently by the Very College, Manchester, and was confirmed by the Bishop of Salford, Right Rev. Dr. Casartelli in the chapel of the college. Mr. Scott Hill will shortly proceed to Oscott College, Birmingham.

Since the Countess of Rosslyn, who was, before her marriage to the actor-earl, Miss Robinson of New York—embraced the Catholic faith, she has been praced the Cabolic latte, see has been spending much of her spare time in Ireland. She has rented a mansion at Clontarf, in the suburbs of Dublin, a neighborhood with every facility for gratifying her passion for fishing. She is a neighbor of Lady Decies. Her mother-in-law, the Dowager Countess, is also a convert.

The Germany emperor, who is now at Corfu, the other day witnessed a Catholic procession there. The emperor and his daughter were standing on the balcony of their villa. Kaiser Wilhelm bare-headed, when the bishop, passing at the end of the display, paused to lift his hand in the sign of the cross blessing the emperor and his daughter, while his majesty howed his head with appreciamajesty bowed his head with apprecia

The colored population has increased so rapidly in that section of Harlem, New York city, in which is located the Church of St. Mark the Evangelist, that its religious needs have been called to the attention of Mother Katharine Drexel of the Sisters of the Blessed Sacrament, who, after consultation with Rev. William Stewart, rector of St. Mark's, has decided with the consent of Cardinal Farley, to open a school in the vicinity in September.

At Dalziel, Scotland, a Miss Marshall, a school teacher, became a convert to the true faith. Almost immediately the Public School Board deprived her of her position and a means of support. Commenting on the board's action, the Scotsman says: "The whole circum-Scotsman says: "The whole circumstances of the case are discreditable to the School Board concerned, while they throw upon Protestantism a stigma of intolerance and narrow - mindedness which most Protestants will since sely regret. If the incident had occurred in a Roman Catholic country, with the role of the religious reversed, one can famely the outery that the Protestant part of the outcry that the Protestant part of the population would make. We should be told once more of the bigotry and persecution of the Roman Catholic

THE LANCASTER BILL

FULL TEXT OF THE OPINION OF MR. JUSTICE ANGLIN OF THE SUPREME COURT

We are pleased to be enabled to give in this week's issue, a portion, and will continue next week, the opinion handed down by that learned jurist, Mr. Justice Anglin, one of the Supreme Court Jadges, regarding the Lancaster Bill and certain questions

Concerning marriage:

I have already stated my concurrence in the reasons assigned by Mr. Justice Davies for answering the first question submitted in the negative. I am, however, unable to agree in his reasons and conclusions in regard to question No. 2 and must therefore express my own

views upon it.
Since the majority of the Judges of this Since the majority of the Judges of this Court are of the opinion that the Dominion Parliament does not possess jurisdiction to legislate in respect of the subject matter of Question No. 2, it is difficult to perceive how an answer to it can be useful either to Parliament or to the Governor General in Council. It concerns the interpretation of a provincial law dealing with a matter within the exclusive jurisdiction of the provincial legislatures. I find it almost impossible to believe that it was expected possible to believe that it was expected that in the event of this Court answering questions Nos. 1 and 3 in the negative it should proceed to answer this second question which would thus have

ecome purely academic.

I think we might well have acted upon the suggestion presented by the Deputy of the Minister of Justice, when, towards the close of the argument, he

"If your Lordships conclude therefore here is jurisdiction, I submit that that there is jurisdiction, I submit that on no consideration which has been or can be suggested should your Lordships, fail to advise upon every point that has been placed before you. On the other hand, if it be determined that there is no jurisdiction to enact the Billa differ-ent situation is before your Lordships.

ent situation is before your Lordships.

"If it appear on the reading of this submission that there is in effect one interrogation, that it is divided into clauses having regard to what might follow from the different views which the Court might entertain, it is quite open and proper for the Court no doubt to submit that in view of the opinions which are handed in upon certain parts of the interrogation it becomes unneces-sary, in the view of the court, to answer the rest. And if the Government upon that sabmission, entertain a different view, I presume the Government would communicate that to the Court for fur-

ther consideration."
"The Court, in its superior knowledge
of the constitution and the working of
the laws, may upon the consideration
of these questions see reasons instead of
answering categorically to submit points
for the consideration of the Government with regard to the matter. That is the situation here. I submit that the matter is in your Lordships hands here as one interrogation arising out of a sit-uation created in vew of the public agitation and the introduction of this

Mr. Justice Duff : If the substance of No. 1 and No. 3 is answered in the negative—assuming that the substantial question which is to be found in these two questions is answered in the nega

"Mr. Newcombe : If that be the purpose of your Lordship's question I con-cede immediately that it is a case in cede immediately that it is a case in which it would be proper for your Lordships if you so consider to submit an inquiry to the Government or to submit any suggestion which your Lordships within the limitation of the Lord Chan-

cellor's judgment may deem proper."
Moreover, Counsel representing the Province of Quebec have stated to us the view of the Government of that Province (the legislation of which can alone be affected) that, while in the event of the reply to either of the 1st alone be affected) that, while in the event of the reply to either of the 1st or the 3rd questions being in whole or in part in the affirmative, this second representation of which the class are therefore necessarily impediments of another kind "recognized according to, the different religious persuasions"—presumably of the nestion might properly be answ reply should not be given to it if the other questions should be answered wholly in the negative.

They insisted that an expression of opinion by this court upon the law of Quebec, whatever answer should be given to the second question, especially if it should not be unanimous, and if the Privy Council should as seems not le, decline to deal with this part of the reference, must have a dis-turbing effect, inasmuch as it would cast doubt upon the status of many married persons in that province and upon the rights of a still larger number of persons in regard to property. They have also called our attention to the fact that there is at present pending in the Superior Court at Montreal in Review a case inter parts in which the very a case inter partes in which the very point covered by clause (a) of the second question is presented for judicial determination. They further stated that no case has ever come before the courts of the Province of Quebec in which the validity of such marriages as are dealt with by clause (b) of the second question has been challenged.

In delivering the judgment of the Privy Council in the recent case of the Attorney General for the Province of Ontario, et al. v. the Attorney G aeral for the Dominion of Canada, known as the Companies' Reference, the Lord Chancellor after alluding to the refusal by Lord Herschell when delivering the opinion of the Judicial Committee in the Fisheries Case (1898, A. C. 700-717) to answer one of the questions there put "upon the ground that so doing might prejudice particular interests of individuals" and referring to the questions propounded in the Companies

a series of searching questions very difficult to answer exhaustively and accurately without so many qualifications and reservations as to make the answers of little value," added that:-

"the Supreme Court itself can how ever either point out in its answer these or other considerations of a like kind or can make the necessary representations to the Governor General in Council whom it is right so to treat any question that may be put."

Upon carefully weighing all these con-iderations, it seemed to me to be emin-

ently proper that before proceeding to deal with the second question we should respectfully represent to the Governor General in Council the undesirability in our opinion of our answering it since the view of the majority of the judges of this court is that the Parliament of Canada is entirely without jurisdiction to legislate in the direction suggested; and that we should proceed to reply to that question only upon being officially informed that it is the wish and the intention of the Governor General in Council that it should be answered notwithstanding the negative reply made

withstanding the negative reply made to the other questions propounded. But a majority of my learned brothers have reached the conclusion that we should answer the second question without making any such representation. In deterence to their views I proceed to

express my opinion upon it.

Being charged to define and declare
the Civil Law of the Province of Quebec upon this question to the best of our ability, it is, in my opinion, sider and to give effect to the ecclesias-tical law, whether of the Catholic or of any other church, so far, but so far only, any other church, so far, but so far only, as it is found to be incorporated in the Common (Civil) Law or as the legislature has seen fit to recognize and adopt it and to give civil efficacy to it. We are in nowise concerned with the policy, the propriety or the impropriety, the desirability, or the undesirability, of whatever course the legislature has in this regard seen fit to pursue in the exercise of its discretion, which, within this regard seen at to pursue in the ex-ercise of its discretion, which, within the ambit of the jurisdiction committed to it by the Imperial Parliament is, for all judges of civil courts in this country,

I desire to call attention to the fact that we have no evidence before us of the law of the Catholic Church bearing upon the questions submitted, other than what is furnished by the documents which have been admitted, and are printed in the Joint Appendix. Except in so far as it is admitted, that law would require to be proved as any other matter of fact. I necessarily proceed upon the assumption that the admitted documents state it as fully as is necessary for the state it as fully as is necessary for the disposition of the questions submitted.

The Civil Code of Lower Canada became law in 1868.

The Civil Code of Lower Canada became law in 1866—the year preceding Confederation. The Legislature which enacted it had complete jurisdiction over the subject of marriage in the then Province of Canada. The Fifth Title of the Civil Code deals with Marriage. The first chapter of that Title treats:

The first chapter of that Title treats:
"Of the qualities and conditions
necessary for contracting marriage '(Des
qualities et conditions requises pour
pouvoir contracter marriage); the
second 'Of the formalities relating to the Solemnization of Marriage; the third 'Of Opposition to Marriage;' the fourth 'Of actions for annulling mar-

In the first chapter are grouped a number of articles enumerating various impediments which render persons in-capable of validly contracting marriage nd stating several conditions prece ent the non-observance of which, when applicable, invalidates marriage (vide

applicable, invalidates marriage (vide Arts. 148 155 C.C.)

The last article of the first chapter, No. 127, reads as follows:

"127. The other impediments recognized according to the different religious persuasions, as resulting from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different chaptedes and religious communities. churches and religious communities.

"The right likewise of granting dis

pensations from such impediments, ap-pertains, as heretofore, to those who have hitherto enjoyed it."

Inasmuch as "relationship" and "affinity" exhaust the genus to which they belong, it is obvious that the "other causes" referred to in Art. 127 relationship" and cannot be restricted to impediments ejusdem generis with consanguinity and affinity. That would be to deny a -presumably of the particular subject matter before us, our attention has been directed to a decree of the Council of Trent which, subject to a modification to be presently noted, admittedly was in force in, and was recognized as binding by, the Catholic Church in Lower Canada in 1866.

That decree contains the following

paragraph: " Qui aliter quam praesente parocho vel alio sacerdote de ipsius parochi set ordinarii licentia, et duobus vel tribu testibus matrimonium contrahendun omnino inhabiles reddit, et hujusomod prour eos praesenti debreto irritos facit et anuliat." contractus irritos et nullos esse discerni

In the translation furnished to us in the Joint Appendix this passage is thus

rendered: "With regard to those who marry otherwise than in the presence of the parish priest, or of the priest who has his permission or that of the Ordinary, his permission or that of the Ordinary, and in the presence of two or three wit-nesses; the Holy Council\renders such persons wholly incapable of contracting marriage in that way, and declares the marriages thus contracted null and void as, by the present decree, it dissolves and annuls them."

Under this decree, where it is in force and unmodified, it is perfectly clear that according to the law of the Catholic Church the marriage of a Cath olic contracted otherwise than in accontracted otherwise than in ac-cordance with its requirements is in-valid. The impediment thus created is known as clandestinity.

Taken by itself, Article 127 would clearly have effect of giving recognition to this impediment as effecting the civil validity of marriages between Catholics in the province—and to do so it is in my opinion beyond doubt within its purpose. Apart from the contention that by other faculative statutory provisions every clergyman or minister of religion authorized to keep a marriage register is empowered to solemnize marriage between any man and woman whatever their religion, with which I shall presently deal, the only objection made at bar to the construction which I have put on Art. 127 is based upon its collocation. It is asserted that the impediment created by the Tridentine Decree concerns merely the qualification of the pose. Apart from the contention that concerns merely the qualification of the person before whom marriage is to be sol-

emnized. Upon that assumption it is argued that this cannot be one of the "other impediments" referred to in an article which is found in a chapter devoted to impediments and conditions that affect the capacity of the parties to the marrisge; that the "other impediments" covered by article 127 must, under the rule noscurtur a socis, be of that character. While this contention would have much force if the assumpthat character. While this contention would have much force if the assumption on which it is based were unimpeachable, it will be observed that the Tridentine Decree purports not merely to prescribe "the presence of the parish priest or of the priest who has his permission or that of the Ordinary" as a condition of the validity of the marriage but that it numerates affect directly as the second of the present of the priest who has his permission or that of the Ordinary as a condition of the validity of the marriage but that it numerates affect directly as the second of the priest who has his permission or that of the Ordinary as a condition of the validity of the marriage but that it numerates affect directly as the second of the priest who has his permission or the priest who has his permission or the priest who has his permission or that of the Ordinary as a condition of the validity of the marriage. condition of the validity of the marri-age, but that it purports to affect dir-ectly the capacity of the parties them-selves by declaring them to be "omnino inhabiles"— wholly incapable of thus contracting marriage. It professes to create a veritable inhabilitatio person-arum. Art. 127 C. C. deals with "im-pediments recognized according to the pediments recognized according to the different religious persuasions"—" empechements admis d'apres les differentes pecnements admis d'après les differentes croyances religieuses." In order to give full effect to these words, it seems to me incontrovertible that we must for the purposes of Art. 127 regard any impossessing the character which that body declares it to have and as produc-ing the effects which that body ascribes to it.

When it is declared by the Catholic Church that Catholics are incapable of contracting marriage except in the presence of the parish priest or of the priest who has his permission or that of the Ordinary, the expressed intention of the Church the contraction of the Church are the processed in the contraction of the Church are the processed in the contraction of the Church are the contraction of the contract the expressed intention of the Church is to attach a personal incapacity to the parties. If the impediment thus created is to be accepted as it is "recognized by the religious persuasion" and as "subject to the rules of the church," it follows that it is properly included under Art. 127 C. C. as an impediment which affects the capacity of Catholics to contract marriage.

Catholics to contract marriage. Catholics to contract marriage.

By the Benedictine Declaration, originally published in 1741, for "those places subject to the sway of the Allied Powers in Belgium" and the town of Maestricht, and subsequently extended to the Church of Canada and Quebec, as appears by the replies given by the Holy Council of the Propaganda under Clement XIII, in the year 1764, to the Vicars of the Diocese of Quebec, and published in 1865 by Mgr. Baillargeon, Administrator of that Diocese, it is

Administrator of that Diocese, it is provided that:—
"In regard to those marriages which . . . are contracted without the form established by the Council of Trent, by Catholics with heretics, wherever

. . . if perchance a marriage of this kind he actually contracted there wherein the Tridentine form has not been o served, or in the future (which may God avert) should happen to be con-tracted, His Holiness declares that such marriage if no other canonical impedi-ents occur is to be deemed valid, and that neither one of the persons in any way can, under pretext of the said form not having been observed, enter upon a new marriage while the other person is still alive."

Marriage between a Catholic and a non-Catholic was, therefore, exempted by the Benedictine Declaration from the operation of the Decree of the Council of Trent and the impediment which would otherwise have affected at least the Catholic party to such a

least the Catholic party to such a marriage was thus removed.

Such, according to the documents submitted to us, was the law of the Catholic Church on this subject at the time when the Civil Code of Lower Canada was enacted. It was conceded Canada was enacted. It was concerned at bar by Counsel instructed by the Dominion Government to support an affirmative answer to the second question that the presence of the word "hitherto" in Article 127 procludes the inclusion within it of impediments created contracted in that province. Although its meaning would perhaps have been clearer had the word "hitherto" preceded the word "recognized" I think that Article 127 fairly read may be given the construction which Mr. given the construction which Mr. Mignault put upon it and which he stated has been universally taken to be

By Art. 156 C. C. it is provided

that:
"156. Every marriage which has not been contracted openly, nor solemnized before a competent officer, may be con-tested by the parties themselves and by e who have an existing and actual interest, saving the right of the court to decide according to the cir-

Having regard to the terms of the Act providing for the codification of the Laws of Lower Canada, which directs the Commissioners in every case to express the existing law and where they should think proper to suggest an amend-ment to indicate the same as a suggesment to indicate the same as a suggestion, and to the report of the codifiers which, upon a question as to the purpose of such a provision as that contained in Art 156, must, in view of their instructions, be entitled to very great weight, Symes v. Cuvillier, L. R. 5 A.C., 138, 158, there can be no doubt that this article was intended to express the existing law as to the consequence of clandestinity in the solemnization of marriage. As a guide to its interpretation, we are referred by the codifiers to Pothier on Marriage, Nos. 361, 363 and 451. The authority of Pothier as an exponent of the Civil Law of France, which prevailed in Lower Canada prior to 1866, as I shall presently have occasion to show, is so conclusive that other reference seems unnecessary. A.C., 138, 158, there can be no doubt that

reference seems unnecessary. In No. 361, Pothier declares that the penalty of parties who have had their marriage celebrated by an incompetent priest is the nullity of their marriage. In No. 363, he adds that the nullity of In No. 303, he and the three three marriages celebrated by an incompetent priest is not merely relative but is absolute and can be cured only by a new celebration of marriage by the curé of celebration of marriage by the curé of the parties or with his permission or that of the bishop. He refers to certain cases, in which after public and long con-tinued cohabitation, the courts have re-

fused to hear parties who sought to have their marriages avoided on the pretext that they had been celebrated by an incompetent priest. The explanation of the judgments in these cases is not, he adds, that the marriages celebrated by an incompetent priest can ever be valid, or that the vice which attaches to it can be purged by any lapse of time, but that having regard to the circumstances of the cases the applicants were unworthy of being heard and that it should be presumed that the law had been observed and that the priest who had celebrated the marriage had received the permission of the curé. He further says in No. 363 that:

permission of the curé. He further says in No. 363 that:

"The celebration of marriage in the face of the church by the proper curé is not a matter of pure form; it is an obligation which our laws impose on parties who wish to contract marriage from which the parties subject to it cannot withdraw themselves."

The intention having been to reproduce the existing law, we find in this text of Pothier the explanation of the purpose and extent of the discretion which the concluding words of Art. 156 reserved to the Courts. No doubt is thereby cast on the absolute nullity of the marriage not solemnized before a the marriage not solemnized before a competent officer, which is declared in the same terms and may be asserted by

the same terms and may be asserted by the same class of persons as is provided in the case of the nullity of incestuous marriages. (Vide Art. 152).

But, although the impediment to the marriage of Catholics otherwise than in accordance with its requirements created by the Tridentine Decree should, because the Decree so defines its operation be deemed to affect the capacity of Catholics to contract marriage for the purpose of its inclusion within Art. 127 C. C., it nevertheless has to do directly with the solemnization of marriage, and the right to impose or to remove it as a condition of the civil validity of marriage regists exclusively with the provinriage rests exclusively with the provin-cial legislatures for the reasons stated by Mr. Justice Davies in dealing with he first question.

To summarise:
According to the law of the Catholic Church, the marriage of two Catholics otherwise than as prescribed by the Tridentine Decree is void. The impediment of the Church law is recognized and adopted by Art. 127 of the Civil Code of Lower Canada, and provision is expressly made for judicially establishing such nullity (Art. 156) By reason of the exempting clauses of the Benedictine Declaration the marriage of a Catholic with a non-Catholic is not subject to this condition under the civil To summarize: ject to this condition under the civil

law.

A careful analysis of other provisions of the Civil Code in the light of the history of the Civil Law of Lower Canada leads to the same conclusion independently of any recognition or adoption of the law of the Catholic Church in regard to marriage. This aspect of the question is fully considered by Mr. Justice Jette in Laramee v. Evans, 25 L. C. Jurist, 261, and by Mr. Justice Lemieux, sitting in the Court of Review, in Durocher v. Degre,

Q. B., 20 S. C. 456, 471. I shall not do more than outline my views upon it. By Art. 40 of the Ordinance of Blois (1579) provision was made for the publication of banns, the public celebration of marriage in the presence of four witnesses and the registration of the same—the whole subject to the penaltie

decreed by the Church Councils.

By art. 12 of the Edict of Henry IV.

(1606) it was ordained that marriages not entered into and celebrated in the Church and with the form and solemnity required by Art. 40 of the Ordinance of Blois be declared void by the

ance of Blois be declared void by the ecclesiastical judges.

By the declaration of Louis XIII. (1639,) which directed that the Ordinance of Blois should be strictly observed and interpreted if it was ordained that proclamation of banus should be made by the curé of each of the corrective parties and that the the contracting parties and that at the celebration of the marriage four trustworthy witnesses should assist, besides decrees of any religious body and that, in the absence of other recognition by the legislature, the recent Papal Decree known as Ne Temere does not affect the civil validity of marriages marriage except between their true and ordinary parishioners without the writ-ten permission of the cures of the arties or of the diocesan bishop; and faithful register should be kept of the marriages as well as of the publication of banns, or of dispensations and permissions which should have been granted. Pothier in his Treatise on Marriage as as

"It is necessary for the validity of a marriage not only that it shall be cel-Marriage says : ebrated in the face of the Church but ebrated in the face of the Church but also that the priest who has celebrated it shall be competent (No. 354.) The priest competent for the celebration of marriages is the curé of the party. The curé of the parties is the curé of the place where they have their ordinary residence No. (355.) Every other priest who has not the permission either of the bishop or of the curé of the parties is incompetent to celebrate it. This is what results from the declaration of 1630 which after having ordined that 1639 which, after having ordained that the curé must receive the consent the parties adds: 'All priests are the parties adds: 'All priests are for-bidden to marry other persons than their true parishioners without the written permission of the curés of the parties or of the bishop. (No. 360) The presence of the curé required by our laws for the validity of marriages is not purely a passive presence. It is an act and a ministration of the curé, who must receive the consent of the parties and give the nuptial benediction. That results from the terms of the De tion of 1639 where it is said that the curé will receive the comment of the parties and will join them in marriage

collowing the form practised in the Church. (No. 350)
See the opinion of Mr. Justice Willes advising the House of Lords in Beamish vs. Beamish, 2 House of Lords C. pp. 317-324.

Enacted before the establishment of the Superior Council in Canada in 1663, the Ordinance of Blois, the edict of Henry IV. and the declaration of Louis XIII. were each proprio vigore in force in Quebec prior to and at the time of the

By subsequent ordinances of the French Kings, notably that of April, 1667, and of April 1736, further provi-

sion was made for the keeping of registers in all parish churches and for their form and the entries to be made there-

While there has been some Capitulation of the Cities of Quebec and Montreal and of the Treaty of Paris and Montreal and of the Treaty of Paris (1763) upon the foregoing laws, the great weight of authority supports the view that they remained in force after the Cession of Canada to Great Britain. See Stuart v. Bowman (1831) 2 L. C. Rep. 369; Wilcox v. Wilcox (1857) S. L. C. Jur., 1, 7, 27.

The Anglican Church was not introduced into Canada as an established church. The exclusive authority of Catholic parish priests to celebrate

Catholic parish priests to celebrate marriage would, Lowever, be held not to extend to the new Protestant inhabit-ants of Canada and the right of clergyants of Canada and the right of clergymen of the Anglican church to solemnize marriage between them would be deemed to have been introduced without express legislation as a result of the acquisition of the country by Great Britain. In my opinion, the Anglican clergy after the Conquest also shared with the Catholic priests the right under the civil law to solemnize the marriages of Protestants with Catholics, although the validity of such marriages if not solemnized before the Catholic Curcé, under the law of the Catholic Church dates only from 1754. This seems to me to be the necessary result of the Church dates only from 1794. This seems to me to be the necessary result of the situation as recognized by their Lordships of the Privy Council in Brown vs. The Curé, etc., of Montreal (The Guibord Case) L. R. 6 P. C., 157, at pp. 100.7 and of the derivine enumerized in 206-7 and of the doctrine enunciated in Long vs. The Bishop of Cape Town, I Moore, P. C., (N. S.) 411, at p. 461: "The Church of England in places

where there is no church established by law is in the same situation with any other religious body—in no better, but in no worse, position."

While British settlers in British

Colonies and in conquered and ceded territory are themselves entitled to the benefit of their own marriage laws, and are unafficted in this respect by the laws of the country (Lautour v. Tees-dale 8 Taunton, 830), the latter, nevertheless, as part of the private law (Saltheless, as part of the private law (Sal-mond on Jurisprudence) v. 484; Holiand on Jurisprudence, p. 168, govern the inhabitants until altered by the com-petent jurisdiction of the new Sover-eignty. Halleck on International Law

eignty. Halleck on International Law (4th. ed.) Vol. 2. p. 516: Blackstone (Lewis ed. 1902) Vol. 1. pp. 107 8.

The Royal Proclamation of 1763 and the instructions given to the Governors between 1763 and 1774 are invoked in support of the contention that during this period the English Common Law was in force in Canada. I am unable to Accept this view. (See Chief Justice Hey's Report 1 L. C. Jurist, Appendix.) But whether it be or be not well founded, by the Quebec Act, passed by the Imperial Parliament in 1774, it is expressly

enacted (S, 4) that the :—
"Proclamation (of the 7th October, i763) so far as the same relates to the said Province of Quebec, and the Commission under the authority whereof the Government of the said province is at present administered and all and every the Ordinance and Ordinances made by the Governor-in Council of Quebec for the time being relative to the civil the time being relative to the civil government and the administration of ustice in the said province—be and the same are hereby revoked, annulled and made void from and after the first

day of May, 1775."
Sees, 5 and 6 of the Quebec Act are as follows:
5. And for the more perfect secur-'5. And for the more perfect security and ease of the minds of the inhabitants of the said Province, it is hereby declared that His Majesty's subjects professing the religion of the Church of Rome, of and in the said Province of Quebec, may have and hold the free exercise of the religion of the Church of Rome subject to the King's supremacy, declared and established by an Act made in the first year of the reign of Queen Elizabeth over all the dominion and countries which then did, or there

and countries which then did, or thereafter should belong to the Imperial Crown of this Realm; and that the Clergy of the said Church may hold, receive, and enjoy their accustomed dues and rights with respect to such persons only as shall profess the said reigion."
6. And be it further enacted by

the Authority aforesaid, that all His Majesty's Canadian subjects within the Province of Quebec, the religious or-Province of Quebec, the religious or-ders and communities only excepted, may also hold and enjoy their property and possessions, together with all cus-toms and usages relative thereto, and all others their civil rights, in as large, ample, and beneficial manner as if the said Proclamation, Commissions, Ordinances and other Acts and Instructions ances and other Acts and Instructions had not been made, and as may consist with their allegiance to His Majesty, and subjection to the Crown and Par liament of Great Britain, and that in all matters of controversy relative to property and civil rights, resort shall be had to the laws of Canada as the rule for the decision of the same; and all causes that shall hereafter be instituted in any of the courts of justice to be appointed within and for the said Province by His Majesty, his heirs and successors, shall with respect to such successors, shall with respect to such property and rights be determined agreeably to the said laws and customs of Canada until they shall be varied or altered by any Ordinance that shall from time to time be passed in the said Province by the Governor, Lieutenant-Govornor or Commander in Chief for the time being, by and with the advice and consent of the Legislative Council of the same, to be appointed in manner hereinafter mentioned

No new provisions had been made for the keeping of the registers of baptisms, deaths and marriages in Canada be-tween the date of the cession and the year 1795, when the Statute 35 George III, c. 4 (L C.) was passed. In sec. 1 it

"That from and after the first day of January, which will be in the year sub-sequent to the passing of this Act, in each parish church of the Roman Catholic communion, and also in each of the olic communion, and also in each of the Protestant churches or congregations within this Province, there shall be kept by the rector, curate, vicar, or other priest or minister doing the parochial or clerical duty thereof, two registers of the same tenor, each of which shall be reputed authentic, and shall be equally considered as legal

evidence in all courts of justice, in each of which the said rector, curate, vicar or other priest or minister, doing the parochial or clerical duty of such parish or such Protestant church or congregation, shall be held to enregister regularly and successively all baptisms, marriages and burials so soon as the same shall have been by them performed."

of the Protestant congregation Christ Church, Montreal, shall intents and purposes as if the same had

been kept according to the rules and forms prescribed by the law of the Sec, II contains a similar provision in

Sec, II contains a similar provision in regard to other defective registers; and s. 15 of the same statute is as follows:

"15. And be it further enacted by the authority aforesaid, that so much of the twentieth title of an Ordinance passed by his most Christian Majesty in the month of April, in the year one thousand and six hundred and sixty-seven, and of a declaration of his most Christian Majesty of the ninth of April, one thousand seven hundred and hirty-six, which relates to the form and manner in which the registers of baptisms, marriages and burials are to be numbered, authenticated or paraphe, kept and deposited and the penalties thereby imposed on persons refusing or neglecting to conform to the provisions of said Ordinance and declaration, are hereby

registers only."

In view of these statutory provisions it would seem incontrovertible that the French law as it existed at the time of the Conquest had continued in force in regard to the keeping of marriage registers. Chief Justice Sewell, in ex parte oratt. Stuart's Reports, p. 90, decided

Ordinance and declaration, are hereby

Spratt. Stuart's Report, in 1816, says: "The British Statute, 14 Geo. 111, c. "The British Statute, 14 Geo. 111, c. 83, commonly called the Quebec Act, declared the law of Canada, as it stood at the Conquest, to be the rule of decision in all matters of controversy and civil rights."

"The right of keeping a register of baptisms, marriages and sepultures, with the power of rendering the entries thus made actes authentique." He adds at p. 96 that: made actes authentiques or records which by the twentieth title of the Edic of 1667 was at the Conquest vested in the then Parish Priests of Canada was, by law, considered to be so vested in them not by reason of their spiritual or ecclesiastical character but because them not by reason of their spiritual or ecclesiastical character but because they were by law the acknowledged public officers of the temporal govern-ment. Under the Ordinance of 1867, which was the law antecedent to the Statute 35 George III., Chap. 4, the keeping of registers was entrusted to the curés of the Catholic Church and to the cures of the Catholic Cauren and to their successors in office and to such only; and the curés were vested with this authority as priests in Holy Orders recegnized to be such by law and as pub-lic officers in their respective stations. The late provincial statute (1795) does not change the character or qualifies. The late provincial statute (173) does not change the character or qualifications of the persons to whom the keeping of registers is now entrusted. It extends the power of keeping registers to Protestant ministers but still requires that all persons keeping registers whether Catholics or Protestants shall be priests in Holy Orders recognized to

be such by law and to be competent officers in their respective stations. In conformity to this general declaration and to the Ordinance of 1667, especially enacts that every marriage shall be signed in both registers by the clergyman celebrating the marriage clergyman celebrating the marriage who must necessarily be a priest in Holy can only be celebrated by such a char

acter."
The learned Chief Justice, of whom Mr. Justice Lemieux rightly observed

prudence contemporaneous with the events which followed the Quebec Act," clearly considered that in Canada, from the time of the Conquest, Catholic priests and clergymen of the Church of priests and clergymen of the Church of England were recognized by law as idea of using his fellowmen for targets. keep registers of marriage, the former for Catholics and the latter for Protestants, and that the Quebec Act was de-claratory of this right, which was further recognized by the Provincial Act of

When we find that down to 1866, when the Civil Code was enacted, there is no trace of any other civil authority for the solemnization of marriage by Catholic priests and that their right to solemnize marriage and to keep registers of civil status prior to that time has never been questioned, and when we find that right recognized in the Civil Code as something unquestionably existing, the conclusion seems to be inevi-table that, as a result of the reservation in the articles of capitulation of their rights and privileges, and the free exer-cise of their religion to the inhabitants of Quebec and Montreal, the assurance in s. 5 of the Quebec Act to the clergy of the Catholic Church that they should "hold receive and enjoy their accustomed dues and rights with respect to such persons only as shall profess the said (Catholic) religion," the provision by s. 8 that His Majesty's Canadian subjects within the Province of Quebec should "hold and enjoy all their civil rights," and the continuation of "the laws of Canada as the rule for the decision of all matters of controversy relative to property and civil rights"—the respec-tive rights of the Catholic clergy and laity inter se as they existed at the time of Cession in regard to Marriage were

The French law, so far as it could be applied, governed the keeping of regis-ters by the Anglican clergymen, as the Act of 1795 establishes.

The Criminal Law of England was by the Quebec Act expressly declared to be the law of the Province. Commer-cial and Maritime laws of England were subsequently specially introduced. But in all matters of "civil rights" the law of Canada as it stood at the Conquest was declared to be and remained "the rule of decision." Whether marriage in Quebec should be regarded in the civil courts as a civil contract, or, as would seem to be the better opinion, should be deemed a religious contract producing civil effects, it is for all civil purposes governed by the civil law, and, in view

of the foregoing provisions, there can be no reasonable doubt that that law in of the foregoing provisions, there can be no reasonable doubt that that law in Lower Canada has been since the Conquest, as is declared by Chief Justice Sewell, the Civil Law which was in force at the time of the Conquest. In Citizens Insurance Co. v. Parsons, 7 A. C., 96, Sir Montague Smith in delivering the judgment of the Privy Council, at pp. 110 1 said:

"The law which governs civil rights in Quebec is in the main the French law as it existed at the time of the Cession of Censda and not the English law which prevails in the other provinces.

"It is to be observed that the same words civil rights are employed in the Act of 14 George III, c, S3, which made provision for the Government of the Province of Quebec. Sect. 8 of that Act enacted that His Majesty's Canadian subjects within the province of Quebec should enjoy their property, usages, and other civil rights as they had before done, and that in all matters of controversy relative to property and civil rights resort should be had to the laws of Canada, and be determined agreeably to the said laws. In this atstute the words 'property' and 'civil rights' are plainly used in their largest sense."

TO BE CONTINUED

DANNY RAGAN'S PENANCE

Danny Ragan was a mule driver in the Cedar Hill colliery. He was not quite eighteen, but he was tall and broad-shouldered, and had the strength of a giant. Danny came from a family of miners. His father had been killed in an explosion of mine damp, and two of his younger brothers were breaker boys, so mining was the only thing he

boys, so mining was the only thing he knew anything about.

He was accused of being homely and he never denied the charge. But beauty is largely a matter of taste—and that is very elusive. If you had the poetic instinct you would have sworn that Danny's big dreamy eyes were two patches of blue sky snatched from the vault above. If you were musical you would have said that his laugh was the most heavenly thing in the world, and if you were artistic you would have seen that his mere smile made his honest, freekled face look like a burst

of sunshine. He was not a man of letters. Writing He was not a man of letters. Writing was a sort of tight rope performance not to be attempted by him often, and then only in fear and trembling. He could read, slowly and painfully, and with many puckerings of the lip, and much knitting of the eyebrows. He knew nothing of the higher mathematics, but it was a shrewd man who could got the better of him in a matter.

could get the better of him in a matter of dollars and cents.

Danny, it is almost needless to say, had little of this world's goods, but he had something infinitely more valuable, and that was a deep, abiding faith. His religion was his life. It was in the blood. He did not talk about it—it was

blood. He did not talk about it—it was too sacred for that—and he did not display it unduly, but unconsciously it colored all of his actions.

Danny might have been hard put to express precisely the feeling that was engendered in his heart by this lively faith. But he was always conscious that it was there and he knew just how it influenced him. It was his infallible remedy, to be used always in times of remedy, to be used always in times of need. Its effect was like a cooling lotion applied to a burn, or as a drop o

water to parched lips.

Danny, it must be confessed, did not cut much of a figure in the community. He was liked by women, children and animals, and tolerated by supercilious boobies who happened to wear better clothes than he, or who loftily aired opinions which they borrowed from neighbors or read in the newspapers.

Danny lost caste very much when he militia. He said, with a comical twist They told him that it was necessary for every man to be prepared to protect his life and property, and his retort was that he could get ready in a j ffy if the emergency arose. Some of them even intimated that Danny was a coward, but he only smiled in a mournful way shook his head and did not resent

charge.

One day something happened at the Cedar Hill colliery. Which is only another way of saying that there was an explosion of coal gas, and the roof of the chambers caved in, and half a dozen men were imprisoned under the debris. men were imprisoned under the debris. Danny happened to be on the surface of the earth that day. His half blind mule was having a holiday and it stood there, looking over the horizon with all of the wonder and amszement of a newborn babe first opening its eyes on this wonderful world of ours. Danny was standing there with his big arm around the shaggy neck of the beast, patting it affectionately, and talking to it as though the poor thing were his long lost brother. He heard the dull roar from the

bowels of the earth, and hastened to the entrance of the mine, where a score of men and some women were standing white lipped terror.

"What's the matter?" he asked. Danny always did ask foolis i questions. "An explosion!" answered a tremu lous one. "Sure that's nothing," said Danny.

"Explosions are as common here as big wind in the old country." "But the men," came the response, in an agitated voice. "Six men are

down there."

Danny straightened up to his full height. He glanced at the circle of pale faces. One or two of the crowd slunk in the background.

"Why don't some of you go to the rescue?" he demanded. There was silence for a moment. Presently one man, a little bolder than the others, spoke:

"It's too dangerous. One gas explosion follows another."
"Where's the car?" inquired Danny,
in a voice that had the ring of author-

"The car's there all right," replied one of the inevitable small boys, pushing himself into the forefront, "but Bill God Save the King.

OF LORETTO CONVENT, MT. ST. MARY, HAMILTON

Graduating honors were conferred at the comption of their academic course on Mary and Marga Gordon who were privileged to receive their med and diplomastfrom His Lordship Right Reverend J. Dowling, D. D., on the occasion of his Silver Julee.

Papal medal for Church History, obtained by lose Farrelly.

Slanchard. Gold medal for mathematics in matriculation or seenled by Sir J. M. Gibson, Lieutenant-Gov of Ontario, obtained by Rose Farrelly. The Thurston medal for English prose con ion and literary interpretation, obtained by presents Gordon.

relly.
lal for excellence in physical culture class

Beatrice McBrady.

matriculation certificates, Toronto Universained by Marguerite Gordon and Marcell

t prize for ceramic art, first year, obtained by rine Hanley.

utherine Hanley.
Prize for art in connection with High school work,
nrited by C. Barry, A. Blanchard, M. James, B.
Reilly, obtained by B. O'Reilly.
Prize for music-senior grade-piano, merited by I.
stroll, C. Coughlan, B. McBrady, obtained by B. Mcadv.

rady.
Prize for music-junior grade-piano, merited by
Leyes, R. Vaillancourt, K. McGaughey, M.
Verend, C. Luyster, H. Carson, M. McCarthy, M.
Jurns, A. Lahey, P. McIntyre and H. Whitefield
Prize for music-primary grade-piano, merited by R.
miley, J. Baby, E. Muller, G. Carmichael, G.
Murphy, J. McIntosh, V. Foyster, obtained by G.

Carmichael.

Tist prize for Christian Doctrine in junior department, obtained by Lois McBrady.

First prize for Christian Doctrine in primary department, obtained by Agatha Callaghan.

Special prize for greatest improvement in permanship in fifth class, obtained by Phyllis Seyer.

Prize for fancy work, obtained by Beatrice Mc-

Prize for darning, obtained by Isolde Muller.

What the Priest is

We recognize the priest as one chosen

from among men to serve men in the affairs of God, says Bishop Conaty. He is the minister of reconciliation with

God, the teacher of the truth, and one

who offers the sacrifices, who administers the sacraments, who prays for the

We distinguish in him that double

character of man and priest; we recognize the divine character of the priest-

Detroit Conservatory of Music.

nood which forces us to bend the

larke, n junior third academic class, obtained ick.

erite Gordon.

Certificate for music—junior grade piano—Torontoniversity, obtained by Irene Carroll.

ssys there ain't anybody around here that has the nerve to go down."

Bill, wo had charge of the cage that
ran up and down the shaft, stood a little
to one side. He nodded his head in
confirmation of the small boy's state-

confirmation of the small boy's statement.

Danny advanced toward him with a scowling face. That face seemed strange without the smile that usually flooded in with sunshine. Danny doubled up his big flat.

"Say, Bill, get on that car and go with me to the bottom of the shaft or I'll break every bone in your body!"

Bill hesitated, but he could only hesitate for the fraction of a second. There was something in Danny's voice and manner and appearance that frightened him. Bill was convinced that Danny meant every word he said.

So, sulkily and slowly, he advanced and took his place in the cage. The two men stood there for a moment in the sunshine—the willing and the un-

the sunshine—the willing and the un-willing one—and then Bill gave the rope a pull and the cage began to de-scend. A woman in the crowd gave a sob and bravely waved her hand. She

sob and bravely waved her hand. She murmured brokenly.

"God protect you, Danny, me boy!"
No one needed to amounce that the prayer came from Danny's mother. The next moment the heads of Danny and Bill disappeared from view. And then the crowd settled down for a long and anxious wait. They stood it all right for a while but then the suspense began to tell on them. The seconds became hours and the minutes were eternities.

"Hasn't the alarm been given?" in quired one cautious spectator.
"Sure," reponded another, "word was sent to Cedar Hill the moment the ex-

sent to Cedar Hill the moment the explosion happened."

In the meantime a score of persons with pale faces kept their eyes glued on that yawning abyss. Would the men come out alive? To while away the time, two of the bystanders began to discuss the ethics of Dann's action in terms.

compelling Bill to go down the shaft.

Was it just? Was it—

But the dispute was cut short by a wild cheer from the crowd. Danny and Bill had returned, and with them were two other men in a half conscious condition. Danny was panting from his ex-ertions. His face was smeared with coal dust. His hair was tousled and his clothing was torn in many places. He would have made a sorry appearance in would have made a sorry appearance in a drawing room. The moment they were relieved of their burden the two men started down again. Bill by this time had ceased to sulk and was interested

reappeared, and the rescuers laid two more men on the ground. Some one suggested that it would be well to relieve Danny and Bill by having one or two of the men in the crowd take their places. But modesty or reluctance to interfere with Danny and Bill held them back. They started down a third time. One of the spectators, who stood on the fringe of the crowd, ventured an

"You better not run any more risks,"

cautious one.
Two flashes like lightning shot from
Danny's blue eyes. Words rushed to
his lips—usually silent.
"He's got a soul to save, hasn't he?"

"He's got a soul to save, hasn't he?"
Then a smile crossed his face—the
smile always followed the bolt of anger
with Danny—and he added whimsically:
"Besides, he's got a large family to

Ten minutes later an unconscious Italian lay on the black ground with a doctor bending over him. In the hub-bub that arose, someone said there was still another man in the mine. Others insisted that everybody was out. Danny hesitated for a moment and then signalled Bill to go down for the final trip. After a long interval, Bill returned—alone. His face was the color of "There's been another explosion," he

murmured from between his white lips, ity, and to behold their consequences to "and Dauny's buried in one of the chambers."

ity, and to behold their consequences to us—redemption and the means to preserve it, the infinite graces of God.

ing crowd.
"Go down to the foot of the hill and

"Go down to the foot of the hill and hurry up those fellows with the picks and the ropes and the ladders." Bill, who stood there with his eyes filled with unshed tears, knew what the

priest's second command would be. He

Cage."
The conditions at the bottom of the shaft were critical. Danny was completely entombed. Father Curley, by ication with the prisoner. He sent Bill up to the surface again to hurry the rescuers while he heard Danny's confession and gave him absolution. After it was all over, Danny's voice could be heard faintly from behind the mass of coal and wood and rubbish.

"Father, are you still there?"

this time everybody was very grave in-deed. Even if the lad were reached, they felt that he would be dead for want of air or from the foul gases in the wrecked chamber. But they toiled away heroically, hoping against hope, and in the very forefront of the rescuing part was Bill, who had gone into the cage so reluctantly with Danny earlier

Presently Father Curly sent Danny's Presently Father Curly sent Danny's mother and the little ones to their home. He feared the worst. But at the moment when the outlook seemed blackest a cheer went up from the crowd. The men working below had been able to make a little hole in the side of Janny's living tomb. From that time on they redoubled their speed and in twenty minutes Danny Ragan was dragged to the surface and lay at full

length on the ground with his arms stretched out on either side.

Just when anxiety had resched the

Just when anxiety had reached the breaking point, there was a flattering of the eyelids. A sigh of relief came from more than one breast. A few seconds later Danny opened his eyes. The crowd seemed to confuse him. He could not understand the cause of all the excitement. His glance, roaming about, fell on Father Curley. He smiled that whimsical smile of his, and said feebly:

smiled that whimsical smile of his, and said feebly:

"Father, I had me rosary said nine-teen times when these rascals broke in and interrupted me."

The priest laughed, but there was a mist before his eyes.

"Danny!" he exclaimed, "say it for the twentleth time as a thanksgiving!"

There was something supernatural in the depth of Danny's sky-blue eyes:

"That I will, Father, with all me heart and soul!"—George Barton, in Benziger's

THE PRECIOUS BLOOD

FEAST, SUNDAY, JULY 7

As the little streams make the great oceans, so the minor devotions and practices of holy Church lead up to the greater ones. So with devotion to the minor saints we are led to devotion to the greatest ones—to St. Joseph and to the Blessed Virgin, and finally to sanctity itself in the lesson of our divine Lord to the other persons of the adorable Trinity. The devotions of May bring us to those of June, and June to July, and thus we are brought through the whole round of months, finding in each something to engage us and lead us step by step to the climax in our devotion and love and homage of God Himself, our first beginning and our last end. Thus as in June we were invited to pay special homage and adoraoceans, so the minor devotions practices of holy Church lead up to last end. Thus as in June we were invited to pay special homage and adoration to our Lord's Sacred Heart, so in
July we are asked to supplement that devotion by special homage and veneration of His precious blood. "He hath
loved us, and washed away our ains
with His blood," as we read in Apoca-

lypse.
All through the history of the Church there has been a special feeling of love and devotion for our Lord's or love and devotion for our Lords precious blood, and necessarily so, for His blood is the sacred cement which keeps all together; it is the stream that flowed out from His sacred heart on Calvary, and which has flowed ever since in all the graces and sacraments with which the Cauch is engined. with which the Church is enriched and has blessed the faithful of every age, but notably is it through the holy sacrifice of the Mass, that pure and acceptable office which is offered from the rising of the sun until the going down of the same that the precious blood is poured out as from a milliom Calvaries all over the world. Among the fathers St. Chrysostom and St. Austin are among the most notable who practiced a special devotion to the Precious Blood, whilst St. Gertrude as an especial lover of the Sacred Heart had a marked devotion to it. But it remained for St. Catharine of Sienns, she who was honored with the stigmata of Our Lord's five wounds, it remained for her to emphasize and give form to this devotion. Many are the instances where souls

wounds, it remained for her to emphasize and give form to this devotion. Many are the instances where souls were rewarded for their devotion. One holy soul was communicated from the chalice; another had her soul bathed in the precious blood; to another was given the happiness of having the sacred host liquify into blood after receiving it into the mouth; while it is told of St. Philip Neri that frequently the chalice was seen to be stained with blood after he consecrated in the Mass. Confraternities have with the approval of the Church been erected in many places to honor the Precious Blood, and Pope Pius IX. established the Feast of the Precious Blood viz., every first Sunday of July. We are asked, then; in this way to contemplate the sufferings of Our Lord, their depth, their enormity, and to behold their consequences to

chambers."

Father Curley, who had just arrived,

It was the thought of Oar Lord's sufgrasped the meaning of the nent. He turned to the gap.
who to the foot of the hill and those fellows with the picks

It was not be the made and makes so many men and women, holy, thoughtful, sensitive and sensible souls, fly from the pleasures of the world and pass their lives in obscurity and mortification. Giving up their own wills to their Heavenly Father by placing themselves led with unshed tears, knew what the lest's second command would be. He titicipated it.

"Father, I'll go down with you in the Him."

"Suffering is essential to the killing of self love," says Father Faber, who has written a book on the Precious Blood, and he adds, "Habits of virtue cannot by any possibility be formed without by any possibility be formed without voluntary mortification. Sorrow is needful for the fertility of grace." Our Lord has told us to deny ourselves, take up your cross and follow Him. The royal road to heaven is the way of suffering. We follow a King who had thorns for His crown, and a reed for His seepter, a heavy cross for His patrimony, and so it we refuse to bear our trials and sorrows but rush off madly into self-in-"Well, Father, I want you to give me a lot of extra penance."
"Why?"
"To keep me company, to be sure."
"Have you your rosary with you?"
"I'm never without it."
"Then, Danny," and there was the slightest tremor in Father Curley's voice, "say the rosary twenty times."
For 2 long, long time it looked as if they would never reach Danny Ragan. An hour passed and then another. By this time everybody was very grave indeed. "Even if the led were reach that our Lord instituted the devotion of the precious blood with His secrifice upon the cross. That cross was our cross, and He bore it uncomplaintly for us; He saks us to show good will and bear our little crosses. Take up thy cross, He says, and come follow me. He does not even ask us to carry our cross, but to show good will and the precious blood will be given us

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from the sacred Heart of our Lord transpierced upon the cross. It is this thought that is our consolation. We are gathered up in that stream ; it is a

baptism, and we have been kept in it in
the other sacraments, but more than all
are we fed with it in entirety, and
are sustained on the way, since we receive not only the precious blood, but
receive it whole and entire in the hely
Eucharist. O! what cannot we do with
such powerful help, not only the grace
of God, attending us, anticipating and
following us in all things, but our Lord
Himself, our very life and strength, if
we but make Him such by giving Him
our hearts, our wills, our very life by our hearts, our wills, our very life by complete and lasting union with Him through the life of grace in the holy

What cannot we accomplish with a strength which is the very strength of God! But we must not forget the cost of it—our Lord bore a cross. He denied Himself, and so we must mortify ourselves and die to ourselves and we shall live to God.—Catholic Union and Times.

COMMENCEMENT EXERCISES

LORETTO ABBEY, TORONTO

A more striking evidence of the harmonious blending of refinement and culture with intellectual development, than that displayed in the beautiful Convocation Hall of Loretto Abbey on Thursday, June 20th, is seldom officered to the public.

About forty priests were present, while among the select audience that filled the elegantly-appointed hall, we noticed Lady Gibson and party from the Government House and Lady Mackenzie. The musical numbers on the programme were delightfully rendered, and the reading, with its musical accompaniment was charming.

The long list of homos conferred on the students of the institution by the Toronto University, the Faculty of Education, the Educational Department, and the British North American Business-College evinced that, while the moral training and culture of the young ladies were receiving special attention, the more arduous branches were not less objects of interest to both teachers and pupils.

In the Art Department the work in oil, water-colors, pastel, drawing, and pen-and-ink were of an exceptionally high standard. The exhibit in needle-work, fancy and plain, in linen, silk, and lace had taken place in the Abbey parios during the three previous days. The most note-worthy, among the many beautiful artistic productions, were sets of Church vestments, richly embroidered in gold.

A fitting closing to the very select programme, was the Solemn Benediction of the Most Blessed Sacrament, given by Right Rev. Monsgnore McCann in the beautiful chapel, the clergy, the other guests, and the students being present.

nd obtained by Madeleine Smyth.

Silver medal for Christ'an Doctrine in junior deartment obtained by Sheila Doyle.

Gold medal for Church History, presented by Rev.

H. Williams, equally merited by Teresa O'Reilly
and Gertrude McQuade and obtained by Gertrude
icQuade.

Bronze medal for excellence in English literature,
actiously presented by H. R. H. the Duke of Conaught, Governor General, and obtained by Angela
ivan.

aught, Governor General, and obtained by Angela tyan.
Gold medal for English essay, presented by Mre-fertrude Foy and obtained by Helen O'Connor.
Gold medal for mathematics, presented by Eugene O'Keefle, Private Chamberlain to His Holines, and bitained by Helen O'Connor.
Gold medal for Latin, presented by Rev. W. Mc-Cann and obtained by Camilla O'Connor.
Gold medal for German in Senior Leaving Class, bitained by Camilla O'Connor.
Gold medal for French, presented by Rev. W. McKegney and obtained by Edith Smith.
Gold medal for French, presented by Rev. W. McKegney and obtained by Edith Smith.

Gold medal for French, presented by Rev. W. Ckegney and obtained by Edith Smith.
Gold medal for promptitude in second school, prented by Rev. A. H. Kunz, O. M. I., and obtained by Claire Smyth.
Gold medal for senior piano, first class honors in ormal University examination, obtained by Helen

oronto University examination, first class honors.

Toronto University examination, obtained by sented by Mr. J. J. Seitz and obanics.
McAleer.
Commercial diplomas obtained by Ei'een McAleer.
Mary Corkery, Alma Woods, Ethel McAlister, Loyola Thompson, Dorothy Durand, Grace Murphy,
Mary Daigle, Ethel Cassavoy, Audrey Moyse and
Genevieve Neville.

DEPARTMENTAL RESULTS—1911
Entrance to Faculty of Education, parts L and IL—Myra Street, Mary Rodden, Camilla O'Connor.
Entrance to Faculty of Education, Part L—Annie Smyth, Norah Rooney, Feresa O'Reilly, Genevieve Twomey, Katherine O'Connor, Gertrude McQuade, Senior matriculation, Parts L and IL—Albe ta McNab, Mona Clark, Irene O'Driscoll, Rose Noonan, Irene Casserly, Florence Malone, Grace Podger.
Senior matriculation, Part L—Angela Ryan, Gertrude Ryan.

e to Normal-Marguerite Street (hor

Music Department—first year bachelor of music-Abigail Rice. noc-lass I.-Helen O'Reilly and Gert-

hori pano-lass II.—Lydia Langis, anior piano—Class I.—Genevieve Twome-ianda Earthelmes, Marie Cummings, Josephir ddgson, Kitty O'Reilly, Bessie Case, Clare Co ddgson, Kitty O'Reilly, Bessie Case, Clare Co gn. nior theory.—Class I—Gertrude Ryan, Marjory nard, Alice Dwyer.

Loretto Convent, Hamilton

Loretto Convent, Hamilton

The distribution of prizes and honors to close the academic year at Loretto Convent, Hamilton, took place Friday morning, June 21. The absence of His Lordship, Bishop Dowling, owing to his occasion duties throughout the diocese was cause of great regret to his Loretto children, accustomed as they are to his Lordship's great and tatherly interest. This is the first time they have ever had to forego the honor of his presence at the closing exercises. The medals and prizes of this morning were presented, however, by the Right Rev. Mgr. Mahony, Vicar General of the diocese. likewise one of Lorretto's most highly esteemed friends. The Vicar General gave a most instructive and kindly address of approbation and counsel to the young ladies, congratulating the successful graduates and prize winners and encouraging industry and perseverance in all. Other clergy present were Rev. A. Leges. Rev. J. F. Hinchey, Rev. J. W. Englert, Rev. P. J. Maloney, Rev. J. A. O'Sullivan. The distribution was varied by a short programme of instrumental and vocal music rendered in the usual pleasing manner of the Loretto young ladies. The choicest accomplishment of the year's work in music, elocution and dramatic art had already been displayed in honor of the glorious jubilee of Bishop Dowling at the reception given in May. On that occasion the graduates of the year, Miss Mary Gordon and Miss Mangaret Gordon, received their floral crowns and graduating medals. Both young ladies stifting at the reception given in May. On that occasion the graduates of the year, Miss Mary Gordon and Miss Mangaret Gordon, who obtained her complete university music diplomas in primary, junior and senior piano, with honors, and is to be congratulated on the culture given to a very sweet voice. In the display of studio work a week ago, Miss Gordon's dainty work in china and in water colors was among the finest.

with nonors and a similar excellence invocal culture. A copy of the musical programme and the prize list follows. The medals in Engish iterature, English essay, mathematics and science were all decided by outside examiners holding university degrees as in former years.

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it, Governor-General to Manufacture Michael, de medal for English essay in matriculation presented by Right Rev, Mgr. Mahony, V. G., L., obtained by Gatherine Nolan, idd medal for fidelity to duty, presented by Very E. M. Brady, Dean, obtained by Miss—did medal for highest standing in Entrance to nal and matriculation examination, July 1911, entedby Rev. J. F. Hinchey, obtained by Marie entedby Rev. J. F. Hinchey, obtained by Marie A valuable book of interest to and A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of The Catholic Record who has \$20 or more to

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ie Ashton—nonorause assenting or painting.
Ilver medal for highest standing in sixth academic is, obtained by Marion James.
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Ilver medal for highest standing in fifth academic fonor certificate from Education Department, for rance to Normal, July 1911, obtained by Marie This is the opportunity of a lifetime to make a safe and profitable investment and worth the attention and investigaion of every conservative investor.

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has conferred upon the man the character of the priesthood of Jesus Christ.

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The people fell that in the tru and that he is willing to sacrifice his life in order that the spiritual interests of his people may not suffer.

Dr. Gladden and His Brethren

"Doctor Washington Gladden finds "Doctor washington Gladden indis that he has lived through two epidemics of religious rancor," says the Catholic Transcript. "He does not fancy them and hopes that he has seen the last of them. He believes that his Catholic fellow-citizens 'have carned the right to be preserved from such preservities." fair minded gentleman. There are probably thousands like him among the non-Catholic clergy of the country, that is, Catholic clergy of the country, that is, there are thousands among them who are as fair-minded as Doctor Gladden. The number of those who think as he does is many times greater than the number of those who speak as he does, especially when it is a question of denouncing the bigotry within the Protestant fold. And yet it has always seemed to us that Dougras Prist prize in junior tame. First prize in junior tame, y Merle Patrick. First prizy in senior second academic class, obtained by Margaret Balfe. First prize in junior second academic class, obtained by Margaret Balfe. Goodrow.

First prize in primary class, obtained by Marie
Antoinette Williams.

Prizes for being good little girls, Kathleen Forster,
Edith Leitch and Cecil Hannah. upon to discharge this office because those who are guilty of the infamy are of their own household. It is they, and not the Catholic elergy, who should lead the way in attacking this un-Christian and un-American disturber.

A Good Name

People who know anything of Latin are aware that the name Patrick suggests dignity, nobility, elevation of character and station. But there are a good many people who, alas, know nothing of Latin. To them the name Patrick is distasteful. They think it "low!" In an article on St. Patrick in to him for the forgiveness of sins and to receive from his hands the Holy Sacra-ment of the Eucharist. His ordination

tne New York Sun, the writer rebukes the asininity of those who consider the name Patrick unworthy. Says the Drivelling vulgarity and flippant

puns have cowed more than one, ignorant of the true St. Patrick, into being ashamed of a name which etymologically means "noble" and historically recalls a man with no parallel as a Christian apostle and Bishop.

If the name Patrick were wiped from the history of the Christian world, with it would go many a page of heroic records. A whole cartload of "fancy" names might be erased without short-ening much the history of human

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uary and marriage notices cannot be inserted in the usual condensed form. Each insertion

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Mr. Thomas Coffey

My Dear Sit.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and
faction that it is directed with intelligence and
faction that it is directed with intelligence and
faction that it is strenuously defends Catholic
principles and rights, and stands firmly by the teach
ingsand authority of the Church, at the same time
promoting the best interests of the country. Following these lines it has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families

Your work, and best wishes for its continued success.
Your svery sincerely in Christ,

Donatus, Archishop of Ephesus.

Apostolic Delegate

University of Ottawa.

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read you
estimable paper, the CATHOLIC RECORD, and congra
tulate you upon the manner in which it is published
Its matter and form are both good; and a trul
Catholic spirit pervades the whole. Therefore, wit
pleasure, I can recommend it to the faithful. Bles
larg you and wishing you success, believe me to re
unain. Yours faithfully in Jesus Christ.

†D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 6, 1912

NOTES AND COMMENTS

MR. AUGUSTINE Birrell, Chief Secre tary for Ireland, is to be ranked among those who, though not Catholics, recognize in Catholic education the most effective antidote to the materialistic tendencies of the age. To Sir William Dunn he recently stated that he considered the best form of education was that given in Catholic convents. For this reason, he said, he sent his daughter to one.

ONE OF THE new bishops of the Methodist Episcopal Church in the United States bears the classical and euphonious name of Homer C. Stunz. It is not stated whether he is to serve on the Roman committee, or on that charged with the supervision of the South American mission. But in either case, it may be permissable to say that he will no doubt do his little stunts with due ardor and decorum. He might not unfittingly be charged with the onerous duty of solacing one Theodore Roosevelt over that loss of prestige which may be said to date from certain blundering proceedings of his Methedist friends in Rome in the affair of the proposed visit to the Holy Father a year ago. "T. R." might then well have prayed to be delivered from his friends. It may have been a mere coincidence, but some how his star has seemed to veer to its setting from that hour.

"THE ROMAN Catholic papers on this continent," remarks the Christian Guardian, "would like us to believe that the Roman Church does not oppose the circulation of the Bible among its people. And yet only it a letter came to Toronto from Santa Cruz, Teneriffe, telling that an English missionary was put into prison, and two lady missionaries arrested for giving away portions of the scriptures." Upon which the Guardian further remarks that "Rome is not tolerant in Roman Catholic countries."

This is a very good illustration of the persistence with which sectarians will propagate a false idea. The object of course is to emphasize one of the oldest Protestant fictions extant, to the effect that the Catholic Church essays to keep her children in ignorance, and, as a means to that end, discourages the circulation of the Bible in the vernacular. Catholics of course do not, as early time, he was conspicuous for his their Protestant friends, make a fetich of Bible reading. Nor do they, under the specious plea of advanced learning, rend the Scriptures apart and deprive them, as in Methodis seminaries of to-day, of every vestige of spiritual authority. They do not, so to speak, Jacksonize them. On the contrary, the Catholic Church holds the Bible in reverence, and is the jealous guardian of its authority and integrity. And her children are not only encouraged to read it, but are made familiar with it in her sacred offices to an extent that is quite beyond the average run of their Protestant fellows. This is not rhetoric, but as every Catholic worthy of the name knows, a simple statement of facts. Thus much for the benefit of the fair-minded Protest-

WHAT THE Christian Guardian would have said had it been honest, is that the intrusive Bible peddlers of Vera Cruz were arrested (we are taking the Guardian's word for it that they were arrested at all) for circulating mistranslated and exclusively for girls."

emasculated copies of the Bible, and for stirring up strife and sowing the eeds of disunion in families. That they were not circulating the true Bible, as preserved in its integrity by the Church, scarcely needs affirmation. It was not even the Revised Version which approximates much more closely to the egitimate Rhemes and Dousy translation, and for which same reason ha found favor with the sects. Their emissaries were simply engaged in the nefar. ious attempt to insinuate their errors among a people who, whatever their faults, have never apostatized from the Faith of Christ. They had not even the decency to pay their respects to the Bishop of the Diocese, the divinely appointed guardian of the Faith in that portion of the Lord's vineyard, but, like thieves in the night, stole in upon his flock and scattered their tares broadcast. That, at least, is the attempt they had made, and if a self respecting community treated them somewhat summarily, they have only their own folly and intrusiveness to blame for it.

IT IS THIS persistent, conscienceless ignoring of the difference between the true Bible as preserved in its integrity by the Catholic Church, and the emasculated version thrown broadcast by Protestant Bible Societies, that makes it so hard for us to have any respect for the mental or moral outlook of those engaged in the work, Catholics like to think well of their Protestant neighbors, and have no difficulty in doing so, where the insolent, mendacious, proselytizing preacher or tract peddler does not intervene. And if our friends or the Christian Guardian could only be brought to realize that by giving their adhesion to this unholy traffic, and shutting their eyes to the facts, they cut s sorry figure in Catholic eyes and detract from the respect due to truth as a primary virtue, some change in their attitude would, we are persuaded, ensue.

THE BRIGHT spot in the Christian Guardian is, to our mind, the space allotted to its Montreal correspondent This writer, whoever he may be, at least tries to tell the truth in regard to Cath olics, and, in the surrounding wilderness, that must be counted a great gain. He makes many mistakes, it is true mistakes which might easily be avoided by casual reference to someone competent to inform him. But his letters, so far at least as they have come under our observation, are not marred by sectarian bitterness or conscious misstatement and he seems not insensible to the significance of Catholic ceremonies

HIS REFERENCE in a late issue, for example, to the Fete Dieu procession on the Sunday within the octave Corpus Christi, was in good taste and with due regard to the beauty and solemnity of the occasion. " These processions," he concludes, "held simul. taneously all over Quebec, are a great feature in the religious life of the French people, and are intended to signify their belief in the Real Presence Every head is bowed, and many fall on their knees in reverence as the sacrehost is borne along, and the honor o carrying it is given only to the most illustrious men in the Church. These are our Catholic brothers and sisters we must know them and understand their ideals if we are to form a united A little more of this spirit and racial distrust would disappear.

As ILLUSTRATIVE of the growing tendency on the part of thinking Scotsmen to look the facts of the pre-reforms tion period in the face, we may be permitted to refer to a lecture delivered before the Scottish Ecclesiological So ciety last January, by Rev. Archibald B. Scott of Kildonan. The subject was St. Molusg, of Lismore, one of those early missionary saints who were instrumental in Christianizing the inhabitants of Pictish Scotland. The lecturer showed that St. Molusg's work extended from Lismore, in Argyllshire, to Rosemarkie in Rosshire and Mortlach in Banfishire, and that, even in that zeal in the cause of education as well as that of religion. He pointed out that the Saint's policy was to plant schools as well as churches and that this he accomplished in all the principal localities of Pictish Scotland. The lecturer cor rected many current misconceptions regarding the monks of St. Moluag's time, and it is pleasing to learn that he had with him the full sympathy of an audience presided over by Rev. Professor Cooper of Glasgow University.

WE QUOTED last week a specimen of the ludicrous effects sometimes produced by the daily papers in reporting Catholic news items or describing Catholic ceremonies. Here is another for which we are indebted to the Catholic Herald of India. It is culled from the columns of the Bombay Examiner, one of the most influential organs of English public opinion in the East: "There is a proposal to establish another Jesuit College in Bombay. The institution will be under the management of the Jesuit Sisters, and will be maintained

AN AUTHENTIC item of news is that the Jesuits are to open a college in Tokyo, the Japanese Government having enabled the Fathers to acquire a block of land for the purpose in the inner town of Kochimachi. The situation is very favorable, for it is in the immediate neighborhood of the Imperial Palace, and of the German and Austro-Hungarian embassies. Thus while the Society of Jesus is systematically slandered and often persecuted at home, it is in the Kast universally trusted and recognized as among the most effective of existing institutions that make for enlightenm and true progress. It was so in Father Ricce's day in China and it is so in the Flowery Kingdom in ours.

A CHALLENGE, A THREAT AND A WARNING

The tumult and the shouting over th Ne Temere, and the absurd clamor for a "uniform marriage law" for the Dominon have pretty well died away.

The British North America Act plainly left the question of the solemni-

zation of marriage to the Provinces. This necessarily gives to the Provincial legislatures the power and right to designate the competent officers before whom marriage may be lawfully contracted. So that the decision of the Supreme Court that the Federal Parliament had no right and no power to enact the Lancaster Marriage Bill into law surprised no well-informed person. Discussing the aforesaid decision, Migneault, K. C., who represented the Province of Quebec before the Supreme Court, recently expressed himself as

"The outstanding feature of the judg ment is the recognition of the supremacy of the provinces over all matters relating to the solemnization of marriage, so that should the province of Quebec pass a law to-morrow requiring that Roman Catholics could only be legally married within the province before a Roman Catholic pricat, the Dominion Parlia-ment would be powerless to interfere."

Whereupon the Hamilton Herald, with great consideration for the peace and welfare of Canada, thus sternly threat-

"This is all true. But the powerles ness of the Dominion parltament would not long continue if the Quebec legis lature were to do what Mr. Mignauli says it might do. Such action would be interpreted as a challenge to Canadian Protestantism, and the challenge would Protestantism, and the consider would be accepted. Such an agitation would follow that the Dominion parliament would be compelled to take the necessary steps to get the B. N. A. Act so amended as to vest in the federal authorities the power to regulate th conditions of marriage throughout the Dominon so far as the civil law is concerned, then to pass legislation based on the principle that marriage is a civil contract only, entirely eliminating the

This may be but a mild outbreak of misplaced Ulsteria, or again the Herald may speak for Canadian Protestantism. If so it may be well to count the cost of allowing such a spirit to grow, to consider the wisdom of pandering to it. Let us consider the situa-

First, with regard to marriage. The law of the Province of Quebec was long considered to render invalid the marriage of two Catholics of that province if not solemnized before a Catholic priest. Judicial decisions have been handed down to this effect for genera tions past, and Canadian Protestantism felt not a ripple of excitement, and certainly no sense of injustice. The ter is not settled yet, but is to go be fore the Judicial committee in the form of a concrete case. That being so, we think the Chief Justice was absolutely right in urging on his colleagues that the questions relating thereto should not be answered. Suppose that the decision of the Judicial Committee of the Privy Council should uphold the interpretation) that the majority of Quebec judges put upon the law as it stands, will that also be a challenge; and will the Herald's threat be

carried out? In the second place, it is well to renember that Quebec came into Confederation with certain well-defined rights, the right to regulate the question of the solemnization of marriage amongst others. If the spirit that is behind the Herald's threat grow rampant, if "such an agitation would follow,' and so far succeed as to make it impossible for Quebec to retain her self-respect and remain in Confederation, would it ever occur to Canadian Proestantism that a high-spirited race like the French-Canadians, proud of their history and jealous of their rights might take a leaf out of loyal Protestant Nova Scotia's book, and agitate for secession. Suppose they seeded would Uncle Sam not "recognize" a French-Cana-

dian Republic ? What would Canada be

Quebec? These things may be very remote possibilities; but perhaps not so very nuch farther off than the agitation of Canadian Protestantism that will result in "legislation based on the principle that marriage is a civil contract only, entirely eliminating the ecclesiastical

The Fathers of Confederation having down and reckoned the charges, one of reduced to one. In the County same issue is printed the following :

which was provincial autonomy. They laid the foundation broad and deep, the building rises majestically; but if we have to go back and remake the foundstion we may find ourselves like the man who began to build and was unable to

It is worth while to add to th challenge and the threat a warning Let us count the cost of fomenting spirit fatal to Canadian nationality. Of a different spirit, and of a far higher order both of courage and patriotism, was the advice Sir Wilfrid Laurier gave his compatriots the other day in Quebec when he said : "There is as much dignity in recognizing our duties as in asserting our rights."

THAT ENCYCLICAL

Because of the importance of the subject we deem it advisable to refer again to the bogus encyclical to the Catholics of Chile. A hardy perennial is the familiar

Protestant calumny of the Church in South America. But certain zealous Christian missionaries, whose financial interests were dependent on the symnathy of the Protestant public, began to realize that bald assertion and repetition of scandalous conditions amongst corrupt and immoral priesthood was not enough. This was earning for them the contempt of honest Protestants and be gan to pall even on the morbid appetite of the prurient minded of both sexes who so greedily listen to or read grossly bscene stories under the pharisaic pretence of religious interest.

Proof was wanted to dispel this danger ous apathy which might seriously affect the Foreign Mission Fund. And since the calumny was stale the more need that the "proof" should be startling. So with the audacity of their patron the Father of Lies incontrovertible evidence was adduced. The Pope himself was the witness summoned.

The Rev. Mr. Speer, Secretary of the Presbyterian Board of Foreign Missions, over two years ago at the Rochester Convention of the student volunteers of the Presbyterian Church, quoted from what he sifirmed was an encyclical from the Pope to the Archbishop of Santiago wherein the Holy Father deplored the existence of just such scandalous conditions as our pure-minded Presbyterian friends alleged existed there and elsewhere in South America.

It has taken Rev. Father Charles A. Martin, of Youngstown, Ohio, all this time to trace this villainous forgery to its source and to expose the perpetrator. But he has done his work so well that the more self-respecting Protestant papers which lent themselves to the circulation of the calumny have now the grace shamefacedly to retract. The N. Y. Independent, which has a very wide circulation amongst intelligent readers, said last week editorially :

"It is very late to make a correction of a false statement quoted by the In-dependent several years ago from a leading daily paper in this city, to the injury of the Catholic Church in Chile. Injury of the Catholic Church in Chile.

As we then read it, apparently authenticated by the documents, very compromising statements to the condition of the Church in Chile and the criminal extravagance of the Archbishopric of Santiago were exposed in an encyclical from Rome, and an answer by the Archbishop of Santiago. The story was re-peated by Secretary Speer of the Pres-byterian Board of Foreign Missions, and when the authenticity of the docuand careful investigation, and the result he has given in a book on "South American Problems." The documents are an absolute forgery gotten up for political purposes and confesses geries by the man who wrote the geries by the man who wrote them. We nuch regret having given the story

The Toronto Christian Guardian couple of years ago gave prominence to Mr. Speer's promulgation of the bogus encyclical while on a visit to the city of Rochester. We hope our contemporary will now make retraction.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

In the previous articles, dealing with positions in the gift of the provincial authorities, it was pointed out that of the three portfolios in the provincial executive not one was given to a Catholic. That may be good politics or not. At any rate, it is unfair. Now let us look at the subordinate positions in the gift of the local government. In Belcher's Almanac the names of the various officials are given, and the list is at least approximately correct. Under the Provincial Secretary are eight officials; one only is a Catholic. In the department of Public Works and Mines there are twelve officials ; two are Catholics. In the department of the Attorney - General and Crown Lands, the names of two officials are given ; neither is a Catholic. And so on through the list. It is about the same in the Dominion government offices, and it is not necessary to go through the tedious work of counting names. Next take note of some of the high. er positions. In Nova Scotia there are seven judges of the Supreme Court; only one is a Catholic. At one time there were two, but for reasons into which a mind to build up a great country, sat | we may enter later, the number was

Court the proportion is Out of seven there are two Catholics To fill a public position for which he may be fit is a reasonable and proper ambition for any person. It is as laudable in a Catholic as in a non-Catholic It must, however, be discouraging to the one to find that by some means which he does not quite understand he is handicapped in the running; that to a certain extent he is deprived of the chances which seem to be open to his follow-citizens of other faiths. If it is from want of the qualifications which are possessed by those of other denominations, then there is no reasonab ground for complaint. But if it arise from a banding together of his competi tors, from a concerted and organized movement to keep the good things among themselves; if, in short, it is not a " fair field and so favor" competition, then it is time for Catholics to know

where they are. In the next article it will be pointed out that in the business world there are signs of the same falling behind as have been shown with respect to the public and official business of the country.

TO BE CONTINUED

VEDV TIRESOME

Every Monday morning brings us de iverances from some of the preachers of the sects antagonistic to the Catholic Church. Rev. Mr. Vining, Baptist, is the latest offender. He would feign have all Catholic countries adopt the Baptist creed and he would have all Baptists put their hands in their pocket and contribute liberally to this end. Infidelity claims, he declares, 36,000,000 of the 40,000,000 people in France. When Mark Twain read his own obitu ary notice in one of the papers he declared the report to be exaggerated We hold a like opinion of Rev. Mr. Vining's figures. Rev. Mr. Vining went on: "But it is not a hopeless case of infidelity. Just before the Paris flood a member of Parliament declared on the floor of the French Parliament building. following a reference of another membe to the Deity, 'There is no God.' reply was: 'There is a God, and He will panish us for that statement." Mine is an old-fashioned theology, and I believe that the flood was a direct act of Providence." Our rev. Baptist friend needs be careful. Were a Catholic priest to make a declaration of this kind there are those in the Baptist commun on who would call it superstition. Mr. Vining continued: " At drinking places in Spain men drink a health to the day when the last King shall be hanged with the entrails of the last priest." A little reflection will, we are sure, convinc-Mr. Vining that he and his fellow once lived at Littlemore. workers, in coquetting with the priest haters of the continent, are but promoting infidelity and anarchy. They look with kindly eye upon the work of those who wish to destroy all forms of Christianity. The sympathy they extended to the anarchist Ferrer is a case in point. If they would extend sym pathy to the Church which is trying to make good Catholics out of bad ones, instead of using vast sums of money to steal them from the fold, the diction made by the authorities of St result being that they become hypocritical Baptists or rank infidels, it would be much more in accordance with canards as this that create bad feeling the fitness of things. In this very city in the community. They should be of London where Mr. Vining labors it is stopped, even if we go the length of divine Lord's words are in the New a notorious fact that one third of its people never enter a place of worship. police. They eat, drink and make merry entirely indifferent to Chrisare tian teaching and Christian worship and give all their spare time to the lodges. In the city of the same name in England there is enough work for all the non-Catholic missionaries in the world; but it is a habit of our times for preachers to wear long distance glasses and take no cognizance of the deplor able conditions at their very doors. They would steal souls from the bosom of the Mother Church, which Cardinal Newman described at the concrete representative of things invisible, and bring them into a religious world of doubt and disorder, of higher criticism and lower criticism, where the Bible is torn to shreds at home while it is handed out in its entirety to the pagans abroad. I hate bigotry as I hate the devil, but

them to him. REFERRING to a decision in a Montreal case the Globe says : "The lesson should be of value in ending much loose talk about ecclesiastical law and civil law. The only laws that have binding effect in this country are the laws of the State." In the news columns of

convictions are necessary," declared

Mr. Vining. This is sound doctrine and

we congratulate him. But what, may

we ask, are Baptist convictions when we

find in the sect itself divisions and sub

divisions, sections and subsections with-

out number. Mr. Vining, we think, has

but slight knowledge of the real Catho-

lic Church. We would advise him to

study Catholic doctrine, beginning with

the catechism and the Question Box.

and then take up Newman, Brownson.

these works we shall be glad to lend

Gibbons and others. If he will rea

London, June 21.—The House ords has judicially dismissed the app on Thompson against the monitic Ecclesiastical Court of Arch by the Ecclesiastical Court of Arches for refueal to administer Holy Communion to Mr. and Mrs. A. N. Banister, because the lady was a deceased wife's sister. The parties were married in Moutreal, the lady being a Miss 'Peterson. The Lords' decision is unanimous and upheld the judgment of three inferior courts. It will have a disturbing effect in high church circles, who hold that the recent parliamentary legislathat the recent parliamentary legisla-tion rendering legal the marriage of a deceased wife's sister, does not abrogate the ancient canon law forbidding such

The question now arises, if a church as no business meddling in affairs of State, why should the State declare who should and who should not be eligible to receive "Holy Communion ?" There are things, dear editor, which belong to Cacsar and things which Caesar should not interfere with. We have divine authority for this.

PLAIN SPEAKING

With pleasure we give place in this issue to a communication under the caption "Modern Religious Conditions," written by Rev. Robert Ker, pastor of Christ's Church Cathedral. Hamilton. It is a thoughtful and candid presentation of the case. Indeed, all pronouncements made by this distinguished Anglican divine are character ized by a sincerity of purpose and an honesty of utterance which bring him the respect and esteem of members of all Christian denominations. The lack of some definite authority in all those ects outside the Catholic fold bearing the Christian name has led to a deplorable laxity and a babel of conflicting opinions on matters dogmatic which presents a sorry picture of Christianity to the scoffer and the infidel. Rev. Mr. Ker's description of the social attachments to the Church is not by any means overdrawn. The old days have passed away when people were drawn to sectarian places of worship with prayer upon their lips and a love of God in their hearts. With a sensational preacher in the pulpit, the utterer of roseate noth ings which fade from the mind as dies the delicate flower, and the catchy trilling of airs taken from the latest comic opera by the soprano, the thoughtful. sincere Christian is nowadays made to feel that the Church gives him but husks. True, the Church is well filled on occasion, but so is the opera house when a popular play is advertised. Reviewing, then, the exact condition of things in the Christian world outside the Catholic fold, we wonder not that many good souls possessed of a love of their Redeemer are beginning to look for the " kindly light " to lead them on. May it be that they will take inspiration from the life of the saintly soul who

"THERE HAS recently been reported case in a hospital in Toronto supported by public funds where a husband was refused permission to see his wife because Church law is supposed to override British law."—Ottawa Citizen.

The editor of our Ottawa contemporary read this statement made by a preacher in Toronto who courts notoriety. Can it be possible he has not seen the contra-Michael's Hospital? They knew nothing of such an occurrence. It is such having the authors dealt

SOMETHING TO THINK ABOUT Montreal, June 24-" Every farm that Montreal, June 24—"Every larm that is put up for sale in Alberta is bought up by the Mormons," said Rev. W. A. Reid who has just returned from Alberta, where he is superintendent of missions. for the Presbyterian church, to take the pulpit of Stanley Street church here. Mr. Reid said he knew Mormons at close Mr. Reid said he knew Mormons at close range, and they were a great menace to the civilization of the present time. There are 20,000 Mormons in Southern Alberta. The little town of Raymond alone sent out 30 missionaries to Great Britain, and the Mormons claim that Britain, and the Mormons claim that they have 800 missionaries at work in Great Britain to-day. Their converts are coming in through the port of Montreal at the rate of 100 a week, and something should be done in the matter. It was announced at the meeting that this morning 73 converts had landed at

It will be noted that these " convert Mormonists do not come from Catholic countries. There seems to be no effort nade to stem the tide of these undesirables, while thousands of dollars are being subscribed by foolish people to furnish the sinews of war for other foolish people who are engaged in a fool's errand to take the Gospel to people who already possess it in all its fulness and live the simple Christian life so dear to the heart of our Savior. In Quebec province the people live close to nature and are very near to God. They have large families and are peopling the land. Huge sums are subscribed to bring them the " evangelical" message of salvation by people who have as a rule very small families or none at all. Truly this is an age of hypocrisy and humbug. This thought came to us with striking force a few days ago when it was announced by a Baptist preacher in this city that a collection would be taken up for the establishment of a Baptist University in Russia. The

people of this sect, in that great empire said the preacher, number ten thousand dherents. But it is in Catholic countries, or countries giving allegiance to the Pope, that they throw their whole heart and much of their means into the work. They dearly love to fish for souls in Roman waters whilst all about them they could every day in the year make a catch that would sorely try the strength of their nets. But, let us repeat, this is the age of humbug.

THE POOR MAN'S AUTO

This has been stopped, or rather a verdict to that effect has been given by Chancellor Boyd, who, we doubt not, felt he was but administering the law as he finds it. We give the story in brief. A trolley line runs between London and Port Stanley, and, having obtained a Dominion charter, and having connection with the trade of the Republic, the company feel they are justified in running cars on Sunday. Upon the inception of the movement the Lord's Day Alliance. through William Kerley, of St. Thomas, took action to have the operation of the cars on Sunday stopped. The case will be appealed to a higher court and then will come up the confederation-old question as to provincial rights. Meantime the action of the Lord's Day Alliance gives us one more illustration of the mischievous meddling of the preachers in secular affairs. It may be that these gentlemen are actuated by a desire to preserve the sanctity of the Sabbath, but there are many who think that their prime motive is to preserve a good attendance at their churches. The work of the prosecuting attorneys of the province has been made light by the ardent desire of a goodly number of preachers to become detectives and policemen. Keeping the Sabbath in gruesome fashion, abusing the Pope on occasion in pulpit and platform, and delivering eloquent sermons on the catchy hannenings of the day, is the procedure of too many of them. The wonder is that our non-Catholic fellow-citizens have not ere this made an effort to counteract the unseemly meddling tendencies of these preachers. We may be thankful that they are not all built on exactly the same plan. Meantime the vell-to-do gentlemen who contribute literally to church funds may continue to roll about the country in their autos on the Sabbath day, but the poor man who can contribute but the penny may not take the trolley to enjoy the lake breeze when it is 90 in the shade.

" NO HELL " DOCTRINE

Rev. James W. Pedley, of Toronto Congregationalist, has wiped away all doubt in the minds of his congregation as to the existence of hell in the next world for the punishment of those who do not lead a good life in this. All manner of unregenerate and unrepentent rascals - guilty of murder, robbery, immorality, blasphemy, lying, etc. - may now sleep peacefully. There is no inferno. Said he: "I reject the doctrine of unerring, unspeakable and endless torment because it is a libel on my God. The word 'hell' has no right to be in the New Testament." Furthermore, he tells us he did not know what would become of the man who scorned God and gave himself to evil, but he knew there would be certain retribution. How does he know? Has he had a vision? Our Postament and the New Testament tells us there is a hell. Has the Redeemer inspired Rev. Mr. Pedley to declare that He made a mistake ? Again! Rev Mr. Pedley said "that they had dismissed the old and flagrant idea of hell fire. It was burnt out and the ashes are cold." Just here some criminally inquisitive person might rise up and ask, How do you know the ashes are cold?' In Monday morning's paper we also

have a deliverance from Rev. C. O. Johnson, the same being his farewell sermon at the Queen Street Methodist Church. Whilst his congregation thought fit to make noisy signs of regret at his departure the people of Toronto generally will, when he takes the train for Hamilton, heave a sigh of relief. In the inner consciousness of the good old public there is after all but little admiration for stump orators in the pulpit whose utterances tend but to the promotion of bad blood and all manner of recrimination. The Globe report tells us that "prolonged applause" followed some of his utterances. Noisy demonstrations in a so-called place of worship, which remind us of the applause follow ing a brilliant play on the ball field, will serve to bring the conviction that some churches and some preachers are not what they ought to be. If the thoughtful man on the street had an opportunity of a glance at the interior of Queen Street Methodist Church while Mr. Johnson was in one of his Roosevelt moods, and then proceeded to St. Michael's Cathedral during Vespers, and noticed the quiet, dignified, wholehearted attitude of worship of the Almighty in that sacred sanctuary, and then if he took a glance at all the other Catholic Churches in Toronto at the same time and found like behaviour, it would not take him long to conclude that the old Church after all is the Church and that many of the sectarian edifices are little else than play he where ambitious, young, and sometime that the crowds may come and burden

WHAT WILL WE DO?

The members of the Presbyterian Synod in Edmonton are all agog to ow what should be their attitude on divorce. At the recent meeting held there Judge Swanson presented to the Synod an overture on the question, but strange to say he did not in any way wish to be regarded as being the father of it. Here is the programme of anxious questioning:

who has been divorced be recognized by session as still a member, or should his or her name be removed from the roll? Is it permissible for ministers to perform marriages when either party to the marriage has been divorced?

the marriage has been divorced?

If a legally divorced person, who has been legally remarried, should seek admission to church membership, shall his or her request be granted.

In case of a member who marries a woman who has been divorced for her adultery, what action shall the session take?

And so after an existence of three hundred years our good friends of the Presbyterian Church bave not vet arrived at any settled form of procedure in regard to the remarriage of divorced people. Nor will the question be ever settled in the Presbyterian fold. Granted that the highest legislative body of the sect gives ruling on the subject, and that this ruling is not obeyed by certain members of the fold, what then? Will they continue to be recognized as members in good standing or allowed to drift into other sects where there is no positive legislation on the subject. When Reme speaks the faithful hearken and obey. When the governing bodies of the sects make declaration of principle or policy "We'll do as we like" will still be the shibboleth of certain members, and all the while they retain their pews, contribute their quota to missions and other purpurposes, hold their heads very high attend all the Sunday services. How we wish that the sincere souls in Presbyterian fold would pray for guidance, and once again re-turn to the loving embrace of that old Mother Church whose arms are ever open to receive them, but whom they serted in a time of madness.

AN ORNATE PREACHER

Rev. G. Henry Cole writes a letter to the Ottawa Citizen which is unique in its way. Rev. G. Henry Cole we have not heard of before. Perhaps he is a resident of Ottawa or perhaps he is not; perhaps he is a clergyman of mature years or a youngling possessed prompts him to speak and write about the ancient church in a very unChristianlike manner. If Rev. G. Henry Cole is a youngling he is sadly in need of sage advice from his seniors. A recent court decision in Montreel prompts Rev. G. Henry Cole to assuage his turbulent nerves by inditing a letter to the Ottawa Citizen. Rev. G. Henry Cole belongs to a class whose epistles are not, inwardly speaking, looked upon with a smile by managing editors. Oatwardly, of course, letter writers have to be treated courteously. The gentleman, clerical or lay, who, newspaper, is prompted to fire off his opinion at the head of the dear editor (don't forget the preface, "Your influential and widely read paper") on all manner of editorial room, considered a nuisance of this opinion, confirmed by long experience, to the consideration of Rev. G. faith which rests on Peter's rock. Henry Cole, minister of the Gospel. But what has Rev. G. Henry Cole been writing? We submit as a sample the following little daffodil:

Every new born day that dawns over Canada's majestic mountains and roll-ing prairies and inland sees and busy cities awakens anew the must-be-free aspirations of the people of this land of magnificent distances. It, therefore, goes without saying that we must be meddling of an aucient ecclesiastical system manipulated by the representatives of the Koman Pontiff. Their audacity is audacious. Are we Rome ruled? It is time we faced the situation and eattled it.

As we are in close intercourse with audacity is audacious. We beg respectfully to submit to the Rev. G. Henry giade, upon God's green sward, listening to the forest songsters who are listening to the babbling brooks that babble all day long regardless of the eight hour day law, we hope more kindly thoughts will come to him about Sir James Whitney or the Lord's Day Alliance) form a power in kindly thoughts will come to him about sir James Whitney or the Lord's Day Alliance shape our conduct on the praise to the work of militant Methodism in the Philippines.

CATHOLIC MARRIAGE LAWS DENOUNCED Mr. Taft and his Cabinet disposed of, the Catholic Church is summoned to the day.

Mr. Taft and his Cabinet disposed of, the Catholic Church is summoned to the day.

Let the Methodist Conference make against the Catholic Church and after charge: it is entitled to do so. But for goodness sake, let there be in the charge some scintilla of truth.

the Catholic Church and his Catholic the community the resolutions of which neighbors. We have a great country, a great future and a splended system of overnment. To reach the goal we are all looking for, men like Rev. G. Henry Cole are but barricades in the way. We may assure him that the Catholic Church has no desire to lock the doors of his little brick meeting house that is built of brick. This is a true fact.

AS TO INSURANCE

The Bishop of Salford, England, in his

monthly message to the Catholic Con-

federationist, makes strong appeal to

the faithful to become members of Catholic assurance societies. His words apply with equal force in this country It is the part of wisdom for every man to make provision for his family or those dependent upon him and the taking out of an insurance policy of amount such as he can afford is a duty which cannot be impressed upon him with too much force True it is in Canada we are already well supplied with Catholic Benefit Societies. If a working man belongs to one or more of them he is meeting the obligations he owes his family, but well-to-do Catholies who can afford to go farther, by taking out a policy in what is called the regular line insurance companies, make very sensible investment. In the Canadian insurance field there is now in full operation, having fulfilled all the provisions of the Insurance Act, and having the solid financial backing of men of goodly means and splendid reputations, the Capital Life Assurance Co. of Ottawa. The president and board of directors of this company are Catholic gentlemen whose names are well-known throughout the Dominion. In the various spheres of activity in which they have engaged they have been successful beyond measure and we may take this as a guarantee that this latest addition to the insurance companies of Canada will, under their prudent management, speedily find its way to the front rank. Agents have been appointed all over the Dominion soliciting business and the prospects are already very bright.

LOOK AT HOME

is Box 527, London, Ontario.

Mr. Frank Fallon has been appointed

District agent for Western Ontario.

Anyone contemplating life insurance

will be supplied all information by

communicating with him. His address

Strenuous efforts put forth by those engaged in what is known as " The Men and Religion Movement" to carry the glad tidings to the pagan, at the expenditure of an enormous amount of money and the distribution of car loads of bibles, seem strange indeed when we realize that so-called Christians at their own doors are fast becoming paganized. The London Free Press informs us that seventeen hundred churches have been abandoned in Illinois during the past year and that like conditions are not confined to any one state Governor Hock, of Kansas, is urging rural districts to weed out the small church so that it may give way to the larger and well-sustained place of worship. He also states that a hundred churches have been given up within the year. Christians who give thoughtful study to the trend of the times will surely recognize that Protestant Christianity is on the wane, that many of its places of worship are becoming more or less social clubs and that Christian doctrine of a positive character is passing away, giving place to a materialism, the acquirement of wealth and the pursuit of pleasure. They must come to realize that after all there is only one church and that the divine inpublic questions, is, in the average stitution whose head reigns in the Eternal City and who speaks to, and is heard the first class. We respectfully submit by, a flock knit together indissolubly and hearing all the marks of that divine

BLUE LAW PEOPLE

The latest news from the front (the Goderich camp) is to the effect that Captain Rev. J. G. Stuart, chaplain of the First Hussars and President of the Lord's Day Alliance, had expressed pleasure on the receipt of the news that the trolly line, which took the people of moderate means from London to the lake side on Sundays, had a verdict rendered against it in the matter of Sunday cars. The reverend gentleman also said that he knew that would be the outcome as the company had not a leg to stand on. There is the ancient ecclesiastical system we are another scandal, however, which the keenly sensitive to the charge that our reverend gentleman also dealt with, namely, the entraining of troops on Sunday. He said: "Col. Hughes says Cole that our attachment to the old his order was not to entrain on Sunday church will still remain as adamsntine and if it was a case of mistaken orders adamant. We hasten to assure him we could hardly follow it." If the rethat in our mundane affairs we are not | sponsibility rests with the minister we ruled by Pius X. but by our beloved will have to look into it." Truly we are from several Methodist entrenchsovereign King George and Right Hon. getting to have Puritanism of the New R. L. Borden. When Rev. G. Henry Cole takes his summer vacation, and is recumbently recumbent in a sylvan glade, upon God's green sward, listening to the forest songsters who are working overtime to bring us joy, and Sabbath day." "If the responsibility of the Cole takes his summer vacation, and is province of Ontario. It has come to Mr. Taft, for his courteous telegram to the conference, on the morning of its opening session—a telegram altogether opening session—a telegram altogether opening to the conference, on the morning of its opening session—a telegram altogether opening to the conference, on the morning of its opening session—a telegram at the conference of Ontario. It has come to the conference, on the morning of its opening session—a telegram at to the conference, on the morning of its opening session—a telegram at to the conference, on the morning of its opening session—a telegram at to the conference, on the morning of its opening session—a telegram at the conference of Ontario. It has come to the conference, on the morning of its opening session—a telegram at to the conference, on the morning of its opening session—a telegram at the conference of Ontario. It has come to the conference, on the conference of Ontario. It has come to the conference, on the morning of its opening session—a telegram at the conference of Ontario. It has come to the conference of Ontario. It has come to the conference of Ontario.

will bring ministere of the crown to their knees. Is there such a thing as Romish" aggression? There is a good deal of talk about it, but it is non . existent - an intangible quality. Is there such a thing as preacher aggres sion? It is very visible. What are our non-Catholic fellow citizens going to do about it ?

KNIGHTS OF ST. JOHN

Last week the Knights of St. John sent thousands of delegates from all parts of the United States and Canada to Toronto, the purpose being to transact the usual business of the order, to hold drills and parade through the city. This is a powerful organization. Its members are exemplary Catholics and they hold high place in the communities in which they live. We heartily congratulate them upon their great success. Being a Catholic organization their presence in Toronto was merely tolerated. They were, however, permitted to spend their money freely. Toronto being the most Protestant city in the world-far outstripping Belfast in this respect—we are not surprised at the cold and formal reception given the Knights of St. John.

METHODISTS AND CATHOLIC MARRIAGES

THE MOST REVEREND ARCH-BISHOP IRELAND REPLIES TO THEIR ATTACK ON THE PRESI-DENT AND DEFENDS THE CHURCH

In order to place before our reader the complete series of articles written by the Most Reverend Archbishop in reply to the attacks made on the Catho-lic Church by the leaders of the Methodist Conference in session in Minneapo-lis during the past month it is deemed advisable to publish the following which was the first in order of time. The others have already appeared in The Catholic Bulletin. These articles are valuable for reference and should be preserved by all who wish to have at hand weapons for the defence of Catholic doctrine whenever it is assailed on the points attacked by the Methodists:

It is in the life-blood of Methodism to

fight. It is not itself—so it believes and so it wishes the world to believe —unless, spur on heel and scimitar in hand, it rides fast and furious towards willing or unwilling foeman. And so, scarcely were the delegates to the General Conference now convening in Minneapolis, gathered together, when the shout of war went out from the ranks. No challenge had been sent to the conference from far or near. This was unfortunate; for, then, Methodism should have been on the defensive and popular sympathy should have journeyed quick and warm in the wake of its hearty charge. A foeman, how-ever, there must be—else it were the silence of insufferable peace—and lashed into forced combat men and bodies of Minneapolis be in quietude, under ne sole condition that it mind its own business and leave to others the task of ninding theirs.

PRESIDENT TAFT CENSURED

The President of the United States and members of his Cabinet, it was thought, would well serve the purpose of making known to the whole country, if not to the world, that Methodism has for the time being its headquarters in Minneapolis; scythian shaft was at once winged towards Washington. authority have forfeited all claims on the future franchise of th Christian and soher manhood of the nation," because, forsooth, "they have disregarded the expressed wish and omanhood of the nation" in allowing tha Secretary of Agriculture to make an address before the International an address before the International Congress of hop-growers and brewers. The protesting "Christian manhood of the nation" were the Methodists. Other citizens of the United States, far more numerous if counted, desired the presence of Mr. Wilson at the Con-gress. But what have others to say, however numerous they be, when Meth-odists declaim? The President and the members of his cabinet represent the whole people: divided the people are in occupation, in material interests, in politics, in religion. The duty of "the authorities" it should seem, is to recognize equally all classes and divisions of the people of least and divisions of the people of the people of least and divisions of the people of the pe isions of the people, so long as nothing is done or called for that is incompat-ible with the Constitution and the laws of the land. But no; the Methodists alone must rule and be recegnized. A pity it is that the Conference while pity it is that the Conference while eliminating Mr. Taft did not give the name of the presidental possibility, willing to promise that a number of his future cabinet should never make an address before an international congress of hop-growers and brewers. A candidate with any chance of being elected to suit "the Christian manhood and womanhood of the nation," as defined by Methodism, is a rare bird; while the hunt is for him the Presidential chair might have to be left vacant a good might have to be left vacant a good long while. Even Mr. Fairbanks of Indiana, otherwise a devout Methodist, would be out of the race. Did not Mr. Fairbanks once put the wine cup into the hand of a former president, thereby ments?

without a recurrence of it a Methodist Conference were falling from the high estate of historic Methodism. No doubt, before the conference closes its doors, the Catholic Church oft and oft will be put on the defensive. This time the attack is on its marriage-laws—laws that are purely a domestic matter of its own, and in no wise interfere wish the consciences of such people as prefer the laws of states or of non-Catholic

The Catholic Church, the confe The Catholic Church, the conference declares, will not recognize as valid in its own eyes marriages of Catholics contracted before State magistrates or ministers of non-Catholic churches. But is not this altogether a Catholic issue, in which others than catholics need not interest themselves in which others interest themselves, in which others should have nothing to say? Has not the Catholic Church at least as much the Catholic Church at least as much right to legislate for its membership as Methodism has to legislate for Methodists? Nor should the Catholic Church be expected to say that "lapsed Catholics" are privileged, and that having been married outside its ministry they have the right, denied to Catholics still anxious for communion with it although disobeying for the moment its laws to compel it to register on its tablaws, to compel it to register on its tab-lets their marriages as valid before its own laws and constitution. A queer legislation it were for the Catholic Church to declare: marriages of mem-Church to declare: marriages of members of my communion contracted outside my ministry are not recognized as valid, unless those members previously have cut themselves off from me, becoming, for instance, Methodists, in which case, as a reward for their disloyalty, I will recognize their marriage measurements. will recognize their marriage, whereso-ever contracted, as good and valid. At any rate who is injured? Not certainly "the lapsed Catholic," who no longer acknowledges the laws of the Church of his baptism and, who, if free from re-morse, holds those laws as null and void

The Conference continues: "In this MARRIAGE LAWS OF THE insult, and its accompanying defiance of our national laws regulating marriage, the hierarchy is entirely consistent with the hierarchy is entirely consistent with its medieval claim to supreme authority over men and nations." Ill-bediting this charge against the Catholic Church coming from a Methodist Conference that has just ruled out of the reach of "Christian" suffrage in America the President of the United States and members of his Cabinet for having done nembers of his Cableton laws nor con-something that neither laws nor con-stitution forbid, which custom and unstitution forbid, which custom and un-written law prescribe. But, of course, in the eyes of the Conference Methodism supreme authority" over men and nations: not so any other Christian body least of all, the Catholic Church.

MARRIAGE LAWS ARE FOR CATHOLICS

But is it true that in its marriage laws the Catholic Church—outside its own specific spiritual sphere, outside the special province appertaining to it as a Church—claims "supreme authority over men and nations?" Its marriage over men and nations?" Its marriage laws regard solely its internal life and rule. To the State it leaves the legal right to say at its will to what marriage it accords legal recognition and legal rights. The Catholic Church speaks exclusively to the consciences of its own members—that and nothing more. To Canar the things of Canar: to the Church the things of the Church. But, it may be asked, should not the

But, it may be asked, should not the Catholic Church, even its own laws, even in its appeal to the conscience of its members, even in its marriage rulings, adapt itself to the laws of Cæsar—holding itself subject in its intimate life to the will of Cæsar, changing as Cæsar changes, condemning or approxing as Cæsar concondemning or approving as Capar con-demns or approves. Methodism may do this, if it so wishes. The Catholic Church cannot; else it repudiates its claim to be the Church of Christ, Without quoting other instances in the teaching of Christ, I refer to His ruling with to regard the indissolubility of the marriage contract. Cæsar had decreed that marriage was dissoluble for little or no cause. Christ, having His own king-dom in mind, made the proclamation: "What, therefore, God hath joined to-

let no man put asunder. . . Whosoever shall put away his wife for another committeen adultery against her. And if the wife put away her husband and be married to another, she committeth adultery." Christ in matters of His own kingdom rules irrespectively of Cæsar. The Catholic Church does to-day as Christ did nineteen hundred years ago.

MIXED MARRIAGES Again the Conference: "When in the name of God it (the Catholic Church) grants dispensations for the marriage of a Catholic with a Protestant on condi-tion that the offspring be trained in the Catholic faith, it assumes to legalize in return for a stipulated advantage to itself what it has on sacred grounds foritself what it has on sacred grounds for-bidden, and creates a grave doubt as to the sincerity of its concern for the sacredness of the marriage relation." So far as those words imply that the Catholic Church, is granting dispensations for mixed marriages, has in mind, in any shape or form, an advantage to itself arising from such marriages, or in any shape or form considers such marriages to be an advantage to itself they are absolutely untrue, and entitle the speaker to be without further ado a candidate for a Methodist club, to be named after a certain other club famed named after a certain other club famed under a late presidency in political circles. The Catholic Church, undoubtedly, exacts as a condition for its tolerance of a mixed marriage the promise that the offspring shall be brought up in the Catholic faith. But this promise is never an inducement to the granting of the dispensation: even when this promise is given, the Catholic Church depreciates the mixed marriage and to the last moment does what is possible to prevent it from taking is possible to prevent it from taking place. The sole inducement to the granting of a dispensation spart from ertain well-marked considerations of persons or families, is the fear, in case of a refusal, of a greater evil—for instance the attempted ratification of the

SHOULD SMITH GO TO CHURCH?

The result of the levelling and dis-integrating processes that have been at work in recent years among the religious bodies that make up the non-Catholic Christian element of America is beginning to attract attention. This result may be attributed at least in part to public school education, from which religious training is debarred; "Union" theological seminaries, in which professors holding diametrically opposing recovery country to the views prepare young aspirants for the ministry; the spread of humanitarian societies from which the motive of religion is banished, and the rapid extension of Young Men's Christian Associations, where the fusion of all be Associations, where the fusion of all beliefs has been practically accomplished by employing youthful energies in activities that appeal to the sense of fellowship, or the love of pleasure, or the desire of self-improvement in physical or mental accomplishments. By these and other processes the union of Protestants generally is fast becoming a fact; not so much a union in faith or belief as a workable union in which rebelief as a workable union in which re ligious differences,—and in consequence all religious principles,—are ignored in the quest of personal advantage or in the quest of personal advantage or in the development of enterprises that will help their fellow-men. In the current number of the Atlantic

Monthly the foremost place is given to the simple question, "Should Smith go to Church?" The selection of the topic and its treatment, not by a spokesman for any particular denomination, but by an ordinary church-goer speaking for all Protestant denominations under the comprehensive name of the Church, is characteristic of the times. Not many years ago such a topic would be rele-gated to the pages of a professedly religious newspaper or review, where the merits of some Church system, of this ism or of that, would be canvassed and discussed by a clergyman or some church functionary. To-day occasion-ally the preachers of one Church fill the they be of some distinction or notoriety, are invited to preach in the churches, while perhaps the climax was reached recently when in New York the rector of a Protestant Episcopal Church sur-rendered his pulpit to a Mohammedan exponent of Behaism.

It is not surprising, then, that a lay-man should be deemed qualified to expound what are the essentials of relig-ion or what share in the outward pro-fession of it a man's duty requires of him. The writer in the Atlantic begins by stating plainly that he thinks Smith should go to church. Instead of giving the reasons for this opinion, he immediately addresses himself to the task of parrating his own experiences and of

parrating in so win experiences and of giving his own views as to what the Christian Church should be.

He was baptized, he tells us, in the Episcopal Church in infancy, and though for a time a Presbyterian, he became later an Episcopalian again, a vestryman and a delegate to councils. As a news-paper reporter he was frequently assigned to conferences and evangelistic meetings. He can even recall vividly, he says, in one revival he attended "the bump of the mourners' heads as they struck the ground, while the evangelist moved among the benches harranguing the crowd." A "boy preacher" on another occasion displayed activities that were astonishing. At the high moment of his discourse he would take a flying leap from the platform to a covered marble baptismal font several yards distant With astonishing nimbleness he would run "across the backs of the seats over the heads of the kneeling congrega Equipped with these and similar ex-

Equipped with these and similar experiences, and with the knowledge of the average layman in church history, dogma and criticism, the writer in the Atlantic has no harassing doubt about his fitness to plunge into the subject of church reform. He first picks out his clergyman, who, to start with, may lay saide the Bible as the rule of faith, for these read not believe all that is continued and religious religious read not believe all that is continued. "one need not believe all that is con-tained between the lids of the Bible to . Whosever shall put away his be a Christian"; and consequently "a wife for another committeen adultery clergyman who entertains an honest doubt as to the Virgin Birth Resurrection may still be a faithful servant of Jesus Christ." Of course, servant of Jesus Christ." Of course, St. Paul says quite dogmatically, "It Christ be not risen again, then is our preaching vain, and your faith is also vain," but that was Christianity of Apostolic times, and twentieth century Christianity is an entirely new brand If Smith is to be induced to go to If Smith is to be induced to go to Church, what is the preacher to talk about? Smith must "be brought to faith through works." This looks like Christianity turned topsy-turvy. But what of it? It is not the Christianity of the Apostle who declares that "with-out faith it is impossible to please God." Still less is it the Christianity of the Reformers of the sixteenth century, who discarded good works and clung to fath alone. But it is a Christinity which will appeal to Smith and Brown and Jones. If it be not rank Paganism, then Paganism must be defined anew. The creator of this new religion will make it extrinsically attractive of the course party sanghles about ive. Of course, petty squabbles about the chasuble or ecclesistical millinery must go by the board. There must be must go by the board. There must be harmony smong ministers and music in the church edifices, not the "horrors of highly embellished offertories," nor "the presence behind the pulpit of a languid quartette praising God on behalf of the bored sinners in the pew," nor yet "the vested choirs in Episcopal churches," but music that will be "an affair of the congregation." In this new church the congregation itself must be church the congregation itself must be reconstructed; the presence of a "cer-tain rich man" who attends service is tain rien man who attends service is not to prevent the preacher from touch-ling upon social topics like child labor or shorter hours for workingmen; and the lay pope or church boss who would run the parish must cease to afford the keenest delight to the cynical Smith on

the week! Nor does their multiplica-tion mitigate the evil. "The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves, in not lost upon Smith,—the practical, un-emotional, busy Smith." He might have added as another fact giving load for reflection, the custom of closing the churches during the summer months.
The sign on the church of the Gate of
Heaven "Closed for the summer season"
may cause a smile, and Smith may say
that a church which takes the affair of religion as lightly caused. ligion so lightly cannot be the portal of paradise during any season. Thus the writer goes trippingly through his task of showing what a Church ought to be, and what little influence the Protestant and what little influence the Protestant churches of to-day exercise over the indifferent masses that stand outside classoring for bread that sone will break for them. Let us have "the vigorous institutional Church" he says, "the institutional Church" he says, "the Church of the future, but there is no reason why theatrical entertainments, concerts and dances should not be provided." Has not the way been paved by the introduction of a woman whistler?

It is needless to follow all the vagaries
of the founder of this new Church Eaough has been given to show that the Protestant Church as presented will scarcely appeal to Smith or the average twentieth century American, wherever or rarely goes to church, not b cause he is antagonistic to religion, but because he is merely indifferent. As a specimen of what one may profess while still remaining a communicant of the Protestant Episcopal Church the essay is instructive. We have no doubt that when Smith reads the article he will why he should not go to a Protestant church.—E. SPILLANE, S. J. in America

A PROTESTANT EPISCOPAL SEMINARY

A ripple of excitement the other day

was caused in the General Theological Seminary, when three seminarians re-nounced the Protestant Episcopal Faith, in order to "go over to Rome." That the incident was an interesting news item to the public was shown by the rominence given to it by the daily ewspapers of the metropolis. This was due partly, no doubt, to the prominence of the young men, all three of whom are recent graduates of either Yale or Columbia, and partly on account of the concrete character of the testimony thereby, given to the unsettled theologi cal status of Protestant seminaries. one who reflects for a moment on the unwavering faith and the clear-cut for ules of belief in the Church of Rome, her subjects which commands and exacts respect and loyalty, the defections of youthful aspirants to the ministry from Church which welcomes all comers and olerates every shade of theological belief, will appear as a natural and logical result. All through the ages the Mother Church of Christendom has witnessed the defections of her children, as as to the return to the fold of those, or as to the return to the fold of those, of the children of those, who exchanged the position of sons for that of open and implacable foes. Catholics who remem ber the conversion of Newman and Man ber the conversion of Newman and Man-ning, and a son of the late Archbishop of Canterbury, of Silliman Ives, the Pro-testant Episcopal Bishop of North Caro-lina, and James Roosevelt Bailey, who became Archbishop of Baltimore, to say nothing of the mighty host of convert distinguished in every walk of life will not be surprised that three youthful seminarians should be influenced to accept the claims of a Church for reasons which appeal to the untutored, as well as the most learned and accomplished. Unless the General Theological Seminary of the Protestant Episcopal Church has in the past few years undergone a considerable change in the personnel of its teaching staff and in its standard of orthodoxy, no prophet will be needed to foretell that many more aspirants to the ministry in the Protestant Episcopal will follow the example Rome's latest recruits. Readers of the "Life and Letters of Henry Van Renswill recall the picture he gives of the topsy-turvy state of things this same General Theological Seminary, where he was enrolled as a seminarian in that stronghold of unorthodoxy. Though Van Rensselaer was at the time a pronounced high church-man himself, one of his particular friends was a Rationalist, one, afterwards a bishop, was Low Church, while another, also a bishop was "broad." Two others were very high, while still another was evangelical.

The same pleasing variety, he tells us, existed among the professors. The the professor of dogmatic theology was high and dry; the professor of Hebrew hobnobbed with ritualists, the hobnobbed with ritualists, the professor of Canon Law was a moderhobnobbed with ritualists, the professor of Canon Law was a moderate churchman, while the Professor of Pastoral Theology was an old-lashioned, low churchman. Since the time of Father Van Rensselaer New Yorkers have witnessed the spectacle of a Presbyterian minister too radical for his own denomination, who was welcomed and ordained by the Episcopalians, and is the author of various works on the life and ethical teaching of Christ, which presumably find place among the standard reference books of this and other seminaries. To offset, if possible, the effect which the triple defection may produce on the minds of Episcopalians at large, the authorities at the Seminary have given out that six Cathseniary have given out that six Cathseniary have given out that six Cathseniary have given out the seminary have given out that six Cathseniary have given out that six Cathsenia have given out the six Cathsenia have given out that six Cathsenia have given out the six Cathsenia have given out that six Cathsenia have given out that six Cathsenia have given out the six Cathsen palians at large, the authorities at the Seminary have given out that six Cath-olics have gone over from Rome, and are now students of the Seminary. The failure to give their names is significant. It is in keeping with a recent statement in the Boston Evening Transcript, made by one Episcopal hishop—name not given—that scores of ministers—names not given—are asking him to receive them into his Church. Asked if any Roman Catholic applied he replied that Roman Catholic applied, he replied that not a week passes that some—names not given—do not. He intimated that were the outside. And why should the minister be "horror struck at the unholy intrusion of a hatless girl in his church" when more important concerns are neglected?

The inefficiency of present-day Prolected?

The inefficiency of present-day Protestantism is shown also in the little use made of church buildings, expensive piles of stone, he calls them, closed tightly for all but five or six hours of

prominent ecclesiastics, who have seceded from Rome. Meanwhile, the familiar faces and names of Catholic priests are before the public, and the faithful are not worrying that they who serve them at the altar and preach in the pulpits are seeking to become ministers of the Protestant Episcopal Church in the United States. Unless it be considered dishonorable for members of the Catho. dishonorable for members of the Catho-lic Church to become Episcopalians why should not the authorities of the Seminary give us their names.—America

THE CHILDREN OF DIVORCED PARENTS

THEY CONSTITUTE FIFTY ONE
PER CENT. OF THE BOYS IN
ONE OF CALIFORNIA'S REFORMATORIES

Those interested in the divorce evil and its correction usually refer with em-phasis to the wrongs which the evil imposes upon the children of the divorced parties. But as a rule these divorced parties. But as a rule these references are more abstract than concrete. Of course, it does not follow, neither is it to be implied, that they are on that account to be mistrusted.

On the contrary, the deductions there from are quite accurate. The only trouble about them is that they are not convincing with those who demand evi-dence as some specific facts would be on this particular phase of the subject.

Naturally such a demand could only be met by following the children, of the divorced and noting what becomes of them. At least the information gathered in this way would be most satsifying, and no doubt accepted without serious dispute. Unfortunately, how-ever, no extended effort has been made in that direction. As a consequence little is known of what becomes of the children of divorced parents.

Yet California supplies a partial an-

swer, and an answer that compels atten-

Not long ago this State undertook census of the boys and girls in its re-form schools. The investigation devel-oped the startling fact that 51 per cent. of the boys in one of its reformatory in-stitutions were from homes which were wrecked by divorce. The statement comes with the stamp of the State on it, and is apparently, therefore, beyond

question.

Here, then, is concrete evidence of the terrible wrong that divorce is in-flicting on the children of one of our While it would be neither safe nor fair to assume that this percentage represents a general average, yet could it not be reduced, say, one half and be so, one may easily conjecture what an awful amount of juvenile depravity is directly chargeable to the divorce evil.

The partial answer of California should be an acceptable suggestion to other States to take up the investigation along the same lines. Perhaps the resultant statistics may awaken such a sentiment against divorce that there will be positve and drastic legislation everywhere assuring its curtailment



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FIVE-MINUTE SERMON

SIXTH SUNDAY AFTER PENTE. COST

MAN'S NEED OF GOD

"And Jesus said to His Disciples: I have com-ssion on the multitudes, because they . have thing to est, and I will not send them away fast-(, lest they faint in the way."—(St. Matt. xv. 32.)

If our Divine Lord were to reappear in the flesh to-day, walking amongst men, as He did nineteen centuries ago, He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet amongst the miserable millions embodying mankind's collected woe not only the dumb, the blind, the lame and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those ing around Him a multitude of those who have nothing to eat. Compassion would again be dominant and rule supreme in His Sacred Heart, and who n doubt that the Healer of mankind ould again, while healing the sick, not

send away the others fasting?

I will not dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the vastness in numbers of those who litervastness in numbers of those who freezelly, in plain Gospel language, "have nothing to eat." I will only say, that if the percentage of the poor and needy, of those hungering for their daily bread, has remained unchanged, as great as in the past, it is owing to the prevalent, all but universal love of gain. If, then, the wastabled become dependent upon others but universal love of gain. If, then, the wretched become dependent upon others more fortunate than themselves, their relief is a means to make those who help them like Jesus Christ. But though without such help the wretched multitude must go away fasting and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as we ought to, the spiritual and moral condition of the greater number of those that have abundance—that is, that are that have abundance—that is, that are filled with bread and meat and the other good things of this life-we find that in another sense of the divine text they have nothing to est. If we only were able to read their souls, it would be seen that, in spite of their bodily fulness, they still are spiritually fasting owing to the

void in their hearts.

In this world there is no food which in this world there is no lood which can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way, but there are in reality wast numbers of them who have fallen, who at every moment are falling, by the wayside, and away from true life.

We then discover this fact, even more deplorable than the first, because hav-ing nothing to eat in the spiritual sense, so many fall away from all belief in God. In the truer and deeper, the mystical sense of the text, we see that there are

sense of the text, we see that there are millions to-day who have nothing to eat, who go about fasting, faint, and who even die in the way.

The experience of past ages bears me out when I say that God alone can satisfy the necessities of the human heart and the aspirations of man's soul.

In vain has mankind attempted to live without its Creator. "Of old," says the Venerable Father Lallemant, "the devil disguised himself as God, presenting venerable Father Lallemant," the devil disguised himself as God, presenting himself to the heathen in idols, as the author and the end of everything in the world." Later on, in modern, in our times, men have tried to fill the void within by greatures which they are the control of the contro within by creatures which they substi-tuted for God. But nobody has suc-ceeded, nobody can succeed without God. The oft-repeated attempt of man seive his own heart and soul into the belief that anything but God will still his hunger, has caused only

wretchedness and supreme misery.

The truth then is: To-day, as of old, multitudes, are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not listen to His words, ponder upon them; will not ask for grace to believe and be filled with truth. No: in pride, in deluded sall-satisface. No; in pride, in deluded self-satisfacin the bustle of life, in the entanglements of passion or business, they suffer life to run on in some faint, half-hearted way, desiring the truth but never, as the Apostle says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have eaten and been filled; oh! let us prize it, let above all be faithful to it-for our Lord says: Blessed are you, not be-cause you know the truth, not solely because you possess it, but blessed are you if, knowing it, you live up to it.

GENERAL INTENTION FOR

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE CONVERSION OF CHINA

Few intentions could be more oppor-tune than that which is this month pro-posed as the object of the prayers of our associates, the Conversion of China. our associates, the Conversion of Chiba-An empire, the most populous and largest of all homogeneous groups, per-haps also the wealthiest in soil and mines, a nation, the best of all non-Christian peoples, thrifty, temperate, peaceable, law-abiding, naturally moral, full of respect for family and race traditions, what might not China do for the glory of God if once it were won over to Christian civilization?

Until recently this conquest was deemed chimerical. During the greater part of the nineteenth century the history of Catholic apostleship in China is one of admirable effort, of cuutless sacrifices by various missionary organizations, and of results relatively sacrifices by various missionary organizations, and of results relatively meagre. After the labors of sixty years in Klang-Nan, a mission directed by the Scolety of Jesus, one of its most active missionaries, Fathar W. Havret, wrote in 1900: "Apparent results have not corresponded to human effort the churches have trebled, the missionaries have sextupled; the Christiaus have scarcely doubled." Abbé E. Louvet, of the Missions Etrangères, in his work Les Missions Catholiques au his work Les Missions Catholiques su Xixe Sèsie, believed that the 240,000. Chinese Catholics of 1840 had increased

to only 472,000 in 1890. But see the statistics quoted below.

Moreover, up till now the conversions of Chinese are confined almost entirely statistics quoted below.

Moreover, up till now the conversions of Chinese are confined almost entirely to the lower classes. Since the unfortunate controversy on Chinese Rites,

PARALYSIS COM-PLETELY CURED

"Fruit-atives" Performs Another Miracle

BRISTOI, N. B., JULY 25th. 1911
"I had a stroke of Paralysis in March
1910, and this left me unable to walk or
help myself, and the Constipation of the

help myself, and the Constipation of the Bowels was terrible.

Nothing did me any good and I was wretched in every way.

I then took "Fruit-a-tives" for the Constipation and it not only cured me of this terrible tromble, but gradually this fruit medicine toned up the nerves and actually cured the Paralysis.

By the use of "Fruit-a-tives", I grew stronger and stronger until all the Paralysis and weakness left me.

I am now well again and attend my store every day. I say "Thank God for Fruit-a-tives"

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"Fruit-a-tives" not only cured the errible Constipation, but so toned up he nervous system and the general

health as to completely overcome palsy.

Truly "Fruit-a-tives" is a wonderful medicine,

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At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

and the Roman decisions fully justified of course, which put an end to it, the learned classes, among whom in the seventeenth century the Jesuits of Pekin seventeenth century the Jesuits of Pekin had made so many distinguished converts, have not only completely escaped the influence of the Church, but have conducted against it a skilful and bitter

fight which is one of the principal causes of its slow progress.

Other causes are: official persecutions Other causes are: official persectations and popular riots, rebellions and civil war, which rained the most flourishing missions; a flerce havred of foreigners, due, among the upper classes, to defeats in wars with European powers, followed by humiliating terms. Many educated Chinese see in Christianity nothing but the velicity of the victors, and in the missionaries, two-thirds of whom are

Europeans, nothing but fellow country-men of those merciless conquerors. But the last score of years has brought better results. From 1889 to 1909 the number of Catholics in China has more than doubled. In the former year there were 542,664; in the latter, 1,230,180. This supposes an average yearly increase of about 34 000; more recent statisties show a still greater increase, viz. 84,000 in 1909, and 100,000 in 1910. The social in 1909, and 100,000 in 1910. The social status of the people has also improved. Many have joined in the great undertakings which Europe and America are organizing all over China and have made a good deal of money. A goodly number of them are now to be found, not in the learned Chinese coteries, which are more and more opposed to religious progress and to all other forms of improvement, but in the world of agriculture, industry, and commerce, in the class which is the most intelligent and the most accessible to ideas of reform. Two most accessible to ideas of reform. Two members from Shanghai at the assembly

This progress should be attributed, first of all, to the Divine blessing attracted to the Church in China by the labors, sufferings, and petty or v labors, sufferings, and petty or violent persecutions' patiently endured by missionaries and their flocks, more especially by that long list of martyrs in the Boxer persecution, when Bishops, European missionaries and native priests, nuns, catechists and the very children vied with each other in heroism. Moreover, the Chinese people are beginning to realize the benefits conferred upon them by our hospitals, dispensaries, orphanages, homes for saving abandoned infants, and schools, all ing abandoned infants, and schools, all of which have multiplied even in the Wise heads among the heathen infer that the religion which does these things hitherto undreamt of by them, must be good. The periodical disasters that affect this, the most mismanaged of all empires, are another indirect factor in the progress of religion. After some great famine, flood, or epidemic, the people make comparisons between the stupidity, the apathy, the selfishness of the mandarins, and the active and intelligent devotedness of the mission-

Political events have likewise con-tributed. In 1895 China, crushed by Japan, escaped the harshest conditions of peace only through the intervention of peace only through the intervention of France, Russia, and Germany. The Chinese were grateful. They awakened to the fact that they had much to learn from the "western devils." Reforms became fashionable. Our missionaries benefited by this change. The mandarins received orders from Pekin to be just, and to avoid all conflict with Europeans. Many lawsuits that had dragged on for years were settled in favor of the missionaries. In 1899 Monseigneur Fayler, who was in favor at Monseigneur Favier, who was in favor at Court, obtained the famous decree recognizing the Catholic hierarchy. The savage attacks of the Boxers did not stop this reform movement, which continued as soon as they had been

Thus the last twenty years have made it less of a risk than formerly to become a Christian. Nay, in certain country places the protection of a European missionary might be an appreciable advantage in difficulties with the local courts of justice. These natural causes have certainly had much to do with some wholesale conversions of families and willigges.

and villages.

But it is doubtful if this favorable at-But it is doubtful if this favorable atmosphere will last. Since the Russojapanese war, which has proved what
the Yellow Race can do, the nations of
the Far East have become insufferably
arrogant. In China especially hatred
and contempt of the foreigner are increasing. The decree obtained by Mgr.

Favier was repealed in 1908, and since
the that time our missionaries are too often

of devastation has been witnessed since the terrible Taiping Rebellion of 1852. This revolt against the Manchu dynasty and the madarins is only too well justi-fied by the incapacity, immorality, extor-tions, and cruelty of the Imperial Gov-ernment. The Christians, chiefly in the south, have joyfully adhered to the revolution, the leaders of which have so far shown respect and even sympathy to far shown respect and even sympathy to the Christian missions. The new repub-lic has put a Catholic at the head of its principal arsensi, at Shanghai. Another, a daily communicant, presided over the Nangkin assembly which elected the new President, Yuen She Kai. There are many Catholic officers in the Repub-

lican army.

If this simple war were to end by the If this simple war were to end by the setting up of a system of government more or less modelled on some Western pattern the future of the Church in China might be splendid. But if, as is unfortunately more probable, anarchy should spread and the horrors of the Taiping ten years be renewed, what ruin would result!

Meanwhile, the most practical and pressing question is that of education. The venerable institution of literary examinations, which used to be the only avenue to a governmental career. was

avenue to a governmental career, was suppressed in 1904, and is replaced by suppressed in 1904, and is replaced by Universities, normal, secondary and primary schools on the European plan, and as yet mostly on paper. The schools that have really been inaugurated at great expense during the last ten years are extremely weak both in morals and learning. Their most obvious output is a horde of ignorant, pretentious, revolutionary, and corrupt young men.

The antidote is the foundation of serious schools, which the Chinese quickly appreciate. Realizing this, the

gerious schools, which the Chillese quickly appreciate. Realizing this, the Catholic missions have multiplied primary and advanced schools; colleges for high class Chilese following the Governant callebra, like that of Zidawai. high class Chinese following the Government syllabus, like that of Zi-ka-wei, near Shanghai; European colleges, with English, American, or French courses of study, like those of the teaching Brothers at Canton, Hong Kong, Tientsin, Pekin, Shanghai; finally, two Catholic Universities at Shanghai, one, The olic Universities at Shanghal, one, The Aurora, for young men, conducted by the Jesuits, another, The Morning Star, for young girls, conducted by the Helpers of the Holy Souls. Wherever these schools have been established both pagans and Christians have gladly welcomed them. It is through them alone that we have come into contact with the literatic who willingly entrust their literati, who willingly entrust their children to us. In The Aurora three-fourths of our one hundred and sixty students belong to families of literations for the students belong to families of literations fourth are some of mandaging. Last students belong to families of literati, one-fourth are sons of mandarins. Last year, for the first time, ten of them entered the Ugiversity of Pekin, and one of the ten was first on the list of promotions. These educational ventures, which are the hope of the future, call for great sacrifices of men and means for missions already overburdened with work. We cannot help envying the English and American Protestant Societies with their vast resources. cieties with their vast resources. Though their religious influence is very slight, their educational achievement in

China generally far out-shines ours. Prayer, then, earnest and constant offering of work in a prayerful spirit, is greatly needed in order that the Church may find men and means with which to rise to the full exigencies of this immense and on the whole, promising Chinese field.

LEWIS DRUMMOND, S. J.

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TEMPERANCE

AN EVERYDAY VIEW OF TEM-

PERANCE Sweet Chloe

By Edward Lysaught Chloe advised me, in accents

divine, The joys of the bowl to surrender, Nor lose in the turbid excesses of wine, Delights more ecstatic and tender, She bade me no longer in vine yards to

Or stagger, at orgies, the dupe of the For the sight of a sot's but a scent of the cask

And a bubble the bliss of the bottle.

To a soul that's exhausted, or sterile, or

dry,
The juice of the grape may be wanted,
But mine is revived by a love-beam-eye,
And with fancy's gay flow'rets enchanted,

Oh! who but an owl would a garland en-

twine,
Of Bacchus's ivy—and myrtle resign?
Yield the fragrance of love, for the
vapors of wine,
And Chloe's kind kiss for a bottle.

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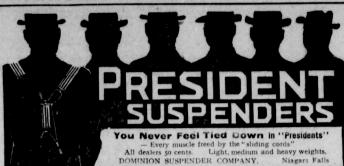
We are continually hearing from grateful people who have had experi-ences like that of Miss Alice E. Cooper,

grateful people who have had experiences like that of Miss Alice R. Cooper, of Niagara Falls, Ont., who writes:

"I wish to express my gratitude to you for the benefit I received from your most wonderful Dyspepsia Tablets. Having taken other mediciaes without having received the slightest relief, I heard of your Na-Dru-Co Dyspepsia Tablets and thought I would give them a trial. I have been completely cured of dyspepsia. I will be only too pleased to advise any one troubled with dyspepsia to give them a fair trial."

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SOCIAL DRINKING

If social drinking in the society world could be made unfashionable the cause of temperance would be greatly advanced. If social drinking among men could be made unpopular total abstinence would receive a mighty impulse. It is as a social custom that strong drink most often begins its deadly work. The young man does not take his first drink because he likes it. He takes it because he thinks it will make him seem manly he thinks it will make him seem manly and up-to-date to do so. He does not purchase a bottle of whisky and go off by himself to drink it. He may do that later on, but at first he drinks for the social pleasure he expects to derive from

In these days of close competition and small margins it is necessary for a man to be at his best if he would succeed; and no man can be entirely fit who is ever so slightly under the influence of

strong drink,

Then there is the domestic or home side of the drink question. The man side of the drink question. The man who drinks brings wretchedness and misery to his family. If he is poor they suffer deprivation and want. If he is rich they look to the time when bad management or neglect will reduce them to poverty, and added to the humiliation of his habits there will be the disconferts of penuty.

comforts of penury.

Whisky has been driven from nearly every place of honor and trust. It is a bar to achievement, an enemy to happiness, and a menace to health. Even as a medicine alcohol has lest its vogue and the best physicians seldom pre-

scribe it.

But in spite of business requirements and domestic needs, social drinking continues. There is something incompre hensible about the tolerance of a custom which, if continued, may ruin a man' prospects. There is a note of inconsisency in a policy that finds its pleasures

in undermining its possibilities.

Sobriety is stock in trade for the ambitious man. It opens the door of opportunity. It gives him a chance to utilize his ability. It converts his energy into cash. It materializes his aspirations. Inebriety blights ambition, closes the door to opportunity, paralyzes energy,

door to opportunity, paralyzes energy, and destroys the aspirations.

Social drinking does not in all cases lead to drunkenness; but nearly all drunkenness begins in social drinking. The young man who begins to drink does not intend to become an inebriate. He means to be a moderate drinker. He knows of prominent business men who drink moderately, but who are respected and esteemed. If he thinks at all, he thinks at all, he will be like them.

ed and esteemed. In so thinks at an, he thinks he will be like them.

It must be remembered that the moderate drinkers who occupy high positions have reached those positions in spite of their drinking practises, and not because of them. While they might defend those habits in themselves, they would be quick to object to them in those who asked their assistance.-Pitts burgh Observer.

DRUMMERS AND DRINK

The Temperance Cause expresses the opinion that a remarkable change has taken place within recent years among traveling men in regard to the use of liquor. It is safe to assert that a majority of these commercial travelers let strong drink alone. Recently a couple of Boston traveling men on their way home were discussing business, politics and current events generally, when one of them remarked that he certainly had a thick head on him that day because of a few drinks of liquor he had taken the night before. The other asked him why he drank and the reply was, to clinch an order. His companion turned on him

with this advice :

"Better cut it out. Better lose a cus tomer than your own self respect, and gain the habit. I was instructed to do the good-fellow play when I started on the road, but I am older than you. I used to do a little business that way, but since little Jimmie and Pet came along I have done some hard thinking on the long jump and have concluded no drinks for me. You can't do yourself justice and drink liquor to please some one else. The man who tells you he has always drunk a little and it never hurt him isn't quite sure of himself and wants you to kelp bolster him up. wants you to keep noise.

I have no sympathy with you with your headache. I hope the next time you throw in the calamity water it will put you on the blink for three weeks. it out."

WHY THEY ARE AGAINST LIQUOR Why is it that in France the officers placard the barracks of the soldier with notices warning against drink? Why is it that British officers, accustomed to the moderate use of liquors have become total abstainers as an ex ample to the men? Why is the total abstinence movement in the British army so popular that 40 per cent. of the Indian troops are total abstainers? Why is it that the German emperor is earnestly urging abstinence in the Ger man army and navy? It is because the leading army men in France, England and Germany want efficient fighting machines, and they know that liquor even in moderate amount does not make an efficient soldier.

The Changeless Church

Alone, there stands, in conscious security, the Catholic Church—ever the same in teaching, never deviating to right or left in its enunciation of docerine, never alarmed, never moved from old-time moorings by shifting of sand beneath or ferocions storms circling above its brow. A message it speaksclear in words, positive in affirmation

unchanged and unchangeable—the message heard through the sges, telling of God in eternity, of God in the Incarnation, of sin and redemption from sin, of the soul of man, immortal in heaven or in heall. Nor is the message, wherever heard, that of one preacher or of an other; it is the formal authoritative voice of a universal Church whose from voice of a universal Church, whose from tiers recognize no limitation to its prog-ress across the earth, whose beginnings in time the story only of nineteen centuries is able to unfold. Either the message once spoken by Jesus is that spoken to-day by the Catholic Church, or the

The dogmatic, inflexible teaching of the Catholic Church encounters in harsh battle the opposition of the modern world. This opposition is the recogni-tion of conditions in the Church, without which its claims to teach as Jesus

"Gentlemen Don't Swear

I heard the other day of a young fellow who discovered quite unexpectedly that swearing does not "pay," says a writer in the exchange. He was engaged to a young lady, to whom he was much attached. All was going merrily as a marriage bell, when one day the girl heard her lover swearing at an old servant in her father's house. From that day she took an aversion to him and broke off the engagement. "I am truly sorry," she said to him, "but my husband must be a gentlemen, and gentlemen don't swear." Here was a knock on the knuckles comisg from a most unexpect-I heard the other day of a young fel muckles coming from a most unexpect ed quarter. Trul), swearing produces more kicks than half-pence. "What does the devil pay you for swearing?" said a gentleman to one whom he heard using profane language. "He does not pay me anything," was the reply. "Well

you work cheaply, to lay aside the character of a gentleman, to inflict so much pain on your friends and civil people, and to risk losing your soul, and all for nothing! You certainly do your work cheaply — very cheaply indeed."—Holy Name Journal.

SIX CONVERTS TO

EPISCOPALIANISM

Two weeks ago three young seminar-

ians in the Protestant Episcopal seminary, New York City, were received into the Catholic Church. It was an interesting news item for the public and was given place in the local press. If surprise was manifested in any quarter it was not among Catholics, who look upon conversions from all forms of Protestantism as the order of the day. Last year in the United States the number of converts is reckoned among the tens of aousands. But there was consterns Protestant seminary that such publicity should be given to the incident, and forthwith an attempt was made to counteract the impression that things were at sixes and sevens in the seminary. Against the advice of the seminary dean, some of the students gave out the report that "six Roman Catnolics" were enrolled in the seminary as aspirants for eurolled in the seminary as aspirants for the Episcopal ministry, thus making "a net gain of three students," as the New York World puts it, "by change of faich." The New York Press states "all of them are members of Catholic families and two of them studied in Catholic seminwas spoken to the passing winds of Palaries." We have been informed that the Dean, when interviewed by eporters said merely that there were at the said merely that there were at the seminary five students who had at one time been Catholics.

After careful investigation we have found the facts in the case to be as fol-

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lows. The number is not six but five. These men are not new additions to the Protestant Episcopal seminary. All have been there at least a year. Two are Latin Americans, proselytes, one from Porto Rico, the other from Mexico, who probably were caught in childhood in the Protestant missionary net which is spread over Mexico and the Americans. who probably were caught in childhood in the Protestant missionary net which is spread over Mexico and the American dependencies. Two were born in Protestantism and became Catholics, remaining faithful a year or two and then lapsing again into Protestantism. One was born of Catholic parentage, but he been a Eciscontian nearly all his has been an Episcopalian nearly all his

With these facts before us, comment on the disingenuousness of these seminarians who sought to make little of the defections from their ranks would be superfluous. We know now why names were withheld. We are free, too, to form our opinion of the character of some of the young aspirants to the Episcopal ministry in this particular seminary and we know what kind of warfare they will wage against Rome when they are duly commissioned to preach the gospel of truth and to fight the good fight.—America. With these facts before us, comment fight.-America.

What a delightful phenomenon it is, this friendship of human creatures! For a long time they walk along differ paths, then they cross suddenly towards the same point and meet each other.—

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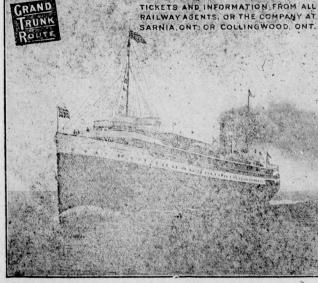
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urdays. This Trip can now be taken from SARNIA every SATURDAY effective June 29.

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CHATS WITH YOUNG MEN

The Man Who Prays The man who prays is a man who's clean,
A man with a manly heart, withal,

To know that a cry from a life obsce Will find no answer to greet its call The man who prays is a man who tries o live his life as he lifts his prayer: o learn the lesson that round him lies take some interest in right, and

The man who prays is a man who feels The man who prays is a man who teels
That unless he lives in the proper way
There is no use, as he bows and kneels,
To lift his hands unto God and pray,
For what is prayer from a life that's

stained
With daily evil and unaccord;
Or how can it merit the blessing rained
From out the bountiful hand of the
Lord?

The man who prays is a man who strives

With earnest purpose from day to day To live his life so there still survives Some meaning and reason for him t

pray.

The man who prays is a man who sees That he whose life is a daily sin Can only ask pity, upon his knees, Can only be sad for the might have

THE TIME FOR RECREATION In this insistent age, when life every-where is at high pressure, there is great need of emphasing the importance—yes, the absolute necessity—of recreation. What is work worth, especially brain work, when it is performed with jaded faculties, the energy of the brain cells helps expansited?

eing exhausted? One ambitious of becoming a writer for example, thinks he is saving time by

for example, thinks he is saving time by forcing his brain beyond natural limits. He believes that what he does over hours is clear gain, and that writing a chapter or an article after his day's work in an office, a factory or a store, is to his advantage. But sooner or later he will realize his mistake. Nature

will not be cheated.

A man may profitably occupy his evenings in study or in some other occupation than that by which he earns cupation than that by which he earns his daily bread, but he cannot do a full day's work of any kind and then wisely attempt to do creative work in the evening. A fresh brain is absolutely essential to the production of original thought. Even a recognized author who forces too much work upon his brain will soon see that his writings are not as in as much demand as they have been, and that his reputation is

The literary product of an exhausted brain lacks spontaniety, vigor and buoy-ancy and the reader detects quickly the physical and mental condition of the physical and mental condition of the writer. Heavy, labored, tired writing makes heavy, labored, tired reading. Books that are products of overworked minds will not live. There is no immortality in such composition.

Man does not live by bread alone, nor by work alone: he needs a deal of play. A man who never plays, no matter what A man who never plays, no matter what his occupation or profession, never does really good work. All of the faculties, functions, nerves and brain cells must be | relaxed from time to time, or the work and the worker will inevitably suffer. Everybody needs a measure of healthful, joyful recreation. It not only improves the physical condition, but it also rejuvesates the mind and holds are at hay keeping the heart young and age at bay, keeping the heart young and

This an acknowledged fact that Americans are great wasters of mental and physical force. A prominent foreigner declares that we squander as much energy as most other nations utilize. Speaking of this, Doctor John Mitchell curious and disagreeable to see how few there are who are not constantly making grimaces and working their faces and jaws in some manner. I have heard it said that it is bashfulness that causes this, but it has not been my observation that bashfulness is a widely misdirected nervous energy, which ought to be aiding the movements of the legs or getting stored up somewhere in the central reservoirs for future use."

No one who expe ts to make life

No one who expe ts to make life worth living can sford to get into a neryous, exhausted condition. The whole body should be kept youthful, vigorous, and alert, by a sufficiency of rest, and a reasonable amount of play—real, romping, healthful recreation, such as shakes the whole system, sends the blood ting-

the whole system, sends the blood ting-ling through the veins, and makes the heart beat faster with joy. Outdoor play is, cf course, the most healthful. The healing restorative powers of nature are marvelous. One powers of nature are marvelous. One may remember that, when he left his office in the city, almost a physical wreck, and went into the open country, the very air seemed to act like magic. The romps among the hills and moun-The romps among the fills and mountains were a perpetual tonic. Nature smoothed away all troubles; all worrying, fretting, and anxiety disappeared, you scarcely knew how or when, but you returned to the city a new men.

new man.

There is wisdom and strength in genuine pastime. One often accomplishes more by spending a pleasant evening in some innocent games or other amuse-ment than he would by poring over books with tired brain and exhausted body. He may have had qualms of conscience about it, and thought that even-ings given to social enjoyment were practically lost out of his life. Far from it! To better purpose than he dreamed of was the time employed. Body and mind were strengthening, and, nuconsciously, without effort, being fitted for better work in the future.

Man is a many-sided suimal, and re-

quires a great variety of mental as well as physical food to sustain and develop as physical rood to sussin and acerelop all his faculties, and it is just as essen-tial to his well-being to nourish the social side of his nature as to feed the mental and the physical.—Success.

uine, moral, Christian character.

Knowledge and science without char-Knowledge and science without character is a curse. Our Saviour calls such whitened sepulchres; they are like a corpse decked out with precious gar ments and jewels—like an adobe but beautifully whitewashed—in one word such so-called education is a sham. It such so called education is a sham. It is not a development of what is roblest in man; it is a decking out, a bedizening of a pitiable monstrosity. Let us took at this thing so precious, without which all refinement, culture, knowledge, art and science is a mere sham. What is this thing so precious that alone can give value to man's acquirements.

ments?
The first meaning of the word " character" is an engraved mark. In silver-ware you look for the mark : sterling. When you find that mark you know that the article is solid silver—that it is not silverplated. This word "sterling" is: the mark or character that indicates the value of the article. Every person bears a mark that indicates his worth. This mark we all reveal by our conversation and conduct. Broadly speaking character means marked in-dividuality. In this sense we speak of a weak or firm character—of a dissolute or dishonest character; of a noble and sterling character. A moral Christian character means life dominated by moral, Christian principles as opposed to life dominated by mere impulse from within, or circumstances from without. Christian principles are truths of religion, deeply rooted in the mind and elevated into standards of judgment, feeling, and action, consistently applied

feeling, and action, consistently applied to life.

Take for example the words of St. Paul: "All the law is fulfilled in one word—"Thou shalt love thy neighbor as thyself." Illumine this doctrine by the words of Our Saviour, "By this shall all men know that you are My disciples if you love one another; this is My commandment that you love one another as I have loved you: whatever My commandment that you love one another as I have loved you; whatever you do to the least of men you do unto Me." Ponder these divine words prayerfully, apply them to life and conduct consistently; and see what a marvelous transformation under the influ-ence of divine grace, they will work in your lives. They will check pride and strogance and injustice; they will foster kindliness and consideration for the feelings of others. These divine Christian principles have transformed human society-they are at the root of all that

is noble and Christ like in man. An ideal Christian character is the embodiment of all Christian and moral Jesus Christ is the one e ideal life. He is the Saint great divine ideal life. He is the Saint
of Saints. In Him we see the glory of
the Oaly-begotten of the Father, full of
grace and truth. The saints are bright
copies of this perfect ideal, and Mary.
the Queen of Saints, is the ideal of Christian womanhood.

If to a noble, sterling, Christian character is wedded the magic power of knowledge, culture, and art, then we have an enlightened, cultured man whose every thought and act are dominated not by mere impulse and shifting environment, not by the latest fad of current literature or foolish fashion, but by the eternal principles of truth, jusself mastery, in one word we have the ideal Christian.—Catholic Universe.

OUR BOYS AND GIRLS

A QUESTION OF HONESTY

There was a ball game between the two rival claimants for the honor of the State of Iowa, scheduled to take place State of lows, scheduled to take place on the atternoon of the Wednesday of the second last week of school. The event was one of great local importance and the boys of St. Pani's High school of Ashington had ranged themselves on the side for their State, and looked forward to the day with utmost enthusiasm as an occasion when they could make a noise they wanted without reproof of any kind. But alas for best haid plans : Wednesday was a day on which the heavens opened their floodgates and let loose a waste of waters, in consequence of which the ball game had to be postponed to the following Wednesday.

boys eagerly watched the weather that week, and, when on Tuesday afternoon it was still fair, their hopes ran high. Shortly fore dismissal, however, a visit from the principal of the school. Brother Thomas, shattered all their expectations. A half heliday had been promised the week before, and the boys thought as a matter of course that the promise still held good.

After greeting the teacher and pupils Brother Thomas said: "I am sure that I bring disappointment with me. I know that you are anxious to see the the ball game, but as this is the last week of school and one of the last days, and there are still some important examinations to be held, I find it necessary to have the examination in Algebra to-morrow afternoon. As High school boys you cannot afford to miss this examination and though you may find it sary to have the examination in Algebra to-morrow alternoon. As High school boys you cannot afford to miss this

boys you cannot afford to miss this examination and though you may find it hard to forego the pleasure of seeing the ball game. I am sure you will not hesitate to make the sacrifice."

Seeing the keen disappointment of their faces and knowing the struggle that was going on in their souls, Brother Thomas, who was still in heart a boy, said by way of encouragement: "Every one can do what is easy—it requires character to accomplish difficult things."

This statement of Brother Thomas This statement of Brother Thomas had done duty under many circum-stances and at unlooked for times, but never before had it been used against the attraction of a ball game. It ap-

tial to his well-being to nourish the social side of his nature as to feed the mental and the physical.—Success.

CHARACTER

A man may be famous as a musician, a linguist, a scientist, famous and eminent in any one or all the arts and sciences and yet may not have developed that which is best in him and will support him through life as a gen uine, moral, Christian character.

he could obtain it. In fact, in the last history examination be had made copious n es previous to the time and used them to good advantage, but in handing in the paper, he had, without knowing it, also passed in the notes. Brother Thomas said nothing, but he determined

to watch the guilty one for the future.

When John reached home he paid special attention to the little duties assigned him by his father. He cut the grass, trimmed the walks off nicely and watered the lawn and sidewalk till it was a refreshing sight to Mr. Taylor after his day's work downtown. The rest of the evening and the next morning John made himself generally useful, without caring to excite too much attention. As his father was leaving for work next morning, he said: "Father, may I go to the ball game this afternoon? This is the last week of school and we

This is the last week or season.

This is the last week or season.

In a season to do."

Mr. Taylor thought for a moment and then said: "I suppose, as there is now then said: "I suppose, as there is now doing at school so late in the session you may go."

John knew that if he went to school

at all Brother Thomas would keep him and so he interpreted permission to go to the ball game to mean permission to stay away from school all day. The boys of the High school joined

The boys of the High school joined the rooters early in the game. Since Brother Thomas had let them go as soon as they had fluished the Algebra examination without waiting for the formal dismissal, they were in time to do good service on the bleachers. When John saw them he began to think that he had paid rather high for his fun, since his classmates would witness most since his classmates would witness most of the game without having run any chances of losing promotion. When Brother Thomas questioned him the fol-lowing morning regarding his absence of the previous day, he answered curtly, "My father said I might go to the ball

Brother Thomas made some remark to the effect that the game had not lasted all day, then proceeded to read the names of those who had passed such examinations as would justify their going into the last year of the High school. The list was published in the evening paper, and our hero's name was not on it. Brother Thomas dismissed the class without saying anything fur-ther to John. In the meantime he made a call at Mr. Taylor's office and the gentleman agreed to leave the matter in the father's hands.

A cold reception awaited the disap-

pointed boy on his return home. His father was seated on the porch reading the evening paper as John turned in at the gate. He waited until the boy came near him, and as John raised his hat in salute, he said : " My son, I do not see your name among those who successfully completed this year's school work. I would like to see your report."

John felt in his pocket and reluctive to the see your report.

antly handed a much-folded piece of paper to his father. Mr. Taylor studied it for what seemed to John an age and, finally said: "How do you account for this?" pointing to the deficient mark in

John hung his head for a while but at length blurted out: "I was absent when the others took that examination, and I won't go to school any more "How did you happen to be absent?" asked his father, ignoring all of the companying statements.
"You told me I might go to the ball

was the reply in a tone that ex game, was the reply in a tone that ex-pressed utmost surprise that he should have forgotten it. "Yes, but did you tell me that you had an examination that day, and did you tell me that your teacher had forbidden you to go?"

"No, sir," was the reply.
"But you received other reports during the year, did you not?" inquired

"Yes, sir," answered John in a hesitating manner.
"Well, I would like to see them," said

his father rather sternly.
"I don't know where they are now," the boy replied.
"Who signed them at the time you

received them, or who saw them, who knows anything about them?" insisted

want of honor in all these transactions. it simply means that as you have not





WIT AND HUMOR

"No. Willie;" said his mother, " no

more sweets to-night. Don't you know you can't sleep on a full stomach?"

"That's all right, mamma," said Willie;
"I can sleep on my back can't I?"

A lawyer entered an eating house and was immediately approached by a waiter, who observed cheerfully, "I have frog's legs, devilled kidneys, pig's feet, and calves brains."

"Well, said the lawyer sternly, "you look it, but what's that to me? I came

Briggs hired a horse the other day

"What did I come down so quick for ?

"This man," he shouted, "is the one who can most fittingly govern this haven for the oppressed with its count-less myriads of happy homes, their ver-dant lawns and flowers scintillating in

the sunlight !"
With outstretched arms and gazing

fervently upward he exclaimed in a passionate voice: "If I had the pinions of a bird I would

fly to every ward and precinct in this wonderful city and disseminate the glad

Then a voice from the back of the

"Johnnie, it I gave you two pence

and your father gave you three pence, how much would you have?" "Seven," promptly replied Johnnie.

"You can't have understood me, ohnnie. Now listen, and I will repeat

the question. If I gave you two pence

and your father gave you three pence, how much would you have?"
"Seven," said Johnnie again, and

"Seven," said Johnnie again, and with the same promptuess.
"I am surprised at you, Johnnie," said the teacher. "How on earth would you have seven?"

"I got two in my pocket," said Johnnie.

room piped out:—
"You'd be shot for a goose before you

tidings that -

hands. His teacher was shocked.

himself a kind friend asked him : "What did you come down so quick

Did you see anything up in thold on to?" he asked, grimly.

been gifted with a keen sense of right, you must acquire it. The first in ac-quiring of any virtue or trait of characquiring of any virtue or trait of character is to know wherein you are lacking. In the first place the keeping back of those reports was wrong for several reasons; you showed a lack of confidence in me by not telling me of the first mis-step. Had you done so, we might have been able to apply a remedy that would have saved the rest of the school year and it would have certainly prevented many of the disasters that followed in its awake. Then to copy from your neighbors and to take notes to help your memory at examination time are your neighbors and to take notes to neipy your memory at examination time are subterfiges unworthy of any son of mine and compared to which honest failure is always welcome. Besides all this, you were guilty of disobedience to your teacher and put me in a false light

by obtaining permission from me to do the thing he had forbidden. "Had Brother Thomas failed to come That Brother Thomas failed to come to me he might have gone away under the impression that I had wilfully and wrongfully invaded his domain and had done an act likely to undermine his authority in the school. After I had sent you to school I had no intention or right in fact to issue a convention of right in fact to issue a command at variance with one that your teacher gave you. I would not expect him to countermand any order that I gave you at home, neither should I interfere with his regu lations and rules in school. By not telling me of his order regarding the ball game, you put me in a position of thwart-ing his wishes in your regard and of doing an act unworthy of myself. By want of honesty you lost the last

chance of promotion you had.

"There is another point on which I do not agree with you and that is the disrespectful manner in which you spoke of teacher. You owe it to yourself, to your own self-respect, to show due re-gard for authority no matter in whom it is vested. By your slighting remarks of your principal you did more harm to yourself than you did to him. Notwithstanding your assertion to the contrary, you will go to school again. I will give you one week's vacation now and another just before school opens, but you must attend the summer school for the rest of the time and try to repair some of the loss you sustained this year. I am willing that you should go to school two ears or as many more as is necessary to equipped. I am not willing, however, hat you should waste your time, and I expect you to do good, conscientious work. Remember, the boy who cheats at examinations or in any school tasks is not honest any more than the man who puts his hand into your pocket and takes your money-it is only a question

Mr. Taylor resumed his paper, and John, seeing that he was dismissed went to his room to think over the vents of the past few days and to make a few salutary resolutions with regard to the future. History has not told us how kept them, but it is safe to conclude vigilant father, fully awake to his duty.

ROSES AND THE ROSARY

hood of Mary that gave us Christ, the rose of the world first in Galilee, bone of her bone and flesh of her flesh, and again and again gives us Jesus in our hearts—as often as by her powerful pleading and pity we are helped, and never has it been known that any one has had in vain recourse to her. The Rosary, her wreath of roses, is a beautiful sacrament meetly God's and hers who is "Exalted as a rose-plant in Jeri-

CULTIVATE KINDNESS Kindness is a quality which every giri ought to cultivate. No matter how pretty and fascinating woman may be, she is of little account unless she has a good nature as well.

So many lives have been marred by So many lives have been marred by unkindness, so many hearts wounded by sharp words or bitter retorts. Much as we may regret a hard word we have spoken, it is out of our power to recall it, and all we can do is to try to efface the memory of it by a softer phrase.

Even then the wound may remain unhealed. The great duty of life is to be charitable and kind in both word and action. Remember that "kind words are the music of the world."

They have a power which seems to be

They have a power which seems to be beyond natural causes. Life is short. We should make haste to gladden the world all we can by human sympathy and love.

The act we may perform does not sanctify us so much as the spirit in which we perform it.—Cardinal Gib-

"JUSTICE AND WAGES"

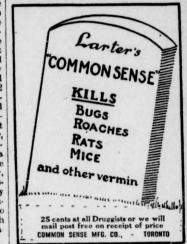
A recent correspondence in the Times, headed "Justice and Wages," affords another and a welcome proof of the final rejection of the old laissezfaire economic doctrines which, joined with un-Christian individualism, have been the fraitful source of all our in-dustrial troubles. That veteran social reformer, the Bishop of Oxford, started the discussion by an eloquent plea for the extension of the principle plea for the extension of the principle of the living wage to all industries. The Bishop was somewhat sharply and hastily taken to ask by Canon Henson, who seems to be still under the influence of the Manchester School, for confusing two such different things as economics and ethics, and a Times leader, after dwelling on the difficulty of determining a living wage, went on to endorse the Canon's attack by a still more crude assertion of the "higgling of the market" theory. That these two "witers" were living in the the market" theory. That these two "writers! were living in the atmosphere of a bygone age, and were blind to the innumerable interferences of the State with "law of supply and demand," which have occurred ever a line the date of the Feature Acts. since the date of the Factory Acts, was abundantly shown by subsequent more competent authorities, notably in a letter from the Rigius Profes Divinity at Christ Church. The divorce between ethics and economics divorce between ethics and economics which Canon Henson and the Times maintained, was rightly condemned as implying that there are some human actions which are independent of morality. The great ethical and economical principle first enunciated by St. Paul—"The worker on the land shall be the first to partake of its fruits" (2 Tim. ii 6)—was declared to be the de-Tim. ii. 6)-was declared to be the de hands. His teacher was snocked.
"Jimmy," she said, reprovingly, "your hands are very dirty. What would you say if I came to school that way?"
"I wouldn't speak about it," said Jimmy. "I'd be too polite." capitalist, producer, consumer—must unite to establisk. Nowhere, however, did we notice a reference to the teach ing of Pope Leo, which, if beeded a quarter of a century ago, would have changed the face of industrial society, but a recommendation by one corre-pondent that all parties should stuto take a little exercise. He got more exercise than he wanted, and as he limped to the side of the road to rest the mediaval discussions of such ques tions of "Justice and Wages" seems to imply a recognition of how much modern civilization has lost by separa-tion from the Church.—The Month.

Purgatory

Nowhere is gloom so soft, nowhere are shadows so beautiful as in the land of purgatory. There are few of the re-deemed to whom the geography of that valley of expectation must not one day become familiar. But it is through the Sacred Humanity that we enter there. Jesus is our Judge as man, not as the Word; and it is at His bidding, almost anticipated by our own love of perfect purity, that we enter there. His sentence is the gateway by which we gain access to those fires of the predestinate, a happy gateway to a land of pain, be-cause implying a sentence of immortal happiness.—Father Faher.



Corns, Bunions, Callous Bunche Tired, Aching, Swollen Feet. allays pain and takes out sorene



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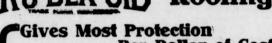
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SOCIALISM

Worcester, Mass., June 17, 1912. Worcester, Mass., June 17, 191.
Editor Catholic Record.—Dear Sir.—
One of the first propositions of Socialism is that capital must be confiscated, and most men find it rather alarming be-One of the first propositions of Socialism is that capital must be confiscated, and most men find it rather alarming because it is repugnant to their sense of honesty. Socialists get over this by claiming that because labor is the producer of all wealth, therefore capital has not a right to a return or interest. They say that interest can only accrue as the expense of labor; that it is a robbery of labor. Therefore they propose to abolish interest, and the taking of interest. And certainly if their consent the first propose to abolish interest, and the taking of interest. And certainly if their has not a right to a return or interest. They say that interest can only accrue at the expense of labor; that it is a robbery of labor. Therefore they propose to abolish interest, and the taking of interest. And certainly if their claim is valid "that interest is the robbery of labor," then it should be abolished. With your permission, Mr. Editor, I would like to examine this. I would first like to draw attention to the Editor, I would like to examine this. I would first like to draw attention to the universal interchangability of capital, that is, it may be money, or it may be exchanged for any other form of wealth; so that a man borrowing capital is in effect borrowing anything of like value in the aircle of sucharge. And when make the lender as rich as he was before he borrowed, but as rich as he probably would have been if he had not loaned but why should a man return more than he borrowed. I am familiar with the argument that capital increases the efficacy of labor; but that is not the reason, because if it were then the rate of interest would increase with the march of invention. What, then, is the

reason?
Let us suppose that, if instead of Let us suppose that, if instead of investing his money in machinery or tools, the capitalist had purchased wine, or bees, or cattle, and waited a period of a year or more, would he not probably have been richer? His wine would have been worth more. He would have had more hives of bees and honey. He would have had more cattle and milk and butter and cheese. If he had loaved his new wine—the man If he had loaned his new wine—the man who borrowed could not be said to have discharged the debt if he returned, in sheep. Where is their natural increase and their fleece? Or bees, whose is the honey and their increase? That is why interest is. That is, interest springs from the power of increase which the reproductive forces of nature and the effect analogous capacity for exchange gives capital. It is not exchange gives capital. It is not arbitrary but a natural thing. It is not the result of a particular form of society but of the laws of the universe that underlie society. It is therefore, just. Socialists might just as well propose to abolish gravitation because sometimes men run counter to it, and are wounded or killed. Socialists are powerless to abolish interest, because "interest is."

Just Right for You No other cereal food is so widely liked as Kellogg's Toasted Corn Flakes. Its flavor pleases everybody. Order a ten-cent package from your grocer to-day.

Church not Responsible

To judge of a factory produce from the rubbish heaps outside its walls, or to gauge an artist's skill from some of his rough, unfinished sketches, would be almost as ridiculous as to form a conclusion as to the sanctity of the Catholic Church from some members, who, though they belong to her nominally, Catholics around you and contrast them with those of any non-Catholics, then see where the moral standard is the high-est.—R. H. Benson.

How One Titanic Victim Met Death Clasping a crucifix and blessed candle in his hand and keeling in devout prayer, Timothy J. McCarthy, a buyer for a Boston department store, met his God on board the ill-fated Titanic.

God on board the ill-fated Titanic.

When his body was recovered a few days later his left hand still clasped the precious cross that meant so much to him at

was on the saloon deck. In his left hand he held a lighted candle and in his right a cruciffx. As long is I was able to see him he remained kneeling in an attitude of prayer."

The left hand is held in the position it

crucifix, rosary and prayer book.

RECRUITS TO ROME

PROTESTANT INSTITUTION HAS GIVEN BRILLIANT PRIESTS AND LAYMEN

The conversion of three seminarian from the New York General Theologi cal seminary, (Anglican), calls attention to the large number of graduates and non-graduates of this institution who are numbered among Rome's recruits.

A CONVERT BISHOP

The most illustrious of them all was the late Right Rev. Levi Silliman Ives, D. D., Protestant Bishop of North Carolina, who was a student at the seminary in 1823, and with his wife, a daughter of Bishop John Henry Hobart, startled the world by making his submission to Pope Pins the Ninth. submission to Pope Pius the Ninth. Dr. Ives lived a long and useful life as a Catholic layman, and was one of the founders of the New York Catholic Protectory. It also gave us the Rev. Edgar P. Wayhams, who graduated in the class of 1843, and became the first

OTHER GRADUATES

Other graduates who became Catholics were as follows: (The date after their names signifies the year of their gradua-

tion).
Rev. William Henry Hoyt, (1863);
Rev. Frederick W. J. Potlard, (1839;)
Rev. Alfred Mersan Loutrel, (1841);
Rev. Ferdinand Wnite, (1842); Rev.
William Everett and Rev. Benjamin W. Whitcher, (1844); Rev. William Alfred Jenks and Rev. Thomas Scott Preston, (1846); Rev. John S. Sterling. (1847); Rev. William Markoe, (1849); Rev. William Callyhan Robinson, (1857); Rev. Edwin Benjamin Russell, (1864); Rev. Edward Southgate, son of Bishop Southgate, (1870); Rev. Alfred Bradford Leegate, (1876); Rev. Affred Bradford Lee-son. (1873); Rev. George W. West, (1874); Rev. Francis P. Mackall, (1876); Rev. George W. Bowne, 1881); Rev. James Sterling Fenton, jr.. (1882); Rev. Jesse Albert Locke, Rev. Henry Rufus Sargent and Rev. Lewis T. Wattson (1885); Rev. Dr. William McGarger (1885); Rev. Dr. William McGarvey, (1886); Rev. Edward L. Buckey, Rev. Charles de Lyon Nicholls and Rev. Charles Henry Schultz, (1887); Rev. James M. Raker and the Rev. William Wirt Mills, (1891); Rev. Ernest W. Jewell, (1893); Rev. Stephen Innes, (1899): Rev. John R. Oliver, (1900): Rev. William H. McClellan, (1902):

Rev. William H. McClellan, (1902): Rev. Edgar N. Cowan, (1904): Rev. Foster W. Stearns, (1909.) Of the non-graduates of the General Theological Seminary who became Cath-olics, may be mentioned: Edmund Dorr Griffin, (1855); Power Arnold, (1890); Robert A. Bakewell, (1848); William F. Browne, (1855); John D. Bryant, (1842); George Albert Cain, (1902); Moses Hale Douglas, (1897); William Moses Hale Douglas, (1897); William Henry Henkell, (1893); Edward Ives, (1823); Ruston Maury Ludlow, (1893); Ward Hunt Johnson, (1890); Albert W. Manifold, (1899); Benjamin J. Mc-Master, (1843); Edward W. Put-nam. (1846); George A. Sterling, (1836); Norman C. Stouton, (1836); Beverely Tillotson, (1850); John Spen-cer Tarner, (1894); Henry Van Rensse-laer, (1876); Chrenned, Walgreth laer. (1876); Clarence A. Walworth, (1845); Ciarence E. Woodman, (1876);

St. Ethelbert Yates (1903) MANY BECAME PRIESTS

DIABETES

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Bowne, Locke, Nicholls, Oliver, Griffin, Ludlow, Manifold, Mills, McMaster, George A. Sterling, Stoughton, Schultz, Yates, Stearns and Whitcher.

Yates, Stearns and Whitcher.
Thomas Scott Preston was destined to wear the purple of the Roman household, to die Vicar General of the archdiocese of New York and was instrumental with Mother Caroline Starr mental with Mother Caroline Starr (also a convert), in founding the Sister-hood of the Divine Compassion. Robinson became Dean of the Law department of the Catholic University; Mc-Master added to the gai-ty of the nation by his militant journalistic career; Van Kenssalaer and McClellan entered the Jesuit Order; Walworth was one of the founders of the Paulists. Tillotson and Woodman also entered Tillotson and Woodman also entered the same Order; John Delavau Bryant rendered yeoman service to the cause of Catholic literature, and Robert A Blakewell, after a long public career as a jurist and editor, is now spending the evening of his days in St. Louis; Turner s a Marquis of the Roman Court Locke and schultz, founded and are the Headmasters of flourishing academies for boys.

DEATH OF FATHER SCANLAN

Father Scanlan died June 11th, 1912. at St. Joseph's Hospital, Chatham, where he has been c aplain the past

eight years.

The funeral Mass was sung at St. Joseph's church, Chatham, Ont., on the feast of St. Anthony, June 18th, at 10 o'clock. Father Emery, of Paincourt, was celebrant; Father Landreville, of Big Point, deacon; and Father Ford, of Bothwell, subdeacon. A number of the clergy of the diocese assisted with the Franciscan Fathers in the sanctu-

Father James, O. F M., in his sermo Father James, O. F M., in his sermou referring to Father Scanlan said that he was not very well-known. He was a retired man, who kept himself in the background, not anxious to bring himself before the people, but he was a priest according to the heart of God, a holy man. During his time in the city of Cnatham he ministered attentively to the sick in St. Joseph's Hospital, and brought them the consolations of religion. Many a dying perlations of religion. lations of religion. Many a dying person found in the good old priest an angel's hand to lead him to God. He exhorted the large congregation who attended the funeral service, however, to pray for Father Scanlan, that in case before God, he might not be found en-tirely worthy he would soon be ad-mitted to his heavenly home. At the Libera all the priests in at-tendance surrounded the casket, hold-

ing lighted tapers. At 2 p. m. Father, James, O. F. M., with the pallbearers, and relatives present, accompanied the remains from the church to the G. T. R station, enroute for Stratford where they were interred lay in state in the church after the Mass. Father Scanlan was also stationed in Mt. Carmel, and at St.

will be whispered, for they looked upon him as a Saint. With Father Scanlan passes away probably one of the last of the few old priests who began their ministry almost with the foundation of the Diocese of London. His name is associated with the names of the Fathers of this diocese, Bishop Pinsonneault, Bishop Crinnon, Dean Murphy, Father Joseph Bayard, Father Wagner, Father Boubat, Father Kilroy and Father Gerard. R. I. P.

THE COMMERCIAL CLASS

About a year ago, in connection with the Separate school work in London, the Right Rev. Bishop of the diocese sug-gested the formation of a class for the gested the formation of a class for the larger boys and girls for training in stenography, typewriting, commercial law and other studies useful in the business world. The School Board took up the work with a will, and abundant success has attended the undertaking. On last Monday at St. Peter's Hall an entertainment was given by the class. On last Monday at St. Peter's Hall an entertainment was given by the class. It consisted of typewriting exercises, essays, a debate and musical numbers. Examples of the work being done were on exhibition. Those who formed the most favorable opinion of this undertakmost tavorable opinion of this undertaking were agreeably astonished at the
work done. London has reason to be
proud of its Separate school work. But
what shall we say of those who bear the
heat and burden of the day—the Sisters
of St. Joseph. We would feign give
them their due in words of commendation but we were in The Cathelies ation, but we refrain. The Catholics of London know what they do for educa-tion and the Sisters of St. Joseph in people of the diocese. Their work is onerous, persevering and unselfish. They look for reward not here but beyond. Their ideal is not in this world

METHODIST MINISTERS FIGHT

For the reason that every little helps we are glad to learn from a Methodist press dispatch that the clergymen of Chicago have determined to help prevent the divorce mill from running as smoothly as heretofore. They have agreed among themselves that they "will not marry divorced persons the start that they will not marry divorced persons the start that they will not marry divorced persons the start that they will not marry divorced persons the start that they will not marry divorced persons the start that they will not marry divorced persons the start that they are the start that they are they are they are the start that they are they ar that they "will not marry divorced per-sons who refuse to grant ten days for the examination of their records. The determination reached by the Chi-cago ministers involves no principle. It does not brand the remarriage of divorced persons for what it is, namely, an open defiance of God's laws. It does not declare that such marriage is simply concubinage. All that it affirms is, that the divorced persons shall have to wait a week and a half to give Methodist ministers a chance to inquire into their past career. If that career has not been indiffensibly bad, the Methodist ministers will consent to et the divorced persons go through a the second ceremonial will not be fol-lowed by a third, a fourth, or any num-ber of similar ceremonials. If, however, the interposition of so short an interval as ten days will help to diminish divorces, as the Chicago ministers profess to believe, even that slight allevia-tion of the divorce evil will be wel-

The meeting of Chicago Methodist ministers, at which this anti-divorce measure was adopted, was addressed by the Rev. Francis Miner Moody, Field Sec-retary of the California State Commis-sion of Marriage and Divorce. He laid ling divorce statistics. Methodist ministers that 100,000 divorces had been granted in the United States in the last year. The signifi-cance of these figures will be better appreciated when it is stated that they record seven times as many divorces a were granted in all Europe during 1911. The Rev. Mr. Moody, who is an expert on the divorce question, told the Chiious cross that meant so much to him at the passing of his soul.

It is interesting to know, that of these converts, all became priests, with the greater number of the survivors who stood near Mr. McCarthy said in an interview:

"When I last saw Mr. McCarthy be "When, Markoe, Robinson, Russell,"

It is interesting to know, that of these converts, all became priests, with the greater number of years. Among the older members of years. Among the o

divorce record, having more separations on its books than Reno, Nev. Illineiz is worse even than South Dakota, and California is the worst State in the Union."

It was this presentation of the startling facts that stirred up the Chicago Methodist ministers to adopt to the ten day rule. It was a poor salve for a deep and dangerous wound which is ever growing more dangerous, as is amply demoastrated by the fact that within the last forty years divorces have increased three and a half times as rapidly as has population. When 100,000 homes are broken up within the short space of 12 months, and 4 or 5 times that number of children are virtually deprived of their The HOME Orginal

children are virtually deprived of the natural guardians, something surely "is rotten in Denmark." No country with a record of that sort is in a sound con-

a record of that sort is in a sound condition, even though its material resources are boundless. It is like a person dressed in the costlest raiments why is the prey of a disease that is eating away his vital organs. His flue clothes will not save him from his impending fate. No more will material prosperity safeguard a country against thefrightful ravages of the divorce evil. The Catholic Church is fighting that evil in the only way in which it can be subdued effectively. She does not besubdued effectively. She does not be-

At the annual closing of the Academy

of the Sacred Heart at Halifax, the Archbishop's gold medal for success was awarded to Miss Gwendolyn Chisholm, who also won first prizes in her classes for Christian Doctrine,

ner classes for Christian Doctrine, application, elements of ethics, and ortology, history, chemistry, composition, literature and French. Miss Katharine Chisholm won the Walsh medal for needlework in the first division and the first prizes in her classes for Christian Doctrine, application, psychology, history, extraporary literation.

classes for Christian Doctrine, applica-tion, psychology, history, astronomy, lit-erature, French competition and applica-tion, and Father Semery's special prize for French composition. Miss Ellen

tion, and Father Semery's special prize for French composition. Miss Ellen Chisholm won the Archbishop's silver medal for Success in the Junior classes and the Walshe medal for needlework in

the third division, also first prizes for Christian Doctrine, grammar, geo-graphy, application, recitation and mathematics. The Misses Chisholm are

the younger daughters of ex-mayor Chisholm, Halifax.

"Escaped Nun" Exposed

ERRATA.—In the report we print elsewhere of the losing exercises of Loretto Abbey Toronto, the following the control of the co

losing exercises of Loretto Abbey Toronto, the fol-iwing was by mistake omitted: Shield for naval essay (presented by the British and oreign Sailors' Society) Miss Winnifred Ryan.

Favors Received

'A subscriber wishes to return thanks to the Sacret Heart, our Lady, St. Joseph, St. Anthony and St Anne for many favors received and asks prayer, for precipiling intentions.

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svil in the only way in which it can be subdued effectively. She does not believe in any palliation. Hers is the heroic method of dealing with it. She cuts it out altogether. To her success in combatting it, the country owes a debt of gratitude. Widespread as the divorce evil is, what would it have been if the influence of the Catholic Church had not been felt in the United States?

—N. Y. Freeman's Journal. R. R. No. I. 1759-2

WANTED A QUALIFIED TEACHER FOR Ontario. Salary \$500 a vear. To begin on Aug. 15th. Specify experience and qualifications. Address Rev. P. E. Lamaiche, S. J. St. Patrick's rectory, Fort William, Ont. 1759-tt. WANTED A TEACHER HOLDING A SECOND

Class Professional Certificate, for R. C. S. S. No. 5 Glenelg, for the coming term, duties to commence sept. 3rd 1912, with assurance of re-engagement for following year, if satisfactory. Apply, stating salary and experience to James Murphy, Sec.-Treasurer, Traverston P. O., Co. Grey, Ont.

TEACHER WANTED TO TEACH FRENCH and English in Separate S. S. No. 9 Dover.

WANTED A QUALIFIED TEACHER, HOLD-

TEACHER WANTED FOR S.S. No. 3, Pain court. Must have first or second class certificate —French and English. Duties to commence Sept. 1912. Electric car, five minutes walk from church and school. Apply stating experience and salar expected to Cyrelle Primeau, Sec. Treas., Paincourt Ont.

school section No. 6, Raleigh, holding a seclass professional certificate. Duties to comm Se.pt. 3rd, 1912. At a salary of \$500. Apply Wi

Catholic Separate school holding a secont first class certificate being able to teach both I guages French and English. Duties to comme September 1st. Salary \$500 per year. Apply Joseph Gagnon, Sec. Keewatin, Ont. 1759-4 "Escaped Nun" Exposed

The alleged "escaped nun" of Sheffield, whose wild stories of scourging,
and sleeping in a coffin as part of convent life, seemed to obtain belief from
the very credulous, has now confessed
her duplicity. She fied from the house
where she was being entertained, leaving behind her the following note:

"I have deceived you in many ways.
I could not bear to tell you personally.
You will know the truth to-night. Forgive me for God's sake. I have left you
to set you free from all trouble. I am
desolate now, I suppose. No friend of
any sort. Good-bye. M. M. WANTED, A QUALIFIED TEACHER TO

TWO TEACHERS WANTED FOR CATHOLIC Separate school No. 6, Ellice and Logan. One teacher for senior form first or second professional Also one for junior form second class. Duties to be gin Sept. 3rd, 1912. John Walsh, Sec., Kinkora, Ont

CHILDREN FOR ADOPTION

GOOD CATHOLIC HOMES ARE WANTED for a number of nice little boys from four to eight years of age. Apply to William O'Connor, Inspector, Children's Branch, Parliament Buildings, Toronto, Ont.

The Nursing Profession GOOD SAMARITAN HOSPITAL TRAINING school Suffern, N. Y. Vacancies for nurses. Apply to Sisters of Charity. 1759-1

WANTED TEACHER FOR SCHOOL SEC., NO.
7. Second class certificate. Salary \$400 per annum. Apply to Patrick Carroll, Sec. Treas., Naev Meehal, P.O., Ont.
1759-2

WANTED A QUALIFIED TEACHER FOR S. S. No.6, Huntley. Duties to commence after summer holidays. Apply, stating salary to W. J. Egan, Sec. Treas., West Huntley, Ont.
1759-3

A SECOND CLASS PROFESSIONAL TEACHER

Catholics and there are also several large country parishes in the immediate vicinity—with two hospitals—the location is ideal for the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practice or my practice of the largest practices in Eastern Ontario and I will sell my residence and practice or my practice of the largest practices in Eastern Ontario and I will sell my residence and practice or my practice of the largest practices in Eastern Ontario and I will sell my residence and practices or my practice on the property of the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practices or my practice on the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practices or my practice on the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practices or my practice or my practice. I will sell my residence and practices or my practice or my practice or my practice or my practice. The property of the physician is the minediate vicinity—with two hospitals—the location is ideal for the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practices or my practice. The physician is the physician of the physician in the immediate vicinity—with two hospitals—the location is ideal for the physician. I have one of the largest practices in Eastern Ontario and I will sell my residence and practices or my particle or my part

Sec. Treas., West Huntiey, State

A SECOND CLASS PROFESSIONAL TEACHER wanted for Separate school at South Gloucester, Ont. Duttes to commence Aug. 19th, 1912. Salary \$450 per year. First class locality near church, post office, and boarding-house. Board about \$8 per month. Apply to Rev. Geo. D. Prudhomme, P. P., month. Apply to Rev. Geo. D. Prudhomme, P. P., Sec. Treas.

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